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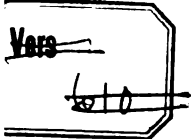
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THE BEQUEST OF
JOSEPH HENRY THAYER
LATE PROFESSOR IN THE SCHOOL

20 March 1902

J. Henry Thayer.

SYNOPSIS OF CRITICISMS.

A

SYNOPSIS OF CRITICISMS

UPON THOSE

PASSAGES OF THE OLD TESTAMENT,

IN WHICH

MODERN COMMENTATORS HAVE DIFFERED

FROM THE

AUTHORIZED VERSION;

TOGETHER WITH AN EXPLANATION OF VARIOUS DIFFICULTIES IN
THE HEBREW AND ENGLISH TEXTS.

BY THE REV. RICHARD A. F. BARRETT, M.A.,
FELLOW OF KING'S COLLEGE, CAMBRIDGE.

All flesh is as grass,
And all the glory of man as the flower of grass.
The grass withereth,
And the flower thereof falleth away;
But the word of the LORD endureth for ever.—1 PETER i. 24, 25.

VOLUME II.—PART II.

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March 20, 1902.
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ALEXANDER MACINTOSH,
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Dathe, Gesen., Lee.—The abdomen. See notes on ii. 23, vol. ii., p. 500.

Ver. 28.

וְנָלָה וּמִמֶּלְכֶתִּי מֵעַם יְהוּדָה —

— ἄθωός εἰμι ἐγὼ καὶ ἡ βασιλεία μου ἀπὸ κυρίου, κ.τ.λ.

Au. Ver.—28 And afterward when David heard it, he said, I and my kingdom are guiltless before the Lord for ever from the blood [Heb., bloods] of Abner the son of Ner.

Before the Lord.

Maurer.—*Insons ego sum a Jova*, i. e., si res judicatur a Jova, ex sententia Jovæ æstimatur. Jova mihi non imputabit cædem in Abnero commissam.

Ver. 29.

יִהְיֶה עַל־רֹאשׁ יוֹאָב וְאֵל כָּל־בֵּית אָבִיו וְאֵל־יִפְרָת מִבֵּית יוֹאָב וְהַצִּיצֵעַ וּמַחֲזִיק בַּפֶּלֶךְ וְנָקַל בַּחֶרֶב וְחִסְרֵלָהֶם :

κατανησάτωσαν ἐπὶ κεφαλὴν Ἰωάβ καὶ ἐπὶ πάντα τὸν οἶκον τοῦ πατρὸς αὐτοῦ, καὶ μὴ ἐκλείποι ἐκ τοῦ οἴκου Ἰωάβ γονορρύτης, καὶ λεπρός, καὶ κρατῶν σκυτάλης, καὶ πίπτων ἐν ῥομφαίᾳ καὶ ἐλασσούμενος ἄρτοις.

Au. Ver.—29 Let it rest on the head of Joab, and on all his father's house; and let there not fail [Heb., be cut off] from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.

Let it rest.

Houb.—יָדָה. Notatur in codicibus יָדָה, deficit י, benè. Nam radix est חָל, manere; atque hoc indicat punctum Kibbutz. Sed malè, numero plurali. Vult verbum יָדָה subsequens, ut sit יָדָה, numeri sing. ut legunt plerique veteres.

Who leaneth on a staff.

Ged., Booth.—Upon a crutch.

Gesen.—פָּךְ m. c. suff. פָּכָה. 1. *A circle, circuit, district*, i. q. פָּךְ (Chald. פָּךְ, id.), Neh. iii. 9, sq. פָּךְ וְיִשְׁלֵם, *circuit or district round Jerusalem*, Neh. iii. 12, 14, 15, al.

2. *Whirl of a spindle*, and hence for the *spindle* itself, Prov. xxxi. 19. See in פָּכָה.

Arab. فَاكَة id. Talmud. סִפָּה, סִכָּה, סִלָּה, id. whence פָּךְ to spin.—Hence

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3. *A round staff, crutch*, 2 Sam. iii. 29. Sept. σκυτάλη.

Prof. Lee.—פָּךְ, m. פָּכָה. Arab. فَلَكٌ

rotundus fuit; فَلَكٌ, pars rotunda et

mazima; orbis cælestis; فَلَكٌ, res quælibet rotunda; orbiculus fusi muliebris. Any thing round, (a) A spinning wheel. (b) Circuit, district. (a) 2 Sam. iii. 19; Prov. xxxi. 19. (b) Neh. iii. 9, 12, &c.

Dathe.—Qui fusum verset.

Houb.—Fusum tractans.

Maurer.—29 פָּךְ וְיִשְׁלֵם Plerique interpretes de tenente baculum s. fulcrum intelligunt, cæcum potissimum indicari existimantes. Ita LXX, κρατῶν σκυτάλης. “Quia vero Prov. xxxi. 19 פָּךְ, *fusum est*, et Vulg., Syr., Aquila h. l. nostro habent:

tenens fusum” (cf. فَلَكٌ *fusum*, Talmud. פָּךְ *fila duxit de colo*), “equidem malim accedere huic sententiæ, maribus enim apud Israelitas agricolas tum turpe erat, *fusum tenere*, nec nisi ad summas incitas redacti muliebres hoc opus suscipiebant. Schulz. Videtur sane fusi notio huic quoque loco convenire, neque opus esse novo significatu. cf. verba ultima פָּכָה.

Ver. 31.

וְסָפְדוּ לְכָנִי אֲבִנֵּר וְגו' —

— καὶ κόπτεσθε ἐνώπιον Ἀβενέρ, κ.τ.λ.

Au. Ver.—31 And David said to Joab, and to all the people that were with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David himself followed the bier [Heb., bed].

Mourn before Abner. So *Houb., Dathe, Maurer.*

Ged., Booth.—Mourn for Abner.

Maurer.—[וְסָפְדוּ לְכָנִי אֲבִנֵּר] “h. e. et Abnerum plangite.” Schulz. Ita et Winerus: “*plangite propter Abnerum*, ita ut Abnerus oculis, menti obversetur (den Abn. im Auge habend, hinsichtlich d. Abn.)” Non placet. Contextus orationis, nisi me omnia fallunt, postulat: *et plangite Abnerum* i. e. funus Abneri præcedentes, cf. quæ proxime sequuntur: וְסָפְדוּ דָּוִד וְכָל־בְּנֵי־יִשְׂרָאֵל, cf. etiam vs. 32. Erit autem in notione præ, ante eo magis acquiescendum, quod לְכָנִי alias nunquam propter significat.

Ver. 33, 34.

וְיָלְלוּ הַמֶּלֶךְ אֶל־אֲבִנֵּר וְיִאֲמַר 33

3 T

חַמְצוֹת נָהַל יָמוֹת אֲבִנֶר : 34
לֹא-יָסִירוֹת וְנִלְקִיחַ לֹא-לִנְחָשִׁיתִים
הָיָה כִּנְפוֹל לִפְנֵי כְּגִירְעוֹלָה נִפְלֵת
וַיִּקְרַב כָּל-יָהֳעֵם לְבָבוֹת עָלָיו :

ver. 34. 3. מ' כ)

33 καὶ ἐθρήνησεν ὁ βασιλεὺς ἐπὶ Ἀβεννήρ, καὶ εἶπεν, Εἰ κατὰ τὸν θάνατον νάβαλ ἀποθανεῖται Ἀβεννήρ; 34 αἱ χεῖρές σου οὐκ ἐδέθησαν, οἱ πόδες σου οὐκ ἐν πῆδαις· οὐ προσήγαγεν ὡς νάβαλ, ἐνώπιον υἱῶν ἀδικίας ἔπρασας. καὶ συνήχη πᾶς ὁ λαὸς τοῦ κλαῦσαι αὐτόν.

Au. Ver.—33 And the king lamented over Abner, and said, Died Abner as a fool dieth?

34 Thy hands *were* not bound, nor thy feet put into fetters: as a man falleth before wicked men [Heb., children of iniquity], so fellest thou. And all the people wept again over him.

As a fool.

Ged., Booth.—As a criminal.

Pool.—33 *As a fool*, i. e., as a wicked man; for such are oft called *fools* in Scripture. Was he cut off by the hands of justice for his crimes? Nothing less; but by Joab's malice and treachery. Or did he die by his own folly, because he had not wisdom or courage to defend himself? Ah no. The words may be thus rendered: *Shall* or *should Abner die like a fool, or a vile, contemptible person?* i. e., unregarded, unpitied, unrevenged; as fools or vile persons die, for whose death none are concerned. Or, *How is Abner dead like a fool!* pitying his mischance. It being honourable for a great man and a soldier to fight, if met with by an enemy, and not (having his arms at liberty) stand still like a fool to be killed, without making any resistance or defence; which, by this treachery of Joab, happened to be his case.

34 *Thy hands were not bound, nor thy feet put into fetters;* thou didst not tamely yield up thyself to Joab, as his prisoner, to be bound hand and foot at his pleasure. Joab did not overcome thee generously and honourably in an equal combat, nor durst he attempt thee in that way, as a general or soldier of any worth would have done. *Before wicked men;* or, *before*, i. e., in the presence or by the hands of *froward*, or *perverse*, or *crooked men*, by hypocrisy and perfidiousness, whereby the vilest coward

may kill the most valiant person. Thus he reproached Joab to his very face, before all the people; which was a great evidence of his own innocence herein; because otherwise Joab, being so powerful, and proud, and petulant to his sovereign, would never have taken the shame and blame of it wholly to himself, as he did.

Bp. Patrick.—33 Josephus looks upon what follows as a kind of epitaph upon Abner, whom David buried magnificently, as he speaks, Θάψας δ' αὐτὸν μεγαλοπρεπῶς καὶ ἐπιταφίους συγγραψάμενος θρήνους, &c. By a *fool* in Scripture is often meant a wicked man, a malefactor; and so the sense, according to this translation is, Did he die by the hand of justice, for some notorious crime committed by him? Or, Did he die by his own folly? No such matter. But the words may be translated out of the Hebrew, "How like a fool died Abner?" Or, "Should Abner have died like a fool?" That is, what a pity is it, that such a valiant man should die on this fashion! By treachery, without any power to defend himself.

34 *Thy hands were not bound, nor thy feet put into fetters.*] He was not a prisoner, but had both hands and feet at liberty, and yet could make no use of them for his own preservation. Victorinus Strigelius thinks that David, in these words, distinguishes him from those criminals, whose hands being tied behind them, are carried to execution; and from those idle soldiers, who, being taken captive in war, have fetters clapped upon their legs, to keep them from running away. He was none of these; neither a notorious offender, nor a coward: but perfidiously murdered by one in seeming friendship with him. But the plain meaning seems to be, that if his enemy had set upon him openly, he had been able to make his part good with him.

As a man falleth before wicked men.] That is, before a secret murderer.

Dr. Adam Clarke.—

Died Abner, &c.

Or thus:

Shall Abner die

A death like to a villain's?

Thy hands not bound,

Nor were the fetters to thy feet applied.

Like as one falls before the sons of guilt,

So hast thou fallen!

He was not taken away by the hand of *justice*, nor in *battle*, nor by *accident*: he died the death of a culprit by falling into the hands of a villain.

This song was a heavy reproof to Joab; and must have galled him exceedingly, being sung by all the people.

Houb.—33 הכסות נל, *An sicut ignavus moritur.* Habet interrogacionem cum admiratione conjunctam. Miratur et conqueritur David, hominem fortem cecidisse inultum. Nam eum Joab interfecerat per insidias et nihil tale metuentem. Itaque aberrant, qui per interrogationem sine admiratione convertunt, *an, ut moritur stultus, mortuus est Abner, quod fecit Clericus.*

34 כנשל, barbare, pro כנל, *sicut cadit.* Melioris notæ codices habent כנל, sine י; melius, כנל, *sicut cadunt.*

Ver. 36.

וַיִּיטֹב בְּעֵינֵיהֶם כָּלִי אֲשֶׁר עָשָׂה הַמֶּלֶךְ בְּצִיגֵי כְּלֵי־הָעֵץ כֹּזֵב :

— καὶ ἤρεσεν ἐνώπιον αὐτῶν πάντα ὅσα ἐποίησεν ὁ βασιλεὺς ἐνώπιον τοῦ λαοῦ.

Au. Ver.—36 And all the people took notice of it, and it pleased [Heb., was good in their eyes] them: as whatsoever the king did pleased all the people.

As whatsoever, &c.

Houb.—כנל. Lege כל, vel כלי, sine nexu. Alterum hic membrum inchoatur, ut monet punctum Athnac, quod præfixum est. Si relinquitur כל, hæc dicentur: *et placuit in oculis eorum, secundum omne quod fecit rex in oculis eorum bonum*, quæ non sunt Hebraica, ut nec Latina. Veteres hæc vitabant, et a mendo, ut quisque voluit, declinabant: vide Polyglotta.

Ver. 39.

וְאֶלְכִי הַיּוֹם רָדָהּ בַּמִּשְׁחָה מֶלֶךְ וְהַאֲנָשִׁים הָאֵלֶּה בְּכִי צְרוּרָה קָשִׁים כִּמְכִי וְגו'

καὶ ὅτι ἐγὼ εἰμι συγγενὴς σήμερον, καὶ καθεσταμένους ὑπὸ βασιλείας; οἱ δὲ ἄνδρες οὗτοι υἱοὶ Σαρουίας σκληρότεροί μου εἰσίν κ.τ.λ.

Au. Ver.—39 And I am this day weak, though anointed king; and these men the sons of Zeruah de too hard for me: the Lord shall reward the doer of evil according to his wickedness.

Pool.—Weak, or tender, in the infancy of

my kingdom, not well rooted and settled in it. The metaphor is taken from a young and tender child or plant. *Too hard for me*, i. e., too powerful.

Though anointed king.

Bp. Patrick.—*Though anointed king.*] Or, as the words may be translated, "and anointed king." That is, not born to a kingdom, but newly called to it, without any hereditary right to the authority; which made it more slender, than if it had been of long standing. This seems to have been the reason why he did not punish Joab for this murder, because he himself was not well established.

Houb.—39 *Ego vero adhuc sum rex humilis ac infirmus.*

Qui convertunt כסח, *unctus* [sic *Dathe, Lee, &c.*] non cogitant *unctum* regem esse כסח, non כסח.

CHAP. IV. 1.

Au. Ver.—1 And when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled.

Ged., Booth.—1 And when Ishbosheth [LXX, Syr., Arab., Vulg.], the son of Saul, heard that Abner was dead in Hebron, he was discouraged, and all the Israelites were in a state of confusion. (4) For, though Jonathan, Saul's son, had a son, he was lame of his feet. He was but five years old when the tidings came of the death of Saul and Jonathan from Jezreel, and his nurse took him up and fled: and in the hurry of her flight, he fell, and became lame. And his name was Mephibosheth.

4 And all the Israelites, &c. They had now lost Abner; Ishbosheth was a weak pusillanimous prince; and the son of Jonathan, the next hope of the royal family, was lame. The fourth verse, which mentions this circumstance, comes, therefore, naturally in here; which it does not after ver. 3; as every common reader must perceive.—*Ged.*

Ver. 2, 3.

וַיִּשְׁמַע אֲנָשִׁים שְׂרֵי־גִדְיָהם חֵיוֹ בֶּן־שִׁאִיָּה שֶׁחָדָד בְּעֵינָהּ וְאִשְׁתִּי רָכַב בְּכִי רַמְיוֹן הַבְּאֵרָה סָבְגִי בְּנִימֹן בִּי בַּבְּאֵרוֹת הַחֲשָׁב עַל־בְּנִימֹן : וַיִּבְרְחוּ הַבְּאֵרָהִים בְּתִימָה וַיְחִי־רָשָׁם : אֲדָם עַד הַיּוֹם הַזֶּה :

fallen asleep while she was winnowing wheat. Then the 7th verse describes the murder in its proper place. See LXX, and compare Vulgate.

Ged.—5 The sons of Rimmon the Beerothite, then, Baanah and Rechab, went, and arrived about mid-day at the house of Ishbosheth; 6 who was then lying on a bed; it being noon: and the woman, who kept the door, had also fallen asleep, as she was cleaning wheat. So Rechab, and his brother Baanah, went privately into the house; 7 and finding Ishbosheth sleeping on his bed, in his inner chamber, they smote him, and slew him, and took off his head. And they took his head, and travelled all night by the way of the wilderness.

6, 7, I have entirely followed LXX, partly corroborated by Josephus and the Vulgate.

Booth.—6 And they went into the midst of the house, as if to fetch wheat; and the woman who kept the door had fallen asleep. So Rechab and Baanah his brother went to the house, and as Ishbosheth was lying on his bed, in his bed-chamber, they smote him in the groin, and slew him, and took off his head, and escaped. And they took his head, and went all night by the way of the wilderness.

6, 7, These com. are strangely perverted by accident or design. No apposite sense can be derived from them as they now stand. The *6* clearly read a different text. I suspect they have not given us the text complete as it originally obtained. I would therefore propose to the learned, whether it is not highly probable that the historian would mention their ostensible reason for coming to the king. The first part of the 6th com. contains this reason: they came to *fetch wheat*. Harmer has shown that it was and is the custom for soldiers to receive a certain quantity of wheat, &c. per day, and their coming for such a supply could excite no suspicion. See vol. i., p. 434, *והנה באו עד חך, 6* והנה הבין לקח חטים והשעה נימנה: 7 ובא רכב ובענה, *et percusserunt eum, &c.* Of the propriety of this emendation the learned will judge.—*Boothroyd's Heb. Bible.*

Houb.—6, 7, *Ostiaria domus, dum media in æde triticum purgabat, ad solem obdormierat; itaque Rechab et Baana frater ejus domum clam ingressi sunt, dum ille in cubiculo interiore super lectum decumbebat, percussumque eum occiderunt, et caput ejus,*

quod abscederant, abstulerunt, totamque noctem per viam deserti iter fecerunt.

6 ... *והנה באו*. Hunc verum fuisse misere deformatum multæ res demonstrant; ut illud est, quod narratur, interfectores intrasse in medias ædes, etsi postea versu 7 idem narratur, ut non ante-dictum, et illud etiam, illos fugisse, antequam iterum narretur domum intrasse. Num enim fugerunt, antequam domum intrarent? Denique afferebat mendi suspicionem ipsa narratio repetita ejusdem homicidii, continenti in sermone facta, nulla interposita parenthesi, propter quam res ante-dictas resumere necesse esset. Non mirum igitur aliter scriptam fuisse apud Græcorum Intt. Codices Hebraicos hujus versiculi magnam partem. Nimirum sic habetur apud Græcos, *et ecce ostiaria domus purgabat frumenta, et dormituri et soporata est; Rechab autem et Baana fratres latuerunt;* ut postea sequatur, *et domum intrarunt,* quæ omnia plana sunt, atque etiam talia, ut fieri vix possit, hæc suo Marte, quæ non legerent, Græcos addidisse, cum præsertim eadem memoret de ostiaria Vulgatus. Propterea nos Græcorum scripturam, ut fuit, amplectimur, paucissimis exceptis. Græci autem pro *והנה באו*, *fugerunt*, legebant *לקח חטים*, *latuerunt*; pro *והנה באו*, *capientes frumenta*, *לקח חטים*, *colligens frumenta*: Nam quod habent *ἐκάθαπε purgabat*, ejusdem est sententiæ, quia frumenta non prius colliguntur, quam fuerint purgata; pro *והנה באו*, *et percusserunt eum*, *והנה באו*, *et dormivit*; quid vero pro *והנה באו*, *legerent*, non divino. Verum recte *והנה באו*, *ad solem* (*dormiebat.*) Denique pro *והנה באו*, *venerunt usque ad*, suspicor eos legisse *השעה*, *ostiarium*; nam apud Nehemiam *שנים* sunt *Janitores*. Sic igitur hic versus potest ad eorum fidem resarciri: *והנה השעה חך רכב: ובענה אחיו נמנה, et ecce ostiaria mediâ in æde purgans frumenta, et dormivit ad solem; Rechab autem et Baana frater ejus latuerunt.*

Ver. 8.

Au. Ver.—8 And they brought the head of Ishbosheth unto David to Hebron, &c.

Boothroyd's Heb. Bible.—8 *הבין*. The various lection [two MSS.], in the judgment of De Rossi, is here necessary; and as all the versions support it, ought to be deemed genuine.

Ver. 10, 11.

10 *פי הפגור לי לאמר הגדחת*

שָׂאֵל וְהוּא הִנֵּה כִּמְשָׁל בְּעֵינָיו
וְאַחֲזָה לוֹ וְאַחֲרָהּ בְּצִהְלָג אֶשֶׁר
לְתַתִּי לוֹ בְּשָׂרָה : 11 אֵם פְּרִיָּאֲשִׁים
רָשָׁעִים הָרָגוּ אֶת־אִישׁ צִדִּיק בְּבֵיתוֹ
עַל־מִשְׁכָּבוֹ וְעַתָּה הֲלוֹא אֲבַקֵּשׁ אֶת־
דָּמֹל מִיָּדָם וּבְעֵרְתִי אֹהֲבֵם מִן־
הָאָרֶץ :

10 ὅτι ὁ ἀπαγγέλλας μοι ὅτι τέθηκε Σαούλ,
καὶ αὐτὸς ἦν ὡς εὐαγγελιζόμενος ἐνωπιόν μου,
καὶ κατέσχεον αὐτὸν καὶ ἀπέκτεινα αὐτὸν ἐν
Σεκελάκ, ὃ ἔδει με δοῦναι εὐαγγέλιον· 11 καὶ
νῦν ἄνδρες ποτηροὶ ἀπεκτάγκασιν ἄνδρα δίκαιον
ἐν τῷ οἴκῳ αὐτοῦ ἐπὶ τῆς κοίτης αὐτοῦ. καὶ
νῦν ἐκζητήσω τὸ αἷμα αὐτοῦ ἐκ χειρὸς ὑμῶν,
καὶ ἐξολοθρεύσω ὑμᾶς ἐκ τῆς γῆς.

Au. Ver.—10 When one told me, saying,
Behold, Saul is dead, thinking to have
brought [Heb., he was in his own eyes as a
bringer, &c.] good tidings, I took hold of
him, and slew him in Ziklag, who *thought*
that I would have given him a reward for
his tidings [*or*, which *was* the reward I gave
him for his tidings] :

11 How much more, when wicked men
have slain a righteous person in his own
house upon his bed? shall I not therefore
now require his blood of your hand, and
take you away from the earth?

Houb.—10 *Ego eum, qui mihi nuntiavit
Saulem esse mortuum, quanquam laetum nun-
tium afferre videbatur, apprehendi et in
Siceleg interfeci, cum sperabat nuntii mer-
cedem se à me accepturum :* 11 *Num igitur,
cum scelerati homines hominem immeritum
domi lecto in suo interfecerunt, non ego istum
sanguinem de manu vestra requiram, vosque
de terra eripiam?*

10 אשר לחי לו בשדה. Clericus, *ut boni
nuntii pretium ei persolverem*, grammatica,
ut ipse loquitur, conculcata. Nam inau-
ditum est *רו* אשר, cum significat *ut*, vel *eo*
ut, subiectum habere velle gerundium,
præfixo *ל*, ut est *לחיו*; cum *רו* *ל* et *רו* אשר
sint unum et idem. Chaldæus legebat, אשר
אמר, *qui dixerat*, vel *cogitabat me sibi daturum
mercedem*; nam sic convertit, *רו* אשר *רו*
רו, *qui erat cogitans dandam sibi (mercedem)*.
Omissum fuit אשר prope אשר ex similitudine.

11 אמר כי. Videtur legendum, cum Arabe
אמר; ut sit אמר, igitur, cum nexu orationem
continuante; כי autem, cum, vel quando.
Nam si veritas כי אמר, quanto magis, ut se-

quatur *scelerati homines occiderunt*, peribit
series, et præterea inutilis fiet hæc resumptio,
והוא הלא, *nonne igitur*, quæ actum agat, ubi
anteceperit *quanto magis*.

CHAP. V. 1.

Au. Ver.—And spake.

Booth.—And spoke to him. [LXX.,
Syr., Arab., five MSS].

Ver. 2.

— אֶתָּה הָרֹעֶה אֶת־עַמִּי
יִשְׂרָאֵל וְאַתָּה תִּהְיֶה לְנָגִיד עַל־
יִשְׂרָאֵל :

— σὺ ποιμαίνεις τὸν λαόν μου τὸν Ἰσραὴλ,
καὶ σὺ ἔσῃ εἰς ἡγούμενον ἐπὶ τὸν λαόν μου
Ἰσραὴλ.

Au. Ver.— — Thou shalt feed my people
Israel, and thou shalt be a captain over
Israel.

Feed.

Ged.—Thou shalt be the shepherd of my
people, &c.

Booth.—Thou shalt tend, as a shepherd,
my people, &c.

Captain.

Ken., Booth.—Ruler.

Ged.—Supreme ruler.

Gesen.—נָגִיד m. (ר. נָגִיד) pp. the foremost,
hence *leader, prefect, prince*, etc. See the

root, and comp. Syr. نَجَل praeivit Ephr.

I. 114, also Germ. Fürst i. q. Engl. first.

Chald. נָגִיד, נָגִיד, id. Arab. نَجِيل prince, also

brave, valiant, whence نَجَل to be brave,
magnanimous, noble. Spoken

1. Of any *prefect, overseer*, e. g. of the
treasury, 1 Chron. xxvi. 24, 2 Chr. xxxi. 12;
of the temple, 1 Chron. ix. 11, 2 Chron.
xxx. 13; of the priests, 1 Chron. xii. 27;
of the palace, 2 Chron. xxviii. 7; of military
affairs, *leader, chief*, 1 Chron. xiii. 1, 2 Chr.
xxxii. 21.

2. Absol. *prince* of a people, a general
word comprehending also the royal dignity,
1 Sam. ix. 16, x. 1, xiii. 14, 2 Sam. vi. 21,
vii. 8, 1 Kings i. 35, xiv. 7, al. מָשִׁיחַ the
anointed prince, i. e., Messiah, Dan. ix. 25.
נָגִיד prince of the covenant, i. e. con-
federate, Dan. xi. 22. Plur. *princes*, Job
xxix. 10, Psalm lxxvi. 13—Hence

3. *Noble, honourable*, in general; Plur.

neutr. *nobilia*, *noble things*, Prov. viii. 6.
Comp. the Arabic usage above.

Ver. 3.

לִפְנֵי יְהוָה וְגו' —

— ἐνώπιον κυρίου, κ.τ.λ.

Au. Ver.—3 So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel.

Before the Lord; either, 1. Before the ark, which might be here, though that be not mentioned in this place. Or, 2. Before the priest clothed with the ephod; whereby he was in a manner put into God's presence. Or rather, 3. *In the congregation of the mighty*, or *magistrates*, where God used to be present, Psalm lxxxii. 1; in the public assembly now met together in God's name and fear, and as in his presence, to call upon him, to appeal to him as the witness and judge of their transactions. Compare Judg. xi. 11; 1 Sam. xxiii. 18.

Bp. Patrick.—*Before the Lord*:] The ark of God's presence was not in Hebron; and therefore it is a question how it could be said, that he made a league *before the Lord*. But see what I have said of this, Judg. xx. 1. [Judg. xx. 1, As for that phrase, *unto the Lord*, it is no argument that either the ark was here, or so much as a place of prayer; for where all the people of God were assembled in any place, there God was in a special manner present; as when they all assembled to make David their king, it is said, he made a league with them "in Hebron before the Lord," though there was no ark nor altar there (2 Sam. v. 3).]

Ver. 4.

Au. Ver.—4 David was thirty years old when he began to reign, and he reigned forty years.

And he reigned.

Houb. — ארבעים: Legendum *quadraginta autem (annos regnavit)*. Sic alibi passim. Omissum fuit ו, quia antecedit alterum ו, in במליו.

Ver. 6—8.

וַיִּלָּךְ הַמֶּלֶךְ וַיַּנְשִׂי וַיְנַשְׁלֵם אֶל־
הַיִּבְקִי יוֹשֵׁב הָהָרִץ וַיֹּאמֶר לְדָוִד לֹא־מֶלֶךְ
לְאַתְבָּאֵהוּ הִנֵּה פִי אִם־הִסְרִיף חַעְוָהִים
וְחִפְסִיחִים לֹא־מֶלֶךְ לְאַתְבָּאֵהוּ דָּוִד הִנֵּה:

7 וַיִּלָּךְ דָּוִד וַיֵּאָחַז מִצֵּדָה צִיּוֹן הִיא עִיר
דָּוִד : 8 וַיֹּאמֶר דָּוִד בֵּינָם הָיוּ אֶל־
מִנְהָ יְבוּסִי וַיִּנָּע בַּצֹּדֶר וַתִּתְּחַסְּקוּם
וַתִּתְּחַסְּקוּם שָׁנָאֵן נָפֶשׁ דָּוִד עַל־פִּנּוֹ
וַיִּמְדּוּ עָגָר וּפְסָח לֹא יָבֹא אֶל־
הַצִּיּוֹן :

ver. 8. שְׁנָאֵן קִי

6 καὶ ἀπῆλθε Δαυὶδ καὶ οἱ ἄνδρες αὐτοῦ εἰς
Ἱερουσαλὴμ πρὸς τὸν Ἰεβουσαῖον τὸν κατοικούντα τὴν γῆν. καὶ ἐρρέθη τῷ Δαυὶδ, οὐκ εἰσελεύσῃ ὧδε, ὅτι ἀντίστησαν οἱ τυφλοὶ καὶ οἱ χωλοὶ λέγοντες, ὅτι οὐκ εἰσελεύσεται Δαυὶδ ὧδε. 7 καὶ προκατελάβετο Δαυὶδ τὴν περιόχην Σιών· αὕτη ἡ πόλις τοῦ Δαυὶδ. 8 καὶ εἶπε Δαυὶδ τῇ ἡμέρᾳ ἐκείνῃ. πᾶς τύπτων Ἰεβουσαῖον ἀπέσθω ἐν παραξίφιδι καὶ τοὺς χωλοὺς καὶ τοὺς τυφλοὺς καὶ τοὺς μισοῦντας τὴν ψυχὴν Δαυὶδ, διὰ τοῦτο ἐροῦσι, τυφλοὶ καὶ χωλοὶ οὐκ εἰσελεύσονται εἰς οἶκον κυρίου.

Au. Ver.—6 And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking [or, saying, David shall not, &c.], David cannot come in hither.

7 Nevertheless David took the stronghold of Zion: the same is the city of David.

8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, *that are hated of David's soul, he shall be chief and captain*. Wherefore they said, The blind and the lame shall not come into the house [or, because they had said, Even the blind and the lame, he shall not come into the house].

Pool.—6 *Except thou take away the blind and the lame, thou shalt not come in hither*; or, *Thou shalt not come in hither, but the blind and the lame shall remove or hinder thee*. By the *blind and the lame* they understand, either, 1. Their own people; and so they imply that the place was so impregnable, that a few blind and lame men were able to defend it against all David's assaults. And these may be called and were the *hated of David's soul*, ver. 8, not because they were blind and lame, but because they were Jebusites, a people hated and accursed by God: and the Jebusites of this place were more hateful to him than the rest of that nation; partly because they possessed this

place, which David knew was designed for the one and only place of God's solemn worship; and partly because they did so wickedly and insolently defy the armies of Israel, and consequently, the God of Israel. Or, 2. Their gods or images; which, after the manner of the heathens, they worshipped as their tutelary gods, and placed in their gates and walls. These they call *blind and lame* sarcastically, and with respect to David's opinion; as if they said, These gods of ours, whom you Israelites reproach, as blind and lame, Psal. cxv. 5, 6, and so unable to direct and protect us, they will defend us against you; and you will find they are neither blind nor lame, but have eyes to watch for us, and hands to fight against you; and you must conquer them before you can take our city. And these may well be called *the hated of David's soul*. But I prefer the former sense, as being most easy, and natural, and proper; whereas the latter is metaphorical, and seems doubtful and forced. *David cannot come in hither*; concluding their fort to be impregnable.

7 *The stronghold of Zion*; either, 1. A very strong fort which they had built upon Mount Zion; which being taken, the city quickly yielded. Or, 2. The city of Zion, which was very strongly fortified.

8 *Whosoever getteth up to the gutter*, i. e., whosoever scaleth the fort, or getteth up to the top of it, where the gutter was. *And the lame and the blind*, or *even*, or *especially* (for the Hebrew particle *vau* signifies both ways) *the lame and the blind*; i. e., those of them who are set to defend that place; who, as they pretend, should be only the lame and the blind. Others understand it of their idols or images. But they could not properly be said to be *smitten*, i. e., killed; as that word is used here, and elsewhere. *That are hated of David's soul*: this belongs to the Jebusite, *and the lame and the blind*; and it is explained in ver. 6. *He shall be chief and captain*: these words are fitly supplied out of 1 Chron. xi. 6, where they are expressed; and they must needs be understood to make the sense complete. And such ellipses or defects of a part of the sentence are usual in promises, and oaths, and conditional offers, such as this was. *Wherefore they said, The blind and the lame shall not come into the house*, i. e., whence it became a proverb, or a common saying, used by

David and others upon this occasion. Or otherwise, *The blind and the lame* Jebusites were set to keep the house, i. e., the fort of Zion; and to keep others from coming into it; but now they are shut out of it, and none of them, to wit, either, 1. Of the Jebusites; or, 2. Of blind and lame persons, shall be admitted to come into it again; which David might resolve, and ordain, to keep up the memory of this great exploit, and of the insolent carriage of the Jebusites, and their unhappy success. Or, *the blind and the lame shall not come into my house*, to wit, into the king's palace. And although this might be a general rule and decree of David's, yet he might dispense with it in some special cases, as in that of Mephibosheth. But it is not necessary that this should be a proverb; for the words may be thus rendered, as it is in the margin of our Bible, *Because they had said, Even the blind and the lame, He* (i. e., David) *shall not come into the house*; or, *Because they* (i. e., the Jebusites) *had said, The blind and the lame shall hinder him*; (which words are easily supplied out of ver. 6, where having spoken of this more largely, it was sufficient here to mention the most emphatical words, as is usual in such cases); *he shall not come into the house*, or *hither*, as they say, ver. 6, i. e., into the fort; for the word *house* is used very largely and generally in the Hebrew language, for any place, as Judg. xvi. 21.

Bp. Patrick.—6 *The inhabitants of the land*:] That is, of that part of the land (Josh. xv. 63), Judg. i. 21, xix. 10, 11).

Except thou take away the blind and the lame, thou shalt not come in hither:] They imagined their fortress to be so impregnable, that by way of contempt and scorn they told him, the blind and the lame were able to defend it against him and all his forces. So Bochartus translates these words, non huc accedes, &c. "thou shalt not come up hither, but the blind and the lame will drive thee away;" i. e. the most feeble and cowardly among us. Which he thinks is so plain a sense, that he wonders men of great learning should seek for any other (lib. iv. Phaleg. cap. 36). But so it is, a great many, by "the blind and the lame," understand the images of their gods (particularly our learned Gregory hath a whole dissertation about it). As if they had said, Our gods, whom ye call blind and lame, that have eyes and see not, feet and walk not (as it is

Psalm cxv.), they shall defend us: and you must overcome them before you overcome us. Luther himself thus explains the sense:—"These blind and lame (saith he) were the idols of the Jebusites; which, to irritate David, they set upon their walls as their patrons and defenders; and they did as good as say, Thou dost not fight with us, but with our gods, who will easily repel thee."

8 *Whosoever getteth up to the gutter, and smiteth the Jebusites, &c.*] i.e., "Cuts off their pipes of water," or their cisterns into which the waters fell; for the Hebrew word *tzinnor*, which we translate *gutter*, is nowhere found but in this place, and in Ps. xlii. 7, and by St. Jerome is translated *fistula*. But I know not how we come to transpose the words, "he that smiteth the Jebusites," behind the other, which in the Hebrew are first. "He that smiteth the Jebusites, let him throw down into the ditch (which was by the wall) both the blind and the lame, which David extremely hates." Thus Bochart translates the words in the place above named, which, if it be admitted, there is no need to add those words (out of 1 Chron. xi. 6) to make out the sense, "he shall be chief and captain;" for the sense is complete without them.

Wherefore they said, The blind and the lame shall not come into the house.] Or, as it is in the margin, "Because they had said, even the blind and the lame, He shall not come into the house." That is, because they had taunted him with the blind and lame, as if they could defend the fort, and hinder him from coming into it; therefore he was highly provoked to wish they might be thrown down headlong from their walls into the ditch. And then by *the house* is meant, neither the house of David, nor the house of the Lord (as many take it), but that very fort wherein the Jebusites had dwelt; from which hereafter they were excluded. And indeed it is a very large word in the Hebrew, signifying any place.

Ken.—The Hebrew text of 1 Chron. xi. 5, 6, compared with 2 Sam. v. 6, 7, 8, is ויאמרו ישבי יבוס לדוד Chron. ויאמר לדוד לאמר חנה Chron. לא תבוא חנה כי אם חסיד Chron. Chron. חצורים וחפסחים לאמר לא יבוא Sam.

Chron. וילכד דויד את מצדת Sam. דוד חנה וילכד דוד את מצדת Chron. ציון היא עיר דוד: ויאמר דוד Sam. ציון היא עיר דוד: ויאמר דוד Chron. כל מכה יבוכי Sam. ביום ההוא כל מכה יבוכי Chron. בראשונה Sam. ויגע בצנור ואת הפסחים Chron. ואת חצורים שנאו נפש דוד על Chron. כן יאמרו עור ופסח לא יבוא אל Sam. יהיה לראש ולשר ויעל Chron. הבית Sam. בראשונה יואב בן צרויה ויהי Sam. : לראש Chron. Sam.

LXX.

Chron. Εἶπαν δὲ οἱ κατοικοῦντες Ἰερουσαλὴμ Sam. Καὶ ἐρρεβή τω Chron. Δαυὶδ, οὐκ εἰσελεύσῃ ὧδε. Sam. Δαυὶδ· οὐκ εἰσελεύσῃ ὧδε, ὅτι αὐτεσ- Chron. Sam. τήσαν οἱ τυφλοὶ καὶ οἱ χωλοὶ, λέγοντες, Chron. Sam. ὅτι οὐκ εἰσελεύσεται Δαυὶδ ὧδε. Chron. Καὶ προκατελάβετο τῇ Sam. Καὶ κατελάβετο Δαυὶδ τῇ Chron. περιοχῇ Σιών· αὕτη ἡ πόλις Sam. περιοχῇ Σιών· αὕτη ἡ πόλις τοῦ Chron. Δαυὶδ. Καὶ εἶπε Δαυὶδ. Sam. Δαυὶδ. Καὶ εἶπε Δαυὶδ τῇ ἡμέρᾳ Chron. πας τυπτῶν Ἰερουσαλὴμ ἐν Sam. ἐκείνῃ· πας τυπτῶν Ἰερουσαλὴμ, . Chron. πρῶτοις, Sam. ἀπτεσφῶ ἐν παραξίφιδι καὶ τοὺς Chron. Sam. χωλοὺς, καὶ τοὺς τυφλοὺς καὶ τοὺς Chron. Sam. μισούντας ψυχὴν Δαυὶδ. Διὰ τοῦτο Chron. Sam. ἐρουσί· τυφλοὶ καὶ χωλοὶ οὐκ εἰσελεύ- Chron. καὶ ἐστὰι εἰς Sam. σονται εἰς οἶκον Κυρίου. Chron. ἀρχοντα καὶ εἰς στρατηγόν. καὶ ἀνεβή Sam. Chron. ἐπ' αὐτὴν ἐν πρῶτοις Ἰωαβ υἱὸς Σα- Sam. Chron. ρουίας, καὶ ἐγένετο εἰς ἀρχοντα. Sam.

The present English Version.

Chron. And the inhabitants of Jebus said to
 Sam. Which spake unto
 Chron. David,
 Sam. David, saying, Except thou take
 Chron. Thou shalt
 Sam. away the blind and the lame, thou shalt
 Chron. not come hither
 Sam. not come in hither : thinking David
 Chron. Nevertheless,
 Sam. cannot come in hither. Nevertheless,
 Chron. David took the castle . . . of
 Sam. David took the strong hold of
 Chron. Zion, which is the city of David.
 Sam. Zion : the same is the city of David.
 Chron. And David said, Who-
 Sam. And David said on that day, Who-
 Chron. soever
 Sam. soever getteth up to the gutter, and
 Chron. smiteth the Jebusites first, . . .
 Sam. smiteth the Jebusites, . . . and the
 Chron.
 Sam. lame, and the blind, that are hated of
 Chron.
 Sam. David's soul—wherefore they said,
 Chron.
 Sam. The blind and the lame shall not
 Chron. shall be chief
 Sam. come into the house.
 Chron. and captain. So Joab the son of
 Sam.
 Chron. Zeruiah went first up and was
 Sam.
 Chron. chief.
 Sam.

The reason of placing this whole sentence together being obvious, let us proceed to consider the several parts of it in the two chapters. The words ישיב ידו, which are not in the original of Samuel, are not in the Vat. copy of the LXX in Chronicles; but the Alex. translates regularly according to the present Hebrew text. In Samuel there is a clause or two in the speech of the Jebusites, which is omitted in Chronicles for brevity; as the history in Chronicles is regular, and the sense complete without it. But though the history be regular and very intelligible in Chronicles, yet the additional clauses in Samuel make the history there remarkably perplexed; and (as Dr. Delany observes) encumber it with more difficulties than are ordinarily to be met with. In full proportion to the difficulties has been the number of different interpretations; and yet

there seems to be very sufficient room for offering another interpretation, in some material points differing from them all. The words in Samuel, so far as the text in Chronicles coincides, are clear and determinate in their meaning, "And the inhabitants of Jebus said to David, Thou shalt not come hither." But the succeeding words in Samuel are very difficult; or, at least, have been variously interpreted. The present English translation is, "Except thou take away the blind and the lame, thinking David cannot come in hither."

The chief difficulty here lies in determining who are *these blind and lame*; whether *Jebusites*, or the *Jebusite Deities* called blind and lame by way of derision. The latter opinion has been maintained by some considerable writers; but yet seems indefensible. For however David and the Israelites might be disposed to treat such idols with scorn and contempt, 'tis not at all likely the Jebusites should revile *their own* Deities; and we must remember, that these Deities are supposed to be here called *blind and lame* by the Jebusites themselves. But, admitting them to be idol Deities, what meaning can there be in the Jebusites telling David, "he should not come into the citadel, unless he took away the Deities upon the walls?" If he could scale the walls, so as to reach these guardian Deities, he need not ask leave of the Jebusites to enter the citadel. But (which is much more difficult to be answered) what can possibly be the meaning of the last line, "Wherefore they said, The blind and the lame shall not come into the house?" For, who said? Did the Jebusites say, *their own* Deities (before expressed by *the blind and lame*) should not come into the house, should not (according to some) come *where they were*, or, should not (according to others) come *into the house of the Lord*? Or, *could these Deities say*, David and his men should not come into the house? The absurdity of attributing such a speech, or any speech to these Idols, is too clear to need illustration.

But, though these Deities could not denounce these words, yet the Jebusites might; and 'tis possible (it has been said) that the blind and the lame in this latter part of the sentence may signify *the Jebusites*; not any particular Jebusites so maimed; but the Jebusites in general, called *blind and lame*, for putting their trust in blind and lame

idols. This seems too refined an interpretation; and we may safely conclude that the same expression of the blind and lame means the same beings in the two different parts of the same sentence. It has been farther observed, that these blind and lame are here spoken of as different from the Jebusites, "Whosoever smiteth the Jebusites, and the lame and the blind;" and if they were different, it requires no great skill at deduction to determine they were not the same.

Perhaps then these blind and lame were, in fact, a few particular wretches, who laboured under these infirmities of blindness and lameness; and therefore were different from the general body of the Jebusites. But here it will be demanded at once, how we can then account rationally for that bitterness, with which David expresses himself here against these blind and lame; and how it was possible for a man of David's humanity to detest men for mere unblameable, and indeed pitiable, infirmities? And lastly, the authors of the "Universal History," in their note on this transaction, mention the following as the first plausible argument against the literal acceptance; how could David distinguish the halt, or the lame, or the blind, from able men, when posted upon lofty walls; since those infirmities are not discernible but near at hand? This, it must be allowed, would be a difficulty indeed, if David's information here had been only from his eye-sight. But this objection immediately vanishes, when we reflect that the Jebusites are said in the text to have told David, "the blind and the lame should keep him off;" for certainly David could easily conceive the men who were placed upon the walls to insult him were "blind and lame," when he was told so by the Jebusites themselves, and told so, to render this insult of theirs the greater.

Having thus mentioned some of the present interpretations, it may be now proper to submit another to the judgment of the learned reader. And here, for the sake of clearness, I shall first give what seems to be the true interpretation of this passage; and then subjoin the several arguments in defence of it.

"And the inhabitants of Jebus said to David, Thou shalt not come hither: for the blind and the lame shall keep thee off, by saying, David shall not come hither. But

David took the strong hold of Sion, which is the city of David. And David said on that day, Whosoever (first) smiteth the Jebusites, and through the subterraneous passage reacheth the lame and the blind, that are hated of David's soul, because the blind and the lame continued to say, He shall not come into this house shall be chief captain."

That the connected particles *כִּי* *אֲמ* signify *for* in this place is evident, because the words following are rather *causal* than *objective*, and we have several instances of this sense of the two particles given us by Noldius: thus Prov. xxiii. 18, they are rendered *for* in the English translation; and so in the English, Greek, Syriac and Arabic versions of Lam. v. 22. That the verb *הִצִּיחַ* is not here the infinitive, but the preter of Hiphil, is apparent from the sense; that it has been so considered is certain, from the Masoret pointing, as De Dieu and other critics have observed; and we see it is translated as such by the LXX, in the plural number, *αυτοισις ησαν*. From this version then, and from the plurality of the two nouns, which are necessarily the nominatives to this verb, we may infer, that it was originally *הִצִּיחַ*, the *vau* having been dropped here as in many other places. Thus Gen. i. 28, we have *וַיְבָרֶכְהוּ* (*et sub-jicite eam*) instead of *וַיְבָרֶכְהוּ*—twice in the verb *הִצִּיחַ* (regularly *הִצִּיחַ* *reputavimus eum*) in the 3d and 4th verses of the 53d of Isaiah; in this very 7th verse, in the word *וַיְבָרֶכְהוּ*, which should be *וַיְבָרֶכְהוּ*, as it is in the 9th and other adjoining verses, and this *vau* is also omitted in the 9th verse in *שָׁמָּה*, which we are told in the margin should be *שָׁמָּה*, where the *god* has also been corrupted into a *vau*. Enough having been said of the number, let us now consider the tense of this verb; which being preter, some have translated it by a word expressive of time past. But the sense necessarily requires it to be translated as future in *other* languages, though it be more expressive in the original in the preter tense: it being agreeable to the genius of the Hebrew language frequently to speak of events yet future, as having actually happened, when the speaker would strongly express *the certainty* of such event. This observation is peculiarly applicable to the case here. For this castle of Mount Sion had never yet been taken by the Israelites, though they

had dwelt in Canaan about 400 years; as we learn from the sacred History, Joshua xv. 63; Judg. i. 21; xix. 10; and from Josephus, lib. vii., cap. 3.

The Jebusites then, absolutely depending on the advantage of their high situation and the strength of their fortification (which had secured them against the Israelites so many hundred years) looked upon this of David's as a vain attempt, which therefore they might safely treat with insolence and raillery. Full of this fond notion, they placed upon the walls of the citadel the few blind and lame that could be found amongst them; and told David, "he should not come thither; for the blind and the lame were sufficient to keep him off;" which they (these weak defenders) should effectually do, only *by their shouting* וְהָיָה כִּי יִשְׁמְעוּ, *David shall not come hither, No David shall come hither, &c.*

That the blind and the lame were contemptuously placed upon the walls by the Jebusites, as before described, we are assured not only by the words of the sacred history before us, but also by the concurrent testimony of Josephus in the following words, "τους πεπηρωμένους τας οφείας και τας βασεις και παν το λελωβημενον στησαντων επι χλευη του βασιλεως επι του τειχους, και λεγοντων κωλευει αυτον εισελθειν τους αναπηρους, ταυτα δε επραττον καταφρονουντες τη των τειχων οχυροτητι."—Lib. vii. cap. 3. Now that these blind and lame, who appear to have been placed upon the walls, were to insult, and did insult David in the manner before-mentioned, seems very evident from the words, "the blind and the lame shall keep thee off;" *by saying, &c.*, and also from the impossibility of otherwise accounting for David's indignation against these (naturally pitiable) wretches. And the not attending to this remarkable circumstance seems one principal reason of the perplexity so visible among the various interpreters of this passage.

It is very remarkable, that the sense before given to וְהָיָה כִּי יִשְׁמְעוּ, *For the blind and the lame shall keep thee off*, is confirmed by Josephus, who, in the words just cited from him, has "κωλευει αυτον εισελθειν τους αναπηρους." And it is farther remarkable, that the same sense is given to these words in the English Bible of Coverdale, printed in 1535, in which they are rendered, *Thou shalt not come hither, but the blind and lame shal vryde the awate*. This is one great instance to prove

the credit due to some parts of this very old English version; as the sense of this passage seems to have been greatly mistaken both before and since. That it has been changed for the worse *since* that edition is very evident; and that it was improperly rendered *before* appears from Wickliffe's MS. Version of 1383, where we read, *Thou shalt not enter þisur: no but thou be alwey blynd men and lame, &c.*

After this additional clause of Samuel in the speech of the Jebusites, the two histories agree in saying, "David took the strong hold of Sion, which was afterwards called the city of David." By this strong hold of Sion, or city of David, we are led by the words of the text to understand, not the fortress or citadel (which was not yet taken, as appears from the order of the history in both chapters), but the town of the Jebusites, or City of David, which was spread over the wide hill of Sion: and is what Josephus means, when he tells us, David first took the lower town, την κατω πολιν, the town which lay beneath the citadel; after which he tells us, that the citadel yet remained to be taken, *ετι δε της Ακρας λειπομενης*.—Lib. vii. cap. 3.

The two chapters having agreed in this last circumstance of David's making himself master of the town or city, they now vary as before; and here also the history in Chronicles is regular, though it takes no notice of some farther circumstances relating to the blind and lame: and indeed these latter circumstances were to be omitted of course, as the historian chose for brevity to omit the former. But as to Samuel, there is in that book a deficiency of several words, which are necessary to complete the sense; which words are preserved in the text of Chronicles. And as the difficulty *here also* lies entirely in the text of Samuel, let us see whether it may not be cleared up to satisfaction.

David, having now possessed himself of the strong town of the Jebusites situate upon the hill of Sion, proceeds, וַיֵּבֶן דָּוִד, *the same day*, to attack the citadel or fortress; which was considered by the Jebusites as impregnable. And probably the Israelites would have thought it so too, and David had retired from before it, like his forefathers; if he had not possessed himself of it by stratagem, when he found he could not storm or take it by open force. For this seems in

fact to have been the case; and the history of this success may be properly introduced by a similar case or two.

And first, Dr. Prideaux (in his "Connexion," part 1, book 2) tells us of the city of Babylon, that, when it was besieged by Cyrus, the inhabitants thinking themselves secure in their walls and their stores, looked on the taking of the city by a siege as an impracticable thing; and therefore *from the top of their walls scoffed at Cyrus, and derided him for every thing he did towards it.* (A circumstance most exactly parallel to that of the history before us.) But yet, that Cyrus broke down the great bank or dam of the river, both where it ran into the city, and where it came out; and as soon as the channel of the river was drained, in the middle of the night, while Belshazzar was carousing at the conclusion of an annual festival, *the troops of Cyrus entered through these passages* in two parties, and took the city by surprise.

And there is a second remarkable case related by Polybius, which will farther illustrate the present history; and was communicated to me by a learned friend. "Rabatamana," says Polybius, "a city of Arabia, could not be taken, till one of the prisoners showed the besiegers (τον Υπονομον, δι' ου κατεβαινον επι την υδρειαν οι πολιορκουμενοι) a subterraneous passage, through which the besieged came down for water." Ed. Casaubon, 8vo., vol. i., p. 578.

Now this fortress of the Jebusites seems to have been circumstanced like Rabatamana; in having also a subterraneous passage, which is called in the original נִזְר, a word, which occurs but once more in the Bible, and does not seem commonly understood in this place. The English version calls it *the gutter*, the Vulgate, *fastulas*; Vatablus, *canales*; Jun. and Trem., *emissarium*; Poole, *tubus aquæ*; and Bochart, *alveus*, &c. But, not to multiply quotations, most interpreters agree in making the word signify something hollow, and in applying it to water: just the case of the υπονομος of Rabatamana; a subterraneous passage, or great hollow, through which men could pass and repass for water. That this נִזְר in the text was such an underground passage might be strongly presumed from the text itself; but it is proved to have been so by Josephus. For, speaking of this very transaction, he says, "ἐν δὲ τῆς Ἀκρας λειπομένης, βασιλεὺς τῷ ΔΙΑ ΤΩΝ ΥΠΟ-

ΚΕΙΜΕΝΩΝ ΦΑΡΑΓΓΩΝ ἐπὶ τὴν Ἀκραν ἀναβάντι, καὶ ταύτην ἐλόντι, στρατηγίαν σπαστός του λαου δώσειν ἐπηγγεῖλατο, &c."—Lib. vii. cap. 3. Here then we have υποκειμεναι φαραγγες (the subterraneous cavities) most remarkably answering to the υπονομος and נִזְר; and putting this interpretation upon a very solid footing. I shall only add upon this point, that the true sense of the obscure word נִזְר in this place remarkably occurs in the commentary of Hugo de Vienna before-mentioned; where it is explained by "Cuniculos subterraneos, per quos erat ascensus usque ad tecta."

That the preposition ἃ prefixed to נִזְר sometimes signifies *per*, is evident from Noldius; and that it signifies so in this place is certain from the nature of the context, and the testimony of Josephus, who (as we have seen) expresses it by δια. The verb ἵσταν in this sentence is very properly future; as Hebrew verbs in that tense are known to be *frequentative*, or to express *the continuance of doing any thing*; and therefore that tense is with great propriety used here to express the frequent repetition of the insolent speech used by the blind and the lame upon the walls of the fortress.

It only remains here to make an observation or two on the reward proposed by David, and the person who obtained it. The text of Chronicles tells us, David said, "Whosoever smiteth the Jebusites first, shall be chief and captain," or *head and prince*. We are to recollect that Joab the son of Zeruiah (David's sister) had been general of his army during the civil war between the men of Judah, under David, and the Israelites commanded by Abner in favour of Ishbosheth the son of Saul: but that the Israelites having now submitted to David, he was king over the whole twelve tribes. David, we know, frequently endeavoured to remove Joab from his command of the army, on account of his haughtiness and for several murders, but complained that *this son of Zeruiah was too hard for him*. One of these attempts of David's seems to have been made at the time Israel came in to David, by the persuasion of Abner; when it is probable the condition on Abner's side was to have been made David's captain-general: and perhaps Joab suspected so much, and therefore murdered him. The next attempt seems to have been made at the taking this strong citadel of the

Jebusites. For David proposes the reward absolutely to every officer of his army; "Whoever smiteth the Jebusites first," i. e., whosoever will ascend first, put himself at the head of a detachment, and march up through the subterraneous passage into the citadel, "shall be head and captain."

This proposal, we may observe, was general; and yet, how much soever David might wish Joab safely removed, it is reasonable to think that he made Joab the first offer. And, we find, that however dangerous and dreadful this enterprise appeared, yet Joab had prudence enough to undertake it, and courage enough to execute it: *וַיֵּלֶךְ יוֹאָב בְּרִישׁוֹ* "and Joab went up first," or at the head of a party, and was accordingly declared head, or chief-captain, or (in the modern style) captain-general of the united armies of Israel and Judah.

It is not unlikely that the men of Israel expected that though Abner their general had been basely murdered by Joab, yet David's chief-captain should be chosen from amongst them, or at least they should have a chance for that first post of honour, as well as the men of Judah. And if they had declared any expectation of this kind, David seems to have taken the wisest step for determining so important a point, by declaring, that neither relation, nor fortune, nor friendship should recommend upon the occasion; but, that as the bravest man and the best soldier ought to be commander-in-chief, so this honour should be the reward of the greatest merit; that there was now a fair opportunity of signalizing themselves in the taking this important fortress; and, therefore, his resolution was, that "whosoever would head" a detachment up this subterraneous passage, and should first make himself master of the citadel, by that passage, or by scaling the walls, or by any other method, should be head and captain, i. e., captain-general.

It is remarkable, that the text* in Samuel is very incomplete in this place: David's proposal to the army is just begun, and a circumstance or two mentioned; but the reward proposed, and the person rewarded, are totally omitted. We may presume the text could not have been thus imperfect originally, since no ellipsis can supply what is here wanting; and therefore the words in the coinciding chapter of Chronicles which regularly fill up this omission, were doubtless

at first also in Samuel, and are therefore to be restored. The necessity of thus restoring the words not found in the present copies of Samuel is apparent; and we may add, that St. Jerome (in his "Quæstiones seu Traditiones Hebraicæ in lib. Regum") tells us, "Subauditur quod liber paralipomenon declarat, hoc modo dicens, erit princeps et dux: ascendit igitur primus Joab, filius Saruizæ, et factus est princeps."

The English version then of these texts in Chronicles is, *And the inhabitants of Jebus said to David, Thou shalt not come hither. But David took the strong hold of Zion, which is the city of David. And David said, Whosoever first smiteth the Jebusites, shall be head and captain. So Joab the son of Zeruiah went up first, and was chief-captain.* And the English version of these texts in Samuel is, *And they spake unto David, saying, Thou shalt not come hither; for the blind and the lame shall keep thee off, by saying, David shall not come hither. But David took the strong hold of Zion, which is the city of David. And David said on that day, Whosoever (first) smiteth the Jebusites, and through the subterraneous passages reacheth the blind and the lame, which are hated of David's soul, because the blind and the lame continued to say, He shall not come into this house—shall be head and captain. So Joab the son of Zeruiah went up first, and was head, or captain-general.*

Parkhurst [who is followed by Bishop Horsley].—צנור *An aqueduct, drain, or subterraneous passage for water*, "Tubus per quem aqua in declive fertur, puta ex monte vel ex tecto." Bochart. occ. 2 Sam. v. 8; where Vulg., *fistulas, pipes*, French *translat., le canal*, and Eng., *the gutter*. Ver. 6 *And the king and his men went to Jerusalem, to the Jebusite, the inhabitant of the land; and he (the Jebusite) spake to David, saying, Thou shalt not come in hither* (כִּי אִם הֵיכָל), *except thou remove the blind and the lame* (with whom I suppose they had, in bravado and contempt of David and his men, manned their walls) *to declare, or meaning, David shall not come in hither.* 7 *Nevertheless David took the strong hold of Zion, the same is the city of David.* 8 *And, or, For David said on that day* (in which he took it, namely), *Let every one smite, or (be) smiting the Jebusite, and let him reach by, or through the subterraneous passage both the lame and*

the blind, who hate the person of David; because they said, The blind and lame (man, sing.) shall not come into the house or castle. Thus have I endeavoured fairly to construe this very difficult passage just as it stands in Forster's Hebrew Bible, without presuming either to make the least alteration in the text, or to transpose the words of it, and add an extraordinary supplement, as in our common translation; and on the 8th verse I desire it may be particularly observed, that *the lame and the blind*, i.e., the *invalids* who manned the walls, are said to be those *שׂוֹנִים* (*who*) *hated* (*שׂוֹנִים* being understood before the verb *שׂוֹנִים*, as usual; or if with Walton's and the Complutensian Bible, and with twelve of Dr. Kennicott's Codices, we read *שׂוֹנִים*, *hating*, the sense will be exactly the same, without any supplement at all) *שׂוֹנִים*, *the person of David*, *כִּי* *שׂוֹנִים*, *because they said, The blind and the lame (sing.) shall not come in hither*; which if it does not absolutely prove, makes it at least highly probable that David himself was become *lame*, and had his *sight affected*, or perhaps had *lost an eye* by the severe hardships he had undergone, or by the wounds he had received in frequent engagements in which he had been concerned; and this personal insult on the king by the *invalids* well accounts for his commanding them in particular to be attacked. There are several other instances in history, both ancient and modern, of cities or fortresses being taken by the enemy's entering through *subterranean passages*. Thus, "all parts of Naples are copiously supplied with water by an ancient *aqueduct*, which has more than overbalanced its services by affording a passage for besiegers to enter the city: through it Belisarius introduced soldiers that surprised the Gothic garrison; Alphon-sus the first repeated the stratagem with success." 2d vol. of "Swinburne's Travels in the Two Sicilies," in "Annual Register" for 1784-5, Account of Books, p. 176. In "Macpherson's History of Great Britain," vol. i., p. 407, we are told "some were appointed to seize the castle of Stirling by an old *gutter* or sally-port toward Ballangwith, where no sentinels were ever placed." So our King Edward III. entered the castle of Nottingham, through a *subterraneous passage*, which is still to be seen, and surprised his mother and Mortimer. See "Rapin's History of England, by Tindal," vol. i., p. 413, fol., and "Taylor's Concordance."

Gesen.—*נַחַל* m. (r. נַחַל) a cataract, water-fall, so called from its rushing sound, Ps. xlii. 8; a water-course, 2 Sam. v. 8. Chald. id.

Ged.—(6) Now when king David [LXX, Syr., Arab., and two MSS.] and his men went unto Jerusalem against the Jebusites, the *ancient* inhabitants of the land; these, thinking that David could not get in, accosted him thus: "In hither thou shalt not come, unless thou canst remove the sentinels and patrols." (7) David, nevertheless, took the citadel of Zion; which is *still called* the city of David. (8) For, that day, David said: "Whosoever shall the first, [supplied from p. p. 1 Chron. xi. 6.] reach the summit of the *citadel*, and smite the Jebusite sentinels and patrols, who hold David in such contempt," (because the sentinels and patrols had said: "In hither thou shalt not come,") "he shall be chief-captain." So Joab, being the first who went up, was made chief-captain [supplied from p. p. 1 Chron. xi. 6].

6—8. *Sentinels and patrols.* This I take to be the true meaning of the words commonly rendered *the blind, and the lame*. The rest of the passage, which is confessedly very difficult, I have endeavoured to make intelligible, by inserting the necessary supplements from Chronicles, where the same history is told in a clear though more concise manner.

Booth.—6 And the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land; and they said, Thou canst not come in hither, unless thou canst remove the sentinels and patrols, thinking David could not come in thither. 7 Nevertheless, David took the citadel of Zion, which is *now called* the city of David. 8 For David said on that day, Whosoever first smiteth the Jebusites, and through the secret passage reacheth the sentinels and patrols, who detest the person of David, (because the sentinels and patrols had said, Into this house he shall not come,) he shall be chief-captain [1 Chron. xi. 6]. So Joab, being the first who went up, was made chief-captain [1 Chron. xi. 6].

Houb.—6 *Postea rex cum suis venit Jerusalem ad Jebusæos, qui in terra habitabant. Illi ei hæc dicebant; non huc intrabis, nisi abstuleris cæcos et claudos: quibus verbis hoc significabant, David huc non intrabit. 7 Nilominus David arcem Sion expugnavit,*

quæ nunc est urbs David. 8 Eodem autem die David tale mandatum fecerat: quisquis Jebusæum cæsurus est, irruat cum pugione in claudos et in cæcos, qui oderunt animam David: propterea hoc proverbium est; cæcus et claudus non intrabit domum.

6, 8, *וְכִי יֵאָמֵר הַיּוֹם הַזֶּה הָיָה הַיּוֹם הַזֶּה*, Nisi abstuleris cæcos et claudos. Quoniam postea explicatur, quid dicere vellent Jebusæi, hoc ipso intelligitur, id eos in proverbio dixisse; non igitur intelligendum esse, ipsos cæcos et claudos, qui erant in Jerusalem, esse in mœnibus pugnuros, et Davidi cum eis esse decertandum. Enimvero nec cæci, nec claudi, milites esse solent. Sed Jebusæi sic dicere videbantur, priusquam David urbem caperet, abducendos ei esse captivos cæcos et claudos, qui media in urbe erant, quique a militibus circum mœnia fuis protegebantur; quod quia fieri non poterat, nisi capta urbe, opportune subiungitur, Philistæos perinde dixisse, atque tu urbem non capies. Postea autem David jubet ut sui irruant... *in cæcos et claudos, qui oderunt* (אִשָּׁה, qui oderunt, ut Masora emendat, non אִשָּׁה) *animam David*. Quo ipso docemur nec Davidem intellexisse, cum hæc diceret, ipsos cæcos et claudos: neque enim isti plus cæteris Jebusæis Davidem oderant; sed Davidem per contemptum nominare Jebusæos cæcos et claudos, quia illi ipsi Jebusæi milites, qui hæc loquebantur, futuri erant instar cæcorum et claudorum, ut pote ex urbe mox eripiendi, nec aliis armis, quam pugione, debellandi; sic tanquam cæci, qui hostem appropinquantem cum non videant, pugione facile occiduntur, aut tanquam claudi, qui hostem insequentem fugere cum non possint, evitare non queunt non modo tela et sagittas, sed neque ipsum pugionem. Sic interpretamur צָוָה, ut fecere Græci Intt. qui παραξίφιδι, pugione; deinde הַיּוֹם הַזֶּה, claudos, non אִשָּׁה... Clericus merito admiratur Samuelem Bochartum, qui hæc intelligere se crediderit, et per fas et nefas converterit; cujus quidem Bocharti interpretatio non tanti est, ut eam hic exponamus. Sed nos admiramur ipsum Clericum, qui cæcos et claudos intellexerit Deorum Jebusæorum esse statuas, quia Jebusæi imitarentur sermonem Hebræorum, qui Diis Jebusæorum dicebant esse oculos, nec tamen eos videre; esse pedes, nec tamen incedere. Id enim quam contortum et improbabile! Addimus, quam falsum! Num enim statuas illæ Deorum oderant animam Davidis? Convertit Clericus וְכִי יֵאָמֵר, *invisos*

animo David; cum debuisset, qui oderant David: neque enim legitur וְכִי יֵאָמֵר, *invisos* animo, sed וְכִי יֵאָמֵר, *invisam habentes animam* (David). Paulo aliter hæc narrantur, 1 Par. ii. 6, sed ita, ut duo loci paralleli non pugnent, et ut ad hanc nostram interpretationem facile accommodentur.

Dathe.—6 Deinde oppugnavit cum exercitu suo Hierosolymam, quam Jebusitæ tunc tenebant. Sed hi responderunt: eum urbem non esse expugnaturum, nisi cæcos et claudos repulerit. Quibus verbis indicabant, nunquam urbem ab eo capi posse. 7 Sed cepit David arcem Sionem, quæ postea ab eo nomen habuit. 8 Nam tunc David in exercitu suo edixerat: qui Jebusitas percusserit atque usque ad canules penetraverit, ad claudos islos et cæcos sibi tam exosos, hunc ducem exercitus futurum esse. Hinc in proverbio dici solet: Cæcus et claudus domum ne intrent (a).

(a) Fateor, me hunc locum non intelligere, quidquid interpretes ad eum illustrandum dixerint. Cæcis illis et claudis nondum est remedium allatum, ut eos sanos conspiciere possimus: et quid sibi velit illud proverbium: Cæcus et claudus domum ne intrent, adhuc ænigma est. 1 Chron. xi. 4, ubi eadem historia narratur, nihil de cæcis istis et claudis legitur. Ex eo loco supplervi, quæ h. l. desunt, ut sensus sit perfectus, וְכִי יֵאָמֵר, *dux erit exercitus*.

Maurer.—6' וְכִי יֵאָמֵר הַיּוֹם הַזֶּה הָיָה הַיּוֹם הַזֶּה *Hic non intrabis, urbem non expugnabis, nisi cæcos et claudos repuleris*, h. e., vel cæci et claudi te repellent. "Ita feroces Jebusitæ loci fiducia atque arce potissimum urbi imminente freti, quam et natura et arte munitam inexpugnabilem fore sperabant, contemtim jactitabant." Schulz. Quæ sequuntur וְכִי יֵאָמֵר הַיּוֹם הַזֶּה הָיָה הַיּוֹם הַזֶּה sunt verba scriptoris: quibus verbis indicabant: urbem a Davide capi non posse. 8 וְכִי יֵאָמֵר הַיּוֹם הַזֶּה הָיָה הַיּוֹם הַזֶּה *Hic locus haud dubie corruptus est*. Quum צָוָה Ps. xlii. 8 secundum LXX, Vulg. et orationis contextum sit *canalis, aquæductus a. catarracta* (ut in Chald. lingua), plerique interpretes hoc quoque loco sub isto vocabulo *canalem* intelligunt, nempe *Siloamensem*, qui e Sionis arce aquas in urbem subjectam derivabat, monentes, hostem, canali hoc ac fonte ejus potitum, obsidionem fortiter urgere arcemque expugnare potuisse; apodosin autem ex loco parallelo 1 Chron. xi. 6 supplendam existimant hoc modo: qui Jebusæos percusserit atque usque ad canalem penetraverit, ad (?)

claudos istos et cæcos Davidis animo invisos (כֹּחַ K'ri): is princeps et dux erit (דָּוִד הָיָה) (דָּוִד). Sed si vitium in apodosi quaerendum, equidem malim pro priore דָּוִד legi דָּוִד: *quicunque Jebusæos ceciderit atque usque ad canalem penetraverit, is clade afficiet claudos istos et cæcos, Davidis osores* (אֲשֶׁר וְעַד הַיָּם [דָּוִד] prius magis placet) h. e. per allusionem ad vs. 6: *is urbem expugnabit*, nam secundum vs. 6. *repellere claudos ac cæcos idem potest valere quod capere urbem*, quandoquidem Jebusæi responderant, Davidem urbem non esse expugnaturum, nisi repulerit cæcos et claudos, qui hanc ipsam ob causam h. l. cum irrisione *osores* s. inimici *Davidis* dicuntur. Fortasse vero mendum in protasi latet et pro דָּוִד legendum est דָּוִד, *acie*, i. e., *gladio* (cf. Ps. lxxxix. 44, דָּוִד יָרָב). LXX enim habent ἐν παραξίφιδι, h. e., interprete Hesychio: ἐν μάχαρι. Quo significatu admissio sensus loci hic erit: *quicunque Jebusæos ceciderit atque*, h. e., *quicunque eorum, qui Jebusæos cædent, gladio attigerit sive claudos sive cæcos, eum odio habet*, habebit (אֲשֶׁר) *animus Davidis*, i. e., quum contemtim jactitaverint Jebusæi, cæcos et claudos nos esse repulsuros, ego favoris mei periculo proposito veto, ne, si pugnabitur, istorum hominum, i. e., omnino imbellium aliquem offendatis, sc. ut cum dedecore pereant Jebusæi isti magniloqui. Si, quod facile fieri potest, harum interpretationum lectoribus neutra placuerit, eos ut aptiorem dent enixe rogo. Quid sibi velit proverbium quod sequitur: *cæcus et claudus domum ne intrent vel potius non intrabunt*, ne conjectare quidem audeo. Dathius fatetur, se integrum hoc comma non intelligere.

Ver. 9.

וַיֵּשֶׁב דָּוִד בְּמִצְדָּה וַיְהִי-קָלָה עִיר
וַיֵּבֶן וַיְבָן דָּוִד סָבִיב מִן-הַמִּלּוֹא
:וַיְהִי-תָּה

καὶ ἐκάθισε Δαυὶδ ἐν τῇ περιοχῇ, καὶ ἐκλήθη
αὐτὴ ἡ πόλις Δαυὶδ. καὶ ἠκοδόμησεν αὐτὴν
πόλιν κύκλῳ ἀπὸ τῆς ἄκρας, καὶ τὸν οἶκον
αὐτοῦ.

As. Ver.—9 So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward.

Ken.—The text of 1 Chron. xi. 8, compared with 2 Sam. v. 9 is

וַיֵּבֶן וַיְבָן דָּוִד מִסְבִּיב מִן הַמִּלּוֹא Chron.
וַיֵּבֶן דָּוִד סָבִיב מִן הַמִּלּוֹא Sam.

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ועד הכביב ויאב יחיה את שאר Chron.
... .. וביתה: Sam.
:ויעיר Chron.
... .. Sam.

Chron. Καὶ ἠκοδόμησε τὴν πόλιν κύκλῳ.
Sam. Καὶ ἠκοδόμησεν αὐτὴν πόλιν κύκλῳ.
Chron. καὶ ἐπολεμήσε, καὶ ἐλάβε τὴν πόλιν.
Sam. ἀπο τῆς ἀκρας, καὶ τὸν οἶκον αὐτοῦ.

We have here several variations between the two original texts; and the versions are remarkably different and defective. It has been already observed, that some circumstances, mentioned by the author of one history, are omitted by the other; and the author of Chronicles has here inserted a circumstance with regard to Joab, which is not recorded by the author of Samuel. But let us first consider the former part of the verse in Chronicles, with which the words in Samuel coincide; not exactly indeed, but with some variation. The Hebrew words in Chronicles signify literally, "Et ædificavit civitatem a circuitu a Millone et usque ad circuitum;" and the LXX very concisely express the whole of "a circuitu a Millone et usque ad circuitum" by the single word κύκλῳ.

Not to enumerate, at present, a variety of wrong opinions on this part of the sentence, the true meaning seems to be this: David having possessed himself of the castle of Sion, joined the castle to the town beneath it, by building houses from one to the other, and made thereby one round regular city. Millo (מִלּוֹ from מָלָא, *plenus fuit, complevit, perfecit*—a complete enclosure or fortification) is a word which has greatly perplexed the commentators; but it seems to have been the name of the castle of Sion, or the fortress of the city of David. The LXX generally render it (as in the text) by ἀκρά, a citadel: and in 2 Chron. xxxii. 5, we read וַיְהִי-תָּה וַיְהִי-תָּה וַיְהִי-תָּה, *and he fortified Millo in the city of David*; or rather, *he fortified the castle (or citadel) of the city of David*. Thus, Dr. Lightfoot tells us, Millo was a part of Sion, vol. ii., p. 25. And Josephus uses ἀκρά for Millo, when he speaks of this very circumstance, "Δαυιδὸς δὲ τὴν τε κατὼ πόλιν περιλαβὼν, καὶ τὴν ἀκρὰν συναψάς αὐτῇ, ἐποίησεν ἐν ὁλῳ καὶ περιτειχίσας ἐπιμελήτην τῶν τειχῶν κατεστήσεν Ἰωαβον."—Lib. vii., cap. 3.

Millo then being the name for the citadel, or strong fortress of Sion, 'tis evident that

3 x

David begun his works from thence, from Millo (*a circuitu*) round the lower town, and brought them about (*ad circuitum*) to the place where the circuit commenced, making a complete communication and regular enclosure: which answers exactly in sense to the following English translation of these words in a MS. Bible writ in 1408, *And he builde the citee in compas from Millo till to the compas*. The original text in Samuel has not the word *העיר*, and only says, "David built a circuit (*סביב* not *סביב*) from Millo." But the LXX have *αὐτοῦ πολων* after *οικοδομησεν*, both in the Alex. and Vatican copies, omitting the name David; and therefore we have reason to think the beginning of this verse was originally the same in Samuel as in Chronicles.

The last word in Samuel *ויהיה* has been greatly mistaken; and the more so, as it bears no resemblance to any word in the corresponding verse. The LXX render it *τον οικον αυτου*, referring it probably to David; but the suffixed pronoun should then have been masculine. And had the word been thus expressed, though it would have so far vindicated that translation, it would not then have made a proper sense. The truth is, that the *ה* at the end of *ויהיה* being the local particle, the word signifies here *et ad domum* or *et ad locum*; and so regularly answers to *יד הדביר* in the other text. For as that is, "et ædificavit civitatem a circuitu a Millone et usque ad circuitum (ad Millonem)" so will this be, "et ædificavit David circuitum a Millone et usque ad domum (ad Millonem)" i.e., even to the house of the citadel, or to Millo, from which the works were first begun: which is the very sense of the corresponding text. But what puts this interpretation out of all doubt is the use of this word at the end of the preceding verse; and as it there most certainly means *the house of Millo*, or the citadel (from the walls of which the blind and lame shouted, David shall not come into *this house*), so it must mean *the same house of Millo* here: and that *the house of Millo* is the Scripture name for this strong fortress, see 2 Kings xii. 20 [&c., &c., see notes on 1 Chron. xi. 8].

The English version of the text in Chronicles is, "And he built the city in a circuit from Millo, and round to (the beginning of) that circuit: and Joab was made governor of the city." And the version of the text

of Samuel is, "And David built a circuit from Millo, and round to the house of Millo."

Gesen.—מילון m. (ר. מיל) a mound, rampart, so called as filled in with stones and earth; hence *fortress, castle*. Chald. מילתא, מילתא, מילתא. —Spec. a) A part of the citadel of Jerusalem, prob. *the rampart, intrenchment*, 2 Sam. v. 9; 1 K. ix. 15, 24; xi. 27; 1 Chr. xi. 8; 2 Chr. xxxii. 5. Sept. thrice ἀκρᾶ. Targ. מילתא מילתא, vallum. See Lightfoot Opp. ii., p. 189. Hamelsveld Bibl. Geogr. ii. 46 sq. The same with מילון. or a part of it, is prob. also מילון ביה, where Joash was killed, 2 K. xii. 21. b) A fortress in Shechem; Judg. ix. 6 מילתא מילתא, all the men of Shechem and all that dwell in the castle; also ver. 20 bis.

Boothroyd.—9 And David dwelt in the citadel, and it was called the city of David: for David built a wall round about from Millo and inward. So *Ged.*

Ver. 12, 13.

Au. Ver.—12 And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

13 And David took *him* more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.

12 And David perceived, &c. 13 And David took. So the Heb.

Ged., Booth.—And when David perceived &c. 13 David took.

Ver. 15.

Au. Ver.—15 Ibhar also, and Elishua [or, Elishama, 1 Chron. iii. 6], and Nepheg, and Japhia.

Booth.—And Ibhar, and Elishua, Elipselet and Nagoh [1 Chron. xiv. 5], and Nepheg, and Japhia.

Ver. 17.

וַיֵּשְׁבֶה דָּוִד בְּיָרֵד אֶל־הַמִּצְדָּה: —

— καὶ ἤκουσε Δαυὶδ, καὶ κατέβη εἰς τὴν περιχώρην.

Au. Ver.—17 But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard of it, and went down to the hold.

Went down to the hold.

Bp. Patrick.—He went from the fort of

Zion to some other strong place below, where his army might conveniently have their rendezvous.

Ged.—Retired into the citadel.

Dathe.—*Descendit David ad oppugnantes a).*

a) In textu est ארצִיָּה, *arz*, sub qua arx Sion, in qua David habitabat, vers. 9 intelligitur. Ad hanc igitur non dici potest Davidem descendisse. Syrus pro Daleth legit Resch ארצִיָּה, *oppugnatio*. Sic quoque ex eo habet Arabs. Quod abstractum si per concretum explicatur *oppugnantes*, sensum verba habent satis aptum. Sic Michaëlis. Forma loquendi tamen dura mihi videtur.

Maurer.—Non opus est mutatione. ארצִיָּה hic omnino *munimenta* significat: *descendit ad munimenta* sc. ut defensionem pararet. Nondum enim certum erat Davidi, utrum se mœnibus defenderet, an hostibus obviam iret. Cf. vs. 19.

Ver. 18.

Au. Ver.—18 The Philistines also came and spread themselves in the valley of Rephaim.

Bp. Patrick.—*The valley of Rephaim.* Which in Josh. xv. 8 we translate the "valley of giants," lying westward of Jerusalem.

Gesen.—רִפְּהַיִּם, only plur. רִפְּהַיִּים, a Gentile name *Rephaim*, *Rephaites*, an ancient Canaanitish tribe beyond the Jordan, celebrated for their gigantic stature, Gen. xiv. 5; xv. 20; Josh. xvii. 15. In a wider sense, this name appears to have comprehended all the gigantic races of the Canaanites, the Emim, Zamzummim, and Anakim, see Deut. ii. 11, 20. Of those beyond Jordan, Og king of Bashan was the last, Deut. iii. 11; Josh. xii. 4; xiii. 12. From the Rephaim on this side Jordan was named the valley of Rephaim, see in רִפְּהַיִּם lett. e. Giants of like name are mentioned in the time of David among the Philistines; see in רִפְּהַיִּם No. 2 a [see notes on xxi. 16].

Ver. 19.

Au. Ver.—Go up. So the Heb.

Ged., Booth.—Go out.

Ver. 20.

וַיָּבֹא דָוִד בְּבַעַל-פָּרָצִים וַיִּגְּם שָׁם
דָּוִד וַיֹּאמֶר פָּרָץ יְהוָה אֶת-אֲיָכִי לִפְנֵי
בְּפָרֶץ מַיִם עַל-יָדוֹ הָרָא שָׁם-חֲשָׁקוֹם
חֲזָרָא בְּעַל פָּרָצִים :

καὶ ἦλθε Δαυὶδ ἐκ τῶν ἐπάνω διακοπῶν, καὶ
ἔκοψε τοὺς ἀλλοφύλους ἐκεῖ· καὶ εἶπε Δαυὶδ,
διέκοψε κύριος τοὺς ἐχθροὺς ἀλλοφύλους ἐνώ-
πιον ἐμοῦ, ὡς διακόπτεται ὕδατα. διὰ τοῦτο
ἐκλήθη τὸ ὄνομα τοῦ τόπου ἐκείνου, Ἐπάνω
διακοπῶν.

Au. Ver.—20 And David came to Baal-perazim, and David smote them there, and said, The Lord hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim [that is, the plain of breaches].

Hath broken forth upon mine enemies.

Ged., Booth.—Hath broken down mine enemies.

Gesen.—פָּרָץ, to break, to rend, to break out or forth, Gen. xxxviii. 29.

2. To break or rend asunder, i. e., to disperse, to scatter, e. g., hostile forces, 2 Sam. v. 20; 2 Chr. xx. 27; Ps. lx. 3.

Prof. Lee.—פָּרָץ (i) *Dispersed* an enemy. Comp. *fudit* hostes. 2 Sam. v. 20; 1 Chron. xiv. 11.

Baal-perazim [that is, the plain of breaches].

Ged.—Hence the name of that place was called [the Baal of the broken].

Booth.—Therefore he called the name of that place Baal-perazim [Baal of the broken].

Gesen.—פָּרָץ. 6. As denoting the possessor of a thing it is trop. applied also to a place which has or contains anything, i. e., a place in which anything is or is found, equivalent to מָצָא No. 5. So in the proper names of cities and places:

g) פָּרָצִים (place of breaches, defeats) *Baal-perazim*, a place or village near the valley of Rephaim, 2 Sam. v. 20; 1 Chr. xiv. 11; comp. Is. xxviii. 21.

Ver. 21.

וַיִּצְבְּרוּ שָׁם אִתֵּי-עֲצֵי-הַיָּדָם וַיִּשְׂאֵם
וַיִּבְרְנוּם :

καὶ καταλιμπάνουσιν ἐκεῖ τοὺς θεοὺς αὐτῶν, καὶ ἐλάβσαν αὐτοὺς Δαυὶδ καὶ οἱ ἄνδρες οἱ μετ' αὐτοῦ.

Au. Ver.—21 And there they left their images, and David and his men burned them [or, took them away].

And they left.

Ged., Booth.—For there they left.

Burned them. So Houb., Pool, Patrick, *Ged., Booth.*

Gesen.—שָׂא 1. To take up, to lift up, &c.

2. *To take, to take away*, which is often done by *taking up*; so Lat. *tollere, e medio tollere*, freq. for *aufferre*. 1 Sam. xvii. 34, and took a lamb from the flock. Judg. xvi. 31; 2 Sam. vi. 21, and David and his men took them away, sc. the idols.

Houb.—וַיִּשְׂאֵם דָּוִד וְהָעָם, *Et tulit eos (deos) David et homines ejus*. Non satis est, Davidem tulisse deos Philistæorum, nisi etiam dicitur eos abolevisse. Itaque melius Chal-dæus, נִרְפָּא, *et combussit eos*; legere videtur וַיִּשְׂאֵם, ex radice שָׂא, *ignis*. Nihil enim vetat quin שָׂא, ut nomen est, ita et verbum sit, cum שָׂא, *ignita*, quod in sacrificiis frequentissimum est, participium videatur esse verbi שָׂא, *comburare*.

Dathe.—21 Reliquerant ibi idola sua, quibus David et milites ejus potiti sunt.

Ver. 23.

Au. Ver.—23 And when David enquired of the LORD, he said, Thou shalt not go up; but fetch a compass behind them, and come upon them over against the mulberry trees.

And—the Lord.

Houb.—Tum David Dominum sciscitatus est; an, inquit, aggrediar Philistæos? An tu eos mihi traditurus es [Vulg., comp. ver. 19]? &c.

Thou shalt not go up.

Ged., Booth.—Thou shalt not go out to meet them [LXX, Vulg.].

Mulberry trees. See notes on ver. 24.

Ver. 24.

וַיְהִי בִּשְׁמֹעַ דָּוִד אֶת־קוֹל צִצְדָּקָה בְּרָאשֵׁי הַכַּהֲנִים מִן הַחֶרֶץ פִּי אֹיֵי יִצְחָק יְהוָה לִפְנֵי לַהֲבֹת בְּמַחֲנֶה פְּלִשְׁתִּים :

שִׁמְעָה ק'

καὶ ἔσται ἐν τῷ ἀκοῦσαι σε τὴν φωνὴν τοῦ συγγκεῖμου ἀπὸ τοῦ τοῦ δαδου τοῦ κλαυθμῶνος, τότε καταβίση πρὸς αὐτοὺς, ὅτι τότε ἐξελεύσεται κύριος ἔμπροσθέν σου κόπτειν ἐν τῷ πολέμῳ τῶν ἀλλοφύλων.

Au. Ver.—24 And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines.

Bp. Patrick.—In the tops of the mulberry trees.] In the Hebrew it is *beroshe*, which should not be rendered "in the tops" (for men do not walk on the tops of trees), but

"in the beginnings:" in the very entrance of the place, where the mulberry-trees were planted; where God intended to make a sound, as if a vast number of men were marching to fall upon the Philistines. There is no doubt but the Hebrew word *rosh* signifies not only the *head*, but the beginning of anything. So Bochart observes in his *Phaleg.*, lib. iii., cap. 22, as in Nah. iii. 10, *the top* (as we translate it) the head of every street, is the beginning of those streets. And Isa. li. 20, Jer. xxii. 6, Gilead is called "the head of Libanus," because Libanus begins where Gilead ends.

Dr. A. Clarke.—By the going in the tops of the mulberry-trees probably only a rustling among the leaves is intended. The Targum says a noise; the Arabic has it, the noise of horses' hoofs.

Ged., Booth.—24 And when thou hearest the sound of a motion in the mulberry-trees, &c.

Mulberry-trees.

Gesen.—2. Plur. צִצְדָּקָה 2 Sam. v. 23, 24; 1 Chr. xiv. 13, 14, the name of a certain tree, so called from its weeping, i. e., distilling; according to Celsius, Hierobot. i., p. 335—340, i. q. the Arab. زَكَّيْ, similar to

the balsam-tree, and distilling white tears of a pungent acrid taste.

Houb.—*Et cum audies in cacuminibus pyrorum sonitum gradientium, &c.*

In cacumine pyrorum. Licet etiam interpretari, in *primis pyrorum*, sive inter pyros, quæ in primo ordine erant, et per quas in nemus intrabatur; ita ut det Deus Davidi, pro signo, sonitum pedum, quasi multorum hominum inter pyros gradientium humi (non jam in earum cacuminibus) quamquam inter pyros, quæ prospici ab exercitu Davidis poterant, nemo gradiens appareret. Sed retinemus cum plerisque in *cacuminibus pyrorum*, quia, ut recte observat Thomas Stackouse Anglus, quo magis stupendum erat id, quod Deus pro signo dabat, eo majorem Deus Davidi dabat benevolentiae suæ testificationem. Vide eum, si juvat, "The History of the Bible," lib. v., cap. 4.

CHAP. VI. 1.

וַיִּקָּח דָּוִד צִיד וְגו'

καὶ συνήγαγεν ἔτι Δαυὶδ, κ.τ.λ.

Au. Ver.—1 Again, David gathered together all the chosen men of Israel, thirty thousand.

Houb.—1 קָרָא. Lege קָרָא, et congregavit; nam neque קָרָא est congregare, neque in קָרָא debet נ deficere...וְ, adhuc (congregavit) i. e., præter eos milites quibuscum Philistæos vicerat, conscripsit alios, qui nimirum in præsiidiis essent, et regni sui fines protegerent.

Dathe.—Pro קָהַל , *addidit*, *ol ó*, *Vulgatus*, *Syrus et Arabs legerunt קָהַל*, *congregavit*. *Recte.* *Alias verbum deest.*

Maurer.—𐤃𐤁𐤕 Dathius: "LXX, Vulg., Syr., Ar. legerunt 𐤃𐤁𐤕, congregavit. Recte. Alias verbum deest." Minime gentium. 𐤃𐤁𐤕 a 𐤃𐤁𐤕 non differt nisi forma. Cf. 𐤃𐤁𐤕 infra xx. 9 et ipsum 𐤃𐤁𐤕 Ps. civ. 29, al. G. § 67, 2; E. § 343.

Ver. 2, 3, 4.

[illegible]

2 καὶ ἀνέστη καὶ ἐπορεύθη Δαυιδ καὶ πᾶς ὁ λαὸς ὁ μετ' αὐτοῦ καὶ ἀπὸ τῶν ἀρχόντων Ἰουδα ἐν ἀναβάσει τοῦ ἀναγαγεῖν ἐκεῖθεν τὴν κιβωτὸν τοῦ Θεοῦ, ἐφ' ἣν ἐπεκλήθη τὸ ὄνομα τοῦ Κυρίου τῶν δυναμένων καθήμενος ἐπὶ τῶν χειρῶν ἐν αὐτῇ. 3 καὶ ἐπέβιβασαν τὴν κιβωτὸν Κυρίου ἐφ' ἁμαξάν κωμῆν, καὶ ἦσαν αὐτὴν ἐξ οἴκου Ἀμμαναδὰς τοῦ ἐν τῷ βουνῷ· καὶ Ὅζα καὶ οἱ ἀδελφοὶ αὐτοῦ υἱοὶ Ἀμμαναδὰς ἦγον τὴν ἁμαξάν σὺν τῇ κιβωτῷ, 4 καὶ οἱ ἀδελφοὶ αὐτοῦ ἐπορεύοντο ἔμπροσθεν τῆς κιβωτοῦ.

Au. Ver.—2 And David arose, and went with all the people that *were* with him from Baale [*or*, Baalah, *that is*, Kirjath-jearim, Josh. xv. 9, 60] of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts [*or*, at which the name, *even* the name of the LORD of hosts, was called upon] that dwelleth *between* the cherubims.

3 And they set [Heb., made to ride] the ark of God upon a new cart, and brought it

out of the house of Abinadab that *was* in Gibeah [*or*, the hill]: and Uzzah and Ahio, the sons of Abinadab, drave the new cart.

4 And they brought it out of the house of Abinadab which *was* at Gibeah, accompanying [Heb., with] the ark of God: and Ahio went before the ark.

Pool.—2 *From Baale of Judah. Quest.* How *from* it, when they went to it; as is evident, both from 1 Chron. xiii. 6, and because the ark was there, and to be fetched thence? *Ans.* Some affirm that the Hebrew preposition *mem* sometimes signifies *to* [so *Dathe*], as Gen. xiii. 11. But there is no need of that; for 1 Chron. xiii. 6 mentions their going to Baalah, and this place mentions their going from it; and the one of these doth manifestly suppose the other; for they went thither, that they might return thence [so *Bp. Patrick*]. So the sense is plain, *They went from Baale of Judah, to bring* (or rather *to carry*, for the word signifies either) *up from thence the ark*; whereby it is supposed that they first went thither, which is related 1 Chron. xiii. 6. Moreover, this place is commonly called *Kirjath-jearim*, 1 Sam. vii. 1; 1 Chron. xiii. 5, and formerly *Kirjath-Baal*, Josh. xv. 60, and *Baaluh*, Josh. xv. 9, and here *Baale of Judah*; so called because it was in the tribe of Judah, as is evident from Josh. xv. 1, &c. *Whose name is called by the name of the Lord of hosts*: thus *whose* belongs not to the ark, but to God; for what follows is not the name of the ark, but of God. The place may well be, and is by some, rendered thus, *Upon* (or *at*, or *beside*, or *before*) *which* (ark) *the name, even the name of the Lord of hosts, that dwelleth between the cherubims, is called upon*; i.e., by or before which they were to present their prayers to God for counsel and succour upon all occasions. And this is mentioned here as the reason why David put himself and his people to so great trouble and charge, because it was to fetch up the choicest treasure which they had, and so the benefit would abundantly recompense the inconvenience.

3 *In Gibeah*; or, *on the hill*, as 1 Sam. vii. 1.

Bp. Patrick.—2 *Whose name is called by the name of the Lord of hosts.*] Or, "because of which the name is proclaimed, the name of the Lord of hosts." For by reason of the mighty miracles which were done before the ark, the name of the Lord was highly

extolled and magnified, not only among the Israelites, but the Philistines. And by this, saith Abarbanel, it was made known, that God dwelt among the Israelites: so that not only the Philistines were affrighted when this ark of God's presence came among them (1 Sam. iv. 7, 8), but the men of Bethshemesh also (vi. 20).

That dwelleth between the cherubims.] The learned Lud. de Dieu thinks the most simple and genuine construction of all these words to be, by referring the word *asher* (*which*) not to the ark, but unto God, and translating them thus: "who is called the name, the name of the Lord of hosts, sitting on the cherubims upon it." Which, saith he, is an egregious commendation of the ark, that it is the ark of that God, who, being incomprehensible and unbounded in his essence, is called absolutely *the name* (see Lev. xxiv. 11, 16), even the name of the Lord of hosts, who sitteth on the cherubims over the ark.

4 *In Gibeah.*] Or, on the hill, as we read 1 Sam. vii. 1.

Dr. A. Clarke.—2 *Whose name is called by the name of the Lord.*] That is, the ark is called the *ark of the Lord of hosts*. But this is not a *literal* version; the word שם, *name*, occurs twice together; probably one of them should be read שם, *there* [so *Dathe, Maurer*]. *There* the name of the Lord of hosts was invoked, &c.

Ged.—2 And David and all the people who were with him, of the chiefs of Judah, went to Gibeah [Syr., Arab.], of *Kirjath-jearim*, to bring thence the ark of the covenant [Arab. and one MS] of God; at which was used to be invoked the name of the Lord, the God of hosts, residing between its cherubs. (3) The ark they placed upon a new cart, and brought it from the house of Abinadab in Gibeah of Kirjath-jearim: Uzah and his brothers, the sons of Abinadab, conducting the cart. (4) Uzah walked by the ark of God, and his brothers walked before the ark.

3, 4, This is partly a conjectural reading. The present text is unintelligible, and runs thus—"*And they took it up, from the house of Abinadab in Gibeah; with the ark; and his brethren, or brother, or Ahio walked,*" &c.

Booth.—2 And David arose, and all the chief people who were with him, of the chiefs of Judah, and went to Gibeah [Syr., Arab.], of Kirjath-jearim to bring up thence

the ark of God, at which is invoked the name of Jehovah of hosts, who dwelleth between the cherubs. 3 And they set the ark of God upon a new cart, and brought it from the house of Abinadab which was in Gibeah: and Uzah and his brothers, the sons of Abinadab, drove the new cart. 4 And Uzah walked by the ark of God; and his brothers went before the ark.

Houb.—2 *Deinde surgens cum omni populo qui ei aderat, ex Baal-Judæ profectus est, ut arcam Dei inde transferret, in quâ invocatur nomen Domini exercituum super Cherubim sedentis.* 3 *Illi arcam Dei sublatam plauastro novo imposuerunt, et domo Abinadab, quæ in colle erat, extulerunt.* Oza autem et Ahio frater ejus, filii Abinadab, plaustrum novum ducebant; 4 *Ita ut arcam Oza comitaretur, Ahio verò frater ejus ante arcam iret.*

2 מנצל ידודה : *Vulgatus, de viris Juda.* Sed כשם, *inde*, quod sequitur, demonstrat esse מנצל nomine loci interpretandum. Præterea infra dicta docent adfuisse Davidi, in arca deducenda, non solum viros *Juda*, sed universum Israël. Nos, *de Baal-Juda*, ex scriptura מנצל ידודה, sublato י, quod ante alterum י fuit perperam iteratum. Est בעל eadem urbs, quæ Jos. xv. 60, nominatur בעל צריח-באל, *Cariath-Baal*, vel *urbs Baal*, eadem atque *Cariathiarim*. Conjiciebat Lud. Capellus, omissa hic esse aliqua verba, et sic legendum esse מנצל ידודה אשר ירים קריח באל, *ex Baala in Cariathiarim, quæ est Juda*, quia sic legitur 1 Par. xiii. 6, cui assentitur Clericus. Nos vero nihil omissum fuisse credimus, seu legitur בעל, quæ idem sit ac קריח בעל, de qua urbe, Jos. xv. 60, seu denique בעל, de qua ibid. ver. 30. Itaque recta negabat Buxtorfius quidquam hic desiderari. Idem tamen cavillabatur, cum vellet ut hæc verba מנצל ידודה, sic converterentur, *venit David ex civibus Juda*. Nam *venire ex civibus*, nec Latinum est, nec Hebraicum ... על in fine versus non negat superfluum ipse Buxtorfius, *Anticrit.* p. 997, *hoc על*, inquit, *nusquam additur, ubi arca mentio præcessit*. Nos vero non dubitamus, quin istud על, sit legendum יעלו, *et ascenderunt*, et cum sequenti verbo יריכו, *et imposuerunt*, conjungendum; itaque punctum majus ante על fuisse collocandum. Omisere illud על Syrus et Arabs, quia id viderent ad antedicta nequi non posse; quod tamen facere Clericus conatus est hoc modo: *insidentis Cherubis arca imposita*. Sed 1o. cum loci infiniti sunt, in quibus dicitur Deus habitare

in arca *super Cherubim*, tum nullus est, in quo Cherubim dicantur arcae impositi. 2o. Ut locum haberet istud arcae impositis, oporteret sic fuisse scriptum *הַכֶּרֶבִּים מֵעַל אֲרֹכָה*, *Cherubim, qui super eam (arcam) non omissio pronomine אֲרֹכָה*.

4. וַיִּשְׁאוּ מִנֵּה אֲבִינָדָב אֲרֹכָה, *et tulerunt eam de domo Abinadab, quæ erat in colle*. Eadem leguntur totidem verbis supra ver. 3, nec otiosa esse Clericus judicabat: *est enim, inquit, repetitio frequens lingue Hebraicæ*. Esse repetitionem Scribæ imperiti, non Hebr. linguae, probat versio ipsa Clericana, quæ sic habet: *sumpserunt eam e domo Abinadabi, quæ erat in colle, una cum arca Dei*. Nam quid hæc significant, *sumpserunt eam (arcam) una cum arca Dei*? Esset igitur Lud. Cappello potius, quam Joanni Clerico, hic auscultandum, ut tollatur hic versus totus, qui quidem non legitur, 1 Paral. xiii. 8. Nos tamen Lud. Cappello assentimur eatenus tantum, ut tollantur hæc quæ leguntur usque ad *עַם אֲרֹכָה*, quæque eadem extant ver. 3, non autem cætera usque ad finem versus, quæ quidem versus 3, non enuntiavit, sed ita, ut ante *עַם אֲרֹכָה*, addatur *וַיֵּאָר, Oza autem*, hoc modo: וַיֵּאָר וַיִּשְׁאוּ מִנֵּה אֲבִינָדָב אֲרֹכָה (4) וַיֵּאָר עַם אֲרֹכָה: *Oza et Ahio filii Abinadab, ducebant plaustrum novum, Oza autem erat cum arca, Ahio autem ibat ante arcam*. In iis verbis, *Oza autem erat cum arca Dei*, præparatur ad id, quod sequitur, *Ozam tetigisse arcam*, non *Ahio* ejus fratrem, quoniam Oza comitabatur arcam, *Ahio* vero antecederat; simul neclitur series orationis, quæ in verbis *עַם אֲרֹכָה*, manca erat, omissio nomine ejus, qui esset cum arca. Jam vero, cur librarius hæc verba, *et tulerunt eam de domo Abinadab, quæ erat in colle*, quæ versu 4, superfluent, bis descripserit, causam hanc recte auguratus est Lud. Cappellus, quod, cum Scriba bis legeret *וַיֵּאָר*, oculi ejus ex posteriori *plaustrum novo*, ad prius deerraverint, ut quæ erant post prius, eadem post posterius iterum describeret; quo eodem in medio errore accidit, ut *וַיֵּאָר*, quod bis legebatur, semel tantum scriberet: vide versionem et ipsum contextum.

Dathe.—2 *Et profectus est cum eis Baalem Judæ* a) *ad transferendam inde arcam Dei*, ad quam b) *invocabatur Jova omnipotens insidens cherubis*. 3 *Vecti autem sunt arcam, sublatam ex ædibus Abinadabi in colle sitis, plaustrum novo, quod Ussa et Achjo, Abi-*

nadabi filii, duzerunt, 4 ita ut Ussa c) arcam comilaretur, Achjo vero, frater ejus, eam præcederet.

a) Mem ante *מִנֵּה אֲרֹכָה* h. l. significat motum ad locum. Cf. observat. ad Jud. vii. 3.

b) In textu quidem est *וַיִּשְׁאוּ מִנֵּה אֲרֹכָה*, sed nullus interpretum antiquiorum bis legit *וַיִּשְׁאוּ*. Syrus pro eo legit *וַיִּשְׁאוּ* *ubi invocabatur nomen Dei*, etc. Hunc ego in versione sum secutus.

c) Omitto priora verba: *et sustulerunt eam e domo Abinadabi in colle sita*, quæ prorsus redundant et ex versu antecedenti sunt repetitæ Sed ante *וַיִּשְׁאוּ* cum Hubigantio puto excidisse *וַיִּשְׁאוּ Ussa erat cum arca*, quæ verba innuunt, cur hic arcam tetigerit, non frater ejus Achjo, qui arcam præcedebat. Cf. Hubigantius.

Maurer.—[וַיִּשְׁאוּ מִנֵּה אֲרֹכָה] Hic Dathius iterum persuadere vult lectoribus, Mem ante *וַיִּשְׁאוּ* significare motum ad locum! Cf. ad Jud. vii. 3. Quid tandem obstat, quo minus veritas: *et profectus est Baale Judæ*? [וַיִּשְׁאוּ מִנֵּה אֲרֹכָה] Prius *עַם* sine ulla dubitatione efferendum est *וַיִּשְׁאוּ*: *ubi invocabatur nomen Jovæ*. Ita et Syr. cum plur. codd. 3 *וַיִּשְׁאוּ מִנֵּה אֲרֹכָה* Ante *וַיִּשְׁאוּ* deest articulus, qui inter *ה* et *n* facile excidere potuit. Consentiant Ewaldus Gr. crit., p. 626; Hitzigius Begriff, p. 135. 4 *וַיִּשְׁאוּ מִנֵּה אֲרֹכָה* Hæc repetitio, quam Hubigantius, Dathius alii suspectam habent, ex vulgari illo scribendi et fusiore genere repetenda est.

Ver. 5.

וַיִּדְגֵּר וּכְלִי־תִקְוָה יִשְׂרָאֵל מִשְׁחָקִים לִפְנֵי יְהוָה כָּכֹל עָצֵי בְרוֹשִׁים וּבְכַפְלֹת וּבְנִבְלִים וּבְתַפִּים וּבְמִנְעִנִים וּבְצִלְצִלִּים:

καὶ Δαυὶδ καὶ οἱ υἱοὶ Ἰσραὴλ παίζοντες ἐνώπιον Κυρίου ἐν ὄργανοις ἡρμουςμένοις ἐν λαύρῃ, καὶ ἐν ψαλμοῖς, καὶ ἐν κινύραις, καὶ ἐν νάβλαις, καὶ ἐν τυμπάνοις, καὶ ἐν κυμβάλοις, καὶ ἐν αὐλοῖς.

Au. Ver.—5 And David and all the house of Israel played before the Lord on all manner of instruments made of fir-wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

On all manner of instruments made of fir-wood. So Maurer.

Houb., Ken., Horsley, Dathe, Ged., Booth., "with all their might, and with songs, and with harps," &c. [So the p. p. 1 Chron. xiii. 8.]

Bp. Patrick.—Of all manner of instruments made of fir-wood.] Where Rasi notes, that these words *becol atze beroshim*, do not signify any particular instrument, but (as we translate it) the wood of which the following instruments are made; viz., either fir or box.

Ken.—Amongst all the assistances for correcting the Hebrew text, one of the best certainly is a comparison of parallel places; not with a design of reducing both to a constant agreement in words, but to a consistency in sense: particularly, where one place is clearly corrupted, that we correct it by the other where it is clearly right. The utility of this method will be very evident from the following passage; which represents David and the Israelites, when bringing up the ark, as playing on all manner of fir-wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals. But the words are literally on all the woods (or trees) of the fir, and on harps, &c. Here then it is fair to presume a corruption; especially, as from this account the whole music was instrumental, and nothing was sung at all. If now we consult and apply the parallel place (1 Chron. xiii. 8) we shall find these matters perfectly right: while the true readings in Chronicles are confirmed by the Greek version in Samuel:—

משחקים בכל עצי ברושים Sam.
עז ובשרים Chron.
ובכנרות ובנבלים ובתפים &c. Sam.
. &c. Chron.

Sam. Played on all manner of fir-wood,
Chron. Played with all their might, and with Sam. even on harps, &c.
Chron. songs, and with harps, &c.

Dr. A. Clarke.—This place should be corrected from the parallel place, 1 Chron. xiii. 8: "All Israel played before God, with all their might, and with singing, and with harps, and with psalteries," &c. Instead of *בכל עצי*, "with all woods" or "trees;" the parallel place is *בכל עז*, "with all their strength:" this makes a good sense, the first makes none. The Septuagint, in this place, has the same reading: *עὺν ἄρχοντι, with might.*

Maurer.—'וְכָל עֵצֵי בְרוֹשִׁים וְנָבִלִים, Variis lignis abietinis, i.e., instrumentis musicis ex ligno abietino confectis: et citharis et nabliis cet. Chronica xiii. 8 exhibent 'וְכָל עֵצֵי בְרוֹשִׁים וְנָבִלִים, omnibus viribus: et canticis et citharis et

nabliis cet. Quam insulsam emendationem miror placuisse Dathio.

Ver. 6.

וַיָּבֹאוּ עֲדָנָן וּזְחָחַן וַיִּשְׁלַח אֶת-
אֶל-יָדוֹ הָאֵלֹהִים וַיִּנְחֹז בּוֹ כִּי שָׁמְטוּ
חֲפָקָר :

καὶ παραγίνονται ὥς δλω Ναχώρ· καὶ ἐξέ-
τεινεν Ὁζὰ τὴν χεῖρα αὐτοῦ ἐπὶ τὴν κιβωτὸν
τοῦ Θεοῦ κατασχεῖν αὐτήν, καὶ ἐκράτησεν
αὐτήν, ὅτι περιέσπασεν αὐτήν ὁ μὸςχος.

Au. Ver.—6 And when they came to Nachon's threshing-floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it [or, stumbled].

Nachon's threshing-floor.

Bp. Patrick.—*Nachon's threshing-floor.*] It is commonly thought that Nachon was the name of a man: but Bochartus thinks it rather the name of a place; so called by anticipation, for the stroke upon Uzzah. For *nacha* signifies to smite, and *Nachon* signifies percussion; so this floor was called ever after "the floor of percussion;" because God smote Uzzah in this place. And accordingly in 1 Chron. xiii. 9, it is called the floor of Chidon; which is the very same: for *Chid* signifies destruction.

Geddes.—*The threshing-floor of Nachon.* Some render Nachon appellatively, the first at hand. I am apt to think, that if it be not a proper name, it should be rendered a threshing-floor, or granary where corn was ready to be threshed. The sight of this made the oxen break loose, or try to break loose; as is seen immediately after.

Gesen.—נָכֹן (prepared, r. נָכַן) Nachon, pr. n. of a threshing-floor, 2 Sam. vi. 6. In the parall. passage 1 Chr. xiii. 9 it is פָּדִין.

Uzzah put forth his hand.

Houb.—וַיִּשְׁלַח עֲדָנָן. 1o. Legendum *עֲדָנָן*, ut lego in codicibus tribus; et ut supra legitur. 2o. Addendum *וַיִּשְׁלַח עֲדָנָן*, (*misit Oza*) *manum suam*, quæ verba hic legunt omnes Veteres, quæ ab loco parallelo, 1 Par. xiii. 9 non absunt, quæque Hebr. lingua non solet reticere.

For the oxen shook it.

Bp. Patrick.—There is no greater difference among interpreters about the signification of any word, than this word *sametu*, which we translate *shook it*. That which is nearest to the truth, Bochartus thinks, is our marginal translation, *they stumbled*. Yet this is mere guessing, for it hath no foundation either in

the Hebrew or the neighbouring languages. But from the Arabic he takes this to be the sense; that the oxen, coming into a dirty place, stuck in the mire; and could not get out their feet: which Uzzah seeing, and fearing the king and the people, by this accident, might be stopped too long in their procession, "took hold of the ark:" intending, perhaps, to carry it, together with his brethren, to Mount Zion, which was not far off.

Bp. Horsley.—For the oxen shook it; perhaps "for they were loosing the oxen," in order to put in fresh oxen. But the whole distance from Kiriath-jearim to Jerusalem seems to have been too short to make a change of cattle necessary.

Ged., Booth.—For the oxen started.

Gesen.—עָצַף 1. pp. i. q. עָצַף, to smite, to strike; also to thrust, to cast, to throw down; comp. Arab. شمس, to strike, to smite, also to urge on a beast violently. Corresponding to it are the Germ. vulg. *schmeissen*, to strike and to cast, Anglo-sax. *smitan*, Engl. to smite, and dropping the sibilant Lat. *mittere*. Hence a) 2 Sam. vi. 6 עָצַף הָעֶזְרָא, for the oxen kicked, were restive; Vulg., *calcitrabant*. Other interpretations of this passage see reviewed in Bochart Hieroz., t. i., p. 372. b) To cast or throw down, e. g., a person from a window into the street, 2 K. ix. 33.

Prof. Lee.—עָצַף, v. pret. עָצַף, pres. עָצַף. Constr. immed. it. med. עָץ. Arab. عَصَفَ, conticuit; عَصَفَ, dimisit debitorem; عَصَفَ, cœnum tenuit. Syr. عَصَفَ, eduxit, evaginavit; evulsit. Gave up his hold or claim on. (a) Gave up a debt. (b) Left the land to itself. (c) Threw down. (b) Exod. xxiii. 11; Jer. xvii. 4. (c) 2 Kings ix. 33. In 2 Sam. vi. 6, and 1 Chron. xiii. 9, עָצַף, signifies according to Bochart, the oxen stuck fast: comparing the Arab. عَصَفَ. LXX, περιέσπασεν αὐτὴν ὁ μύσχος, and ἐξέκλινεν αὐτὴν. Vulg., *calcitrabant boves*; *bos lascivius paululum inclinaverat eam*.

Houb.—2 Quia succutiebant eam boves.

Dathe.—Quod boves ferociebant.

Ver. 7.

וַיָּקָם יְהוָה בְּצִדָּה וַיַּגְדֹּה וַיִּקְרָא

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הָאֱלֹהִים עַל-הָעֶזְרָא וַיָּקָם עָם
וַיָּקָם הָאֱלֹהִים :

חזק בזה

καὶ ἐθυμώθη ὁ κύριος τῷ Ὀζά, καὶ ἔπαισεν αὐτὸν ἐκεῖ ὁ θεός, καὶ ἀπέθανεν ἐκεῖ παρὰ τὴν κυβωτὸν τοῦ κυρίου ἐνώπιον τοῦ θεοῦ.

Au. Ver.—7 And the anger of the Lord was kindled against Uzzah; and God smote him there for his error [or, rashness], and there he died by the ark of God.

And God smote him there for his error.

Bp. Patrick.—God smote him there for his error.] Or, "for his rashness," in touching the ark: some think it was because he was not a Levite, and therefore should not have touched it. But it is pretty plain that he was; being the brother of Eleazar, who was consecrated to look after the ark: which was the office of a Levite (1 Sam. vii. 1). But being a Levite, he was guilty of a double error: first, in not carrying the ark upon his shoulders, together with his brethren; and secondly, in touching it; which he ought not so much as to have seen: but it being covered by the priests, the Levites were to take hold of the staves, and carry it (Numb. iv. 15).

He died by the ark of God.] Or, "before the Lord," as it is expressed 1 Chron. xiii. 10, because the ark was the symbol of God's special presence.

Houb., Ken., Ged., Booth.—7 And the anger of Jehovah was kindled against Uzzah; and God smote him because he put forth his hand to the ark, &c.

Ken.—As there has been a mistake then in the words expressing Uzzah's crime [in ver. 6]; so has there been in this verse which expresses his punishment. His crime was, that he put forth his hand to the ark; and we naturally expect to read, that the Lord smote him, because he put forth his hand to the ark. This reason indeed is not expressed in the Hebrew text; but it is in the Syr. and Ar. Versions. The Hebrew text reads על העזרא; and the noun על occurs nowhere else. But, had such a noun been ever found, signifying error or temeritas; it certainly would have had the pronoun here suffixed to it. The Vat. and Ald. editions of the Greek version omit these words; but the Alex. edition has (inserted) ἐπι προπερεια: words, which seem to have been adopted into this copy from Theodoret. For

3 r

Nobilius says, *Theodoretus proponens questionem, cur Oza sit a Deo percussus, ac narrans quosdam pulasse eum dedisse penas tps ppoeteias, videtur indicare hanc dictionem non se habuisse in Scriptura. Probably then the Syr. and Ar. versions have preserved the true reading; according to which the text will be, And the Lord smote him על אשר שלח את ידו, because he put forth his hand. So that we have here two letters transposed, and one changed; ושלח. The parallel place, 1 Chron. xiii. 9, 10, strongly confirms both these corrections; for there we read וישלח את ידו, and afterwards על אשר שלח ידו.*

Gesen.—של m. error, fault [so *Prof. Lee*], 2 Sam. vi. 7. R. שלח No. II. [to go astray].

Ver. 8.

וַיַּחַר לַדָּוִד עַל־אֲשֶׁר פָּרַץ יְהוָה
פָּרַץ בְּעֻזָּה וַיִּהְיֶה נִשְׁכָּח הַחֹמָה פָּרַץ
עֻזָּה עַד הַיּוֹם הַזֶּה :

καὶ ἡθύμῃσε Δαυὶδ ὑπὲρ οὗ διέκοψε Κύριος διακοπήν ἐν τῷ Ὀζᾷ, καὶ ἐκλήθη ὁ τόπος ἐκείνος, Διακοπή Ὀζᾷ, ἕως τῆς ἡμέρας ταύτης.

Au. Ver.—8 And David was displeased, because the Lord had made a breach upon [Heb., broken] Uzzah: and he called the name of the place Perez-uzzah [*that is*, the breach of Uzzah] to this day.

Pool.—David was displeased, or grieved [so *Ged.*, *Booth.*], both for the sin, which he acknowledgeth, 1 Chron. xv. 2, 13, and for God's heavy judgment.

Bp. Patrick.—David was displeased.] He took it very heavily: and was angry (as the word signifies), that there was any cause for such a breach; that is, such a destruction. For it detracted much from his authority and esteem, to have such an accident in the beginning of his reign, and at such a solemnity of great joy: which was hereby disturbed and interrupted. Perhaps he was troubled, being afraid that he also might suffer, for taking no better care about the carrying of the ark.

Houb.—Contristatus est.

Ged.—8 David was now grieved, because the Lord had stricken Uzah: and the name of the place is, unto this day, called Pherez-Uzah [the striking of Uzah].

Dathe.—8 David autem hanc cladem, qua Jova Ussam affecerat, ægerrime tulit, et

locum Perez Ussa (h. e., *cladem Ussa*) vocavit, quod nomen etiamnum habet.

Ver. 12—14.

וַיֵּדָבֵר לְמַלְכָּה דָּוִד לֵאמֹר בְּרָכָה
יְהוָה אֱתֵנִי לְבָד אֶלְדָּם וְאֶת־כָּל־
אֲשֶׁר־לִי בְּעֶבֶר אֲרֹן הָאֱלֹהִים וַיִּגְלֶה
דָּוִד וַיַּעֲלֶה אֶת־אֲרֹן הָאֱלֹהִים מִבֵּית
לְבָד הָאֵלֶם עִיר דָּוִד בְּשִׁמְחָה : 13
כִּי צָעַדוּ נָשָׂאִי אֲרֹן־יְהוָה שְׁשָׁה
צָעִדִּים וַיִּנְצְחָה שׁוֹר וּבָקָרָא : 14 וַדָּוִד
מִכְרֶבֶר בְּכָל־עֹז לִפְנֵי יְהוָה וַדָּוִד חֲגָג
מִפֹּד קָד :

12 καὶ ἀπηγγέλη τῷ βασιλεῖ Δαυὶδ, λέγοντες, Εὐλόγησε Κύριος τὸν οἶκον Ἀβεδδάρᾳ, καὶ πάντα τὰ αὐτοῦ ἕνεκα τῆς κιβωτοῦ τοῦ Θεοῦ· καὶ ἐπορεύθη Δαυὶδ, καὶ ἀνήγαγε τὴν κιβωτὸν τοῦ Κυρίου ἐκ τοῦ οἴκου Ἀβεδδάρᾳ εἰς τὴν πόλιν Δαυὶδ ἐν εὐφροσύνῃ. 13 καὶ ἦσαν μετ' αὐτοῦ ἀλφοντες τὴν κιβωτὸν ἑπτὰ χοροὶ, καὶ θύμα μὸσχος καὶ ἄρνες. 14 καὶ Δαυὶδ ἀνεκρούετο ἐν ὄργάνοις ἡρμουςμένοις ἐνώπιον Κυρίου, καὶ ὁ Δαυὶδ ἐνδεδυκὼς στολὴν ἔξαλλον.

Au. Ver.—12 And it was told king David, saying, The Lord hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

13 And it was so, that when they that bare the ark of the Lord had gone six paces, he sacrificed oxen and fatlings.

14 And David danced before the Lord with all his might; and David was girded with a linen ephod.

12 So David went, &c.

Ged.—So David went, and brought up the ark of God from the house of Obed-edom unto the city of David, with joyful solemnity: for there were with him seven choirs, and victims for sacrifices [LXX, Vulg., and so partly *Josephus*].

Booth.—12 So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness: for there was with David seven choirs, and victims were slaughtered [LXX, Vulg.].

Dr. A. Clarke.—12 So David—brought up the ark.] The Vulgate adds to this verse: And David had seven choirs, and a calf for

a sacrifice. The Septuagint make a greater addition: "And he had seven choirs carrying the ark, a sacrifice, a calf, and lambs. And David played on harmonious organs before the Lord; and David was clothed with a costly tunic; and David, and all the house of Israel, brought the ark of the Lord with rejoicing, and the sound of a trumpet." Nothing of this is found in any MS., nor in the Chaldee, the Syriac, nor the Arabic, nor in the parallel place, 1 Chron. xv. 25.

13 *And it was so, &c.*

Bp. Horsley.—Rather, "And it was so, that they marched, bearing the ark of Jehovah, in six divisions [or rather, as the LXX have it, "in seven divisions"], and he [i.e., David] sacrificed oxen and fatlings." Josephus, too, affirms, that the company marched, or probably danced, before the ark in seven divisions.

Bp. Patrick.—13 *When they that bare the ark—had gone six paces.*] Without any mark of God's displeasure, as before, ver. 7.

He sacrificed oxen and fatlings.] As a thanksgiving to God for his goodness, upon an altar erected on purpose, on this extraordinary occasion. Some think he repeated these sacrifices seven times, at the end of every six paces. The word we translate *fatlings* [so *Gesen.*] is, in the Hebrew, *meri*: whose signification is uncertain. For some take it for a *lamb*, others for a *ram*, and others put a different meaning on it. But Bochartus, with great probability, thinks it was a kind of ox, being commonly joined with oxen in Scripture, not only here, but in 1 Kings i. 9, 19, 25; Isa. i. 11; xi. 6. Nor doth 1 Chron. xv. 26, contradict this, where it is said, they offered *bullocks and rams*. For those are not the same sacrifices as these, which were offered by David; whereas those in the Chronicles were offered by the Levites (see his Hierozoicon, par. i., lib. ii., cap. 19).

14 He laid aside his royal ornaments, and was girded only with a simple ephod: which was, I observed upon 1 Sam. ii. 18, an honorary garment, used by those who were no priests. He is said to dance *before the Lord*, because the ark was the symbol of the Divine presence.

Houb.—12 *Nuntiatum fuit regi David, ut Dominus, propter arcam Dei, domui Obed-Edom et omnibus quæ habebat, benedixisset. Tum venit David, et arcam Dei domo Obed-Edom lætus transduxit in urbem David.*

13 [*Erant cum eo, qui arcam Dei deducerent, chori septem, victimæ autem, quæ immolarentur, vituli et agni.*] Cum vero illi, qui arcam Domini portabant, passus sex confecerant, immolabatur bos et altile, &c.

13 יָדִי כִי. Non habent hunc versum Græci Intt. cujus loco apud eos sic legimus, *et erant cum eo portantes arcam septem chori, et victima (erat) vitulus et agni*; quod quidem satis quadrat in illud, quod narratur, 1 Paral. xv. 26 Levitas, eo quod Dominus ipsos adjuvisset, dum portabant arcam, *immolasse Domino septem vitulos et septem arietes*, et in eandem sententiam Vulgatus: *erant cum David septem chori et victima vituli*; qui cum omittat *portantes arcam*, quæ verba in versione Græca legebat, colligi ex eo potest, non eum imitatum fuisse Græcos, sed ea, quæ addere ad hodiernum contextum videtur, in suo codice legisse. Propterea nos non hæc omisimus in versione nostra. Nam facilius multis erat hæc omitti, quæ legerentur, quam, cum non legerentur, in sacram paginam inferri.

14 *Linen ephod.*

Ged., Booth.—Precious ephod. See notes on Levit. xvi. 4, vol. i., p. 448.

Ver. 15.

Au. Ver.—The ark of the Lord.

Ged.—The ark of the covenant of [Vulg., and two MSS.] the Lord.

Ver. 17, 18.

Au. Ver.—Peace offerings. See notes on Levit. iii. 1, vol. i., p. 395.

Ver. 19.

וַיַּחֲלֶק לְכָל־הָעָם לְכָל־חֵמֶן יִשְׂרָאֵל
לְמִנְיָתִישׁ וְיִד־אֶשֶׁה לְאִישׁ חֶלֶת לֶחֶם
אֶחָת וְנֶאֱשַׁפֵּר אֶחָד נֶאֱשִׁינָה אֶחָת וַיִּלְךָ
בְּלֶחֶם אִישׁ בְּבֵיתוֹ :

καὶ διμερίσεν παντὶ τῷ λαῷ εἰς πᾶσαν τὴν δύναμιν τοῦ Ἰσραὴλ ἀπὸ δὲ ἄνδρος ἕως θήνης ἑκάστην κολυβίδα ἄρτου, καὶ ἐσχάριττην, καὶ λάγανον ἀπὸ τηγάνου. καὶ ἀπῆλθε πᾶς ὁ λαὸς ἕκαστος εἰς τὸν οἶκον αὐτοῦ.

Au. Ver.—19 And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine. So all the people departed every one to his house.

A good piece of flesh, and a flagon of wine.

Bp. Patrick.—The Talmudists have a conceit, that the Hebrew word *eshpar*, which we translate “a good piece of flesh,” signifies the sixth part of a bullock: deriving it from three words put into one; viz., *echad*, one, *shesh*, six, and *par*, a bullock. But every one sees this is a very forced fancy; and it is not in itself credible, that he could, among such a multitude, deal a sixth part of a bullock to every one; or that they could well carry it away, with the bread and wine. Bochartus more reasonably thinks (as some of the Jews do) the word is derived from *shapar*, which signifies *decorus*: and so the meaning is, as we translate it, he gave to every one a *handsome* or *decent* portion of flesh (see his Hierozoicon, par. i., lib. ii., cap. 18).

Ged., Booth.—A piece of roast meat, and a fritter.

Gesen.—^{עֶשְׂפָר} an obscure word, found only twice, 2 Sam. vi. 19; 1 Chr. xvi. 3. Vulg., *assatura bubulæ carnis*, deriving it absurdly enough from ^{עַשׂ}, fire, and ^{פָּר}, bullock; so Engl. Vers., *a good piece of [roasted] flesh*. But there can be little doubt that it was a certain measure of wine or drink, *a measure, cup*, for ^{עֶשְׂפָר} c. Aleph prosthet. from r. ^{עֶשְׂפָר} No. 3, i. q. Ethiop.

^{נִזְדַּל}: to measure, whence ^{סֹפְנִזְדַּל}: a measure, cyathus, see Ludolph Lex. Ethiop., p. 187; comp. cogn. ^{עֶשְׂפָר}, to number. An approach to the truth was made by L. de Dieu, who, following the same etymology, understands a portion of the sacrifice measured out.

^{עֶשְׂפָר} f. 2 Sam. vi. 19; 1 Chr. xvi. 3; Plur. ^{עֶשְׂפָרִים} Hos. iii. 1, and ^{עֶשְׂפָרִים} Cant. ii. 5, *a cake, cakes*, Lat. *liba*, spec. such as were prepared from dried grapes or raisins, pressed or compacted into a certain form, from r. ^{עֶשְׂפָר}; so ^{עֶשְׂפָרִים} ^{עֶשְׂפָרִים}, *raisin-cakes*, Hos. i. c. They are mentioned as delicacies with which the weary and languid are refreshed, 2 Sam. Chr. Cant. ll. cc., and were also offered to idols in sacrifice, Hos. i. c. Different from ^{עֶשְׂפָרִים}, i. e., grapes dried, but not compacted into the form of cakes; and also from ^{עֶשְׂפָרִים}, i. e., figs pressed into cakes. The etymology is doubtless to be sought in the idea of pressing together (see the root, and comp. ^{נָצַח} a cake, from ^{נָצַח} to make firm, also ^{עֶשְׂפָרִים} from ^{עֶשְׂפָר}, to spread out); and

not in that of fire, ^{עַשׂ}, as if cakes prepared with fire. The same word occurs in Pseudo-jon., Ex. xvi. 31, where ^{עֶשְׂפָרִים} is for Heb. ^{עֶשְׂפָרִים}; also in the Mishna, Nedarim vi. 10, where ^{עֶשְׂפָרִים} denotes a kind of food prepared from lentiles, prob. cakes made from boiled lentiles.

Prof. Lee.—^{עֶשְׂפָר}, occ. 2 Sam. vi. 19; 1 Ch. xvi. 3. Various interpretations have been given, which may be seen in Poole, &c.; I prefer that proposed by Gesenius. De Dieu had suggested the Æthiop. ^{ሰፈረ}, *mensuravit*, and taken the word to mean *A certain portion*, or *measure*, of the sacrifice. Gesenius thinks a measure, as *a cup of wine*, the most suitable. The Syr. gives, in each place, ^{كاس خمر}, which Bar Serushoi says, signifies *a cup of wine*; and, in the former place, the Arabic of the Polyglott renders this by

^{كاس خمر}, *a full cup of wine*. Cogn. Arab.

^{أَصْبَار}, *ad summa repletum vas*. Cogn.

^{شِبِير}, *spithamis dimensus fuit*. ^{أَشْبَار}, *spithama, dodrans*. Heb. ^{עֶשְׂפָר}, *numeravit*.

^{עֶשְׂפָר}. Syr. ^{أَمَب}, *innatavit*. Arab.

^{عَاش}, *panis siccus*, i. e. *panis simplex citra*

obsonium. It. ^{عَاش}, *agilis fuit, exultavit*.

I. Food, *affording support, nourishment, delight, &c.* What it was no one can now say particularly. It probably was a sort of cake soaked either in honey or wine. See 2 Sam. vi. 19; 1 Chron. xvi. 3; Cant. ii. 5; Hos. iii. 1; in Exod. xvi. 31, the Targum of Jonathan has ^{עֶשְׂפָרִים}, for the Heb. ^{עֶשְׂפָרִים}, which Castell renders by “*Laganum melle obductum*,” on the authority of the Arabic

^{عَصَح}, *expandit in latum, obduxit, laminā*

texit: ^{صَفِيحَة}, *lamina, &c.* From the

passage in Hosea it seems probable that these were offered to idols. The distinctions which Gesenius makes between this word, ^{עֶשְׂפָר}, and ^{עֶשְׂפָרִים}, cannot, I think, be maintained. II. ^{עֶשְׂפָר}, *foundations of*, according to some. De Dieu thinks *lagena, bottles, or jars*, must be the sense, Isaiah xvi. 7, to suit ^{עֶשְׂפָרִים}, following, which he translates “*Utique confracta sunt*.” I see no reason for de-

1 Sam. xviii. 7; 2 Sam. vi. 5, 21; 1 Chron. xiii. 8; xv. 29; Jer. xxx. 19 מְשַׁחֲמִים קָל, *the voice (song) of dancers (and singers)*; xxxi. 4 מְשַׁחֲמִים קָלָם, *in the chorus of dancers*.

Houb.—21 *David Michol respondit: Ego vero in oculis Domini me nudavi, &c.*

20, 21, כְּנֻמָּה נֻמָּה, *Sicut nudatur nudando*. Trajectum fuit נֻמָּה, quod desideratur ver. 21 in prima persona, Davide Michol uxori respondente (*ante Dominum*), נֻמָּה, *nudatus sum*, ut postea וְשָׂחָה, *et lætatus sum*. Id *nudatus*, quia deest, sententia manet suspensa. Propterea supplere Græci Intt. ὀρχήσομαι, *saltabo*; Arabs نلح, *id feci*.

Ver. 22, 23.

וְנִקְלָתִי עוֹד מִזֶּה מִזֶּה וְהָיִיתִי שָׂפָל
בְּעֵינֵי וְעַם-הַמְּחֻמָּוֹת אֲשֶׁר אִמְרָתָם עִמָּם
אֶפְרָחָה : וְלִמְיַבֵּל בֵּית-שָׁאוּל לֹא-הָיָה
לָהּ יֶלֶד עַד יוֹם מוֹתָהּ :

v. 23. קָל תָּל

22 καὶ ἀποκαλυφθήσομαι ἔτι οὕτως, καὶ ἔσομαι ἄχρεϊος ἐν ὀφθαλμοῖς σου, καὶ μετὰ τῶν παιδισκῶν, ὡς εἶπάς με μὴ δοξασθῆναι. 23 καὶ τῇ Μελχὼλ θυγατρὶ Σαούλ οὐκ ἐγένετο παιδίον ἕως τῆς ἡμέρας τοῦ ἀποθανεῖν αὐτήν.

Au. Ver.—22 And I will yet be more vile than thus, and will be base in mine own sight: and of the maidservants [or, of the handmaids of my servants] which thou hast spoken of, of them shall I be had in honour.

23 Therefore Michal the daughter of Saul had no child unto the day of her death.

In mine own sight.

Dathe.—22 *Immo magis adhuc me demittam et humilis ero ex opinione tua; sic enim apud ancillas, quas tu dixisti, honorem consequar.*

Ex opinione tuâ. Pro וְנִקְלָתִי οὐδ' legerunt וְנִקְלָתִי ἐν ὀφθαλμοῖς σου. Quam lectionem receptæ præferendam esse, facile intelligitur. Nam ipse David sibi non humilis videbatur, sed Michalæ, conjugii suæ superbæ. Sed hic quoque scribarum error satis antiquus est, ut plures alii in his libris obvi. Vulgatus, Syrus, Chaldaeus habent lectionem receptam.

Maurer.—22 וְנִקְלָתִי LXX: ἐν ὀφθαλμοῖς σου, h. e., וְנִקְלָתִי (non וְנִקְלָתִי ut Dathio aliisque placuit), quæ lectio utique videtur præferenda: Davides enim non ipse sibi, sed Michalæ humilis videbatur.

23 *Therefore Michal.*

Ged.—As for Michal.

Houb.—23 תָּל, *Prolem.* Perperam Masora תָּל, quia sequebatur codices orientales, in quos irrepserat iste Arabismus תָּל. Occidentales תָּל, et sic lego in omnibus Codd. Orat. præterquam in uno 42. Etiam תָּל Regius 29 optimæ notæ.

CHAP. VII. 4.

Au. Ver.—To Nathan.

Ged.—To the prophet [Syr., Arab., and four MSS.] Nathan.

Ver. 5, 6, 7.

לָהּ 5 וְאִמְרָתָהּ אֶל-עַבְדִּי אֶל-דָּוִד
אָמַר יְהוָה הֵאמְרָה תִּבְנֶה-לִּי בַּיִת
לְשִׁכְתִּי : 6 כִּי לֹא יִשְׁכְּתִי בְּבָיִת
לְמִיּוֹם הַצֵּלֹתִי אֶת-בְּנֵי יִשְׂרָאֵל מִפְּדֻזִּים
וְעַד הַיּוֹם הַזֶּה וְנֶאֱמָרָה כִּתְּהֵלֶךְ בְּאֶחָל
וּבְמִשְׁכָּנָם : 7 בְּכָל אֲשֶׁר-הִתְהַלַּכְתָּ
בְּכָל-בְּנֵי יִשְׂרָאֵל הַדָּבָר דִּבַּרְתִּי אֶת-
אֲחִי שִׁבְכִי יִשְׂרָאֵל אֲשֶׁר צִוִּיתִי
לְרִעוּת אֶת-עַמִּי אֶת-יִשְׂרָאֵל לְאֶמְרָה
לְפָנָה לְהַבְדִּילָם לִי בַּיִת מִדָּוִד :

5 πορεύου, καὶ ἔλπου πρὸς τὸν δουλὸν μου Δαυὶδ, Τάδε λέγει Κύριος, Οὐ σὺ οἰκοδομήσεις μοι οἶκον τοῦ κατοικῆσαι με. 6 ὅτι οὐ κατήκηκα ἐν οἴκῳ ἀφ' ἧς ἡμέρας ἀνήγαγον τοὺς υἱοὺς Ἰσραὴλ ἐξ Αἰγύπτου ἕως τῆς ἡμέρας ταύτης, καὶ ἡμῶν ἐμπεριπατῶν ἐν καταλύματι καὶ ἐν σκηνῇ, 7 ἐν πάσιν οἷς διῆλθον ἐν παντὶ Ἰσραὴλ· εἰ λαλῶν ἐλάλησα πρὸς μίαν φυλὴν τοῦ Ἰσραὴλ, ᾧ ἐνετειλάμην ποιμαίνειν τὸν λαόν μου Ἰσραὴλ, λέγων, Ἰνατί οὐκ ᾠκοδομήκατέ μοι οἶκον κέδρινον;

Au. Ver.—5 Go and tell my servant David [Heb., to my servant to David], Thus saith the Lord, Shalt thou build me an house for me to dwell in?

6 Whereas I have not dwelt in *any* house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

7 In all *the places* wherein I have walked with all the children of Israel spake I a word with any of the tribes [1 Chron. xvii. 6, any of the judges] of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?

5 *Shalt thou build me, &c.*

Ged., Booth.—Wouldst thou build for me a house to dwell in?

6 *Out of Egypt.*

Ged., Booth.—Out of the land of [Syr., Vulg., Arab., and one MS.] Egypt.

But have walked in a tent and in a tabernacle. See notes on Exod. xxvi. 1, vol. i., p. 33.

Bp. Horsley.—Rather, “but have been going about under an outer and an inner covering.” See the appropriate senses of the words *לִלְוֹת* and *לְכַסֵּת*, Exod. xxvi. 1.

7 *With any of the tribes of Israel.*

Pool.—*With any of the tribes*: in 1 Chron. xvii. 6, it is *of the judges*; and to them, not to the tribes, the following words agree, *whom I commanded to feed my people Israel*. Either therefore the *tribes* are here put synecdochically for the rulers of the tribes, as the word *church* is sometimes used for the governors of it; or the word here rendered *tribes* may be rendered *sceptres*, as it is used Gen. xlix. 10, and sceptres put for sceptre-bearers or rulers, as is very frequent.

Bp. Patrick.—7 *Any of the tribes of Israel.* That is, “of the judges of Israel,” as it is interpreted, 1 Chron. xvii. 6. For the word *shibte* signifies not only *tribes* but *sceptres*; and, consequently, supreme governors and rulers: such as the judges were who had the supreme authority in Israel. And so the following words explain it.

Whom I commanded to feed my people Israel. He did not command the tribes, but the supreme governors of them, to *feed*, that is, to rule his people and take care of their happiness. Here, again, *feeding* is governing (as I observed, v. 2), and the Hebrew word for *feed* being *raga*, as some pronounce it (in the Syriac, *rega*), very learned men thence derive the Latin words *regere* and *reges*: kings being designed by God to be the pastors of their people.

Bp. Horsley.—7 *Of the tribes.* שִׁבְטֵי, “the sceptered rulers.”

Houb., Dathe, Hallet, Clarke, Ged., Booth.—Spake I a word with any of the judges, &c.

Dr. A. Clarke.—7 *With any of the tribes.* “Spake I a word to any of the *JUDGES*” is the reading in the parallel place, 1 Chron. xvii. 6; and this is probably the true reading. Indeed, there is but *one letter* of difference between them, and letters which might be easily mistaken for each other: שִׁבְטֵי, *tribes*, is almost the same in *appear-*

ance with שֹׁפְטֵי, *judges*; the *ו* and the *ב* being the same letter, the apex under the upper stroke of the *ב* excepted. If this were but a little effaced in a MS., it would be mistaken for the other, and then we should have *tribes* instead of *judges*. This reading seems confirmed by ver. 11.

Hallet.—7 שִׁבְטֵי שֹׁפְטֵי. It seems very strange that God should talk of any of the tribes of Israel as feeding, or ruling his people Israel. It is natural to suspect an error committed by the transcribers in this place. And if we look into the parallel place, 1 Chron. xvii. 6, we shall find where the error lies, and how it must be corrected.

The words are, *Spake I a word to any of the judges of Israel, whom I commanded to feed (or rule) my people*—? It is very just to say, that the judges were commanded to rule the people. The Hebrew word here is שֹׁפְטֵי, *judges*; whereas the transcribers in Sam. have altered one letter, and written שִׁבְטֵי, *tribes*. I could not forbear smiling to read Bishop Patrick's note on this place, on the words, *of the tribes of Israel*: which is, “That is, of the judges of Israel, as it is interpreted, 1 Chron. xvii. 6. For the word *shibte*, not only signifies tribes, but *sceptres*; and consequently supreme governors and rulers: such as the judges were, who had the supreme authority in Israel. And so the following words explain it, *whom I commanded to feed my people Israel*. He did not command the *tribes*, but the supreme governors of them, to feed, i. e., to rule his people.” Would it not have been a more natural inference from this, that the word should not have been *shibte*, tribes, but *shopithe*, judges, as it is correctly written in Chron. and in ver. 11 of this same chapter? Is it not more natural to say, that this word is *corrected*, than that it is *interpreted*, by 1 Chron. xvii. 6? I cannot but determine for this correction, though all the versions of Samuel agree with the present Hebrew in reading, tribes. As to the parallel place in Chronicles, it is to be observed, that all the versions there agree with the Hebrew of the place to read judges, except the *δ* which reads, tribes, as in Sam. But the Alexandrian copy of the *δ* in Chron. reads both tribes and judges. This error was committed by the transcribers before any of the versions were made.

Maurer.—7 שִׁבְטֵי שֹׁפְטֵי [Locus parallelus 1 Chron. xvii. 6 habet שִׁבְטֵי שֹׁפְטֵי. “Quæ

lectio haud dubie vera est, quoniam Deus nunquam uni tribui imperium in reliquis concesserat." Dathe. Sed res non est cum pulvisculo excutienda. Intelligendæ sunt illæ tribus, quæ ante Davidis tempora summam imperii tenuerant, ut Ephraim, Dan, Benjamin.

Ver. 9—16.

9 וַיְהִי־נָא עִמָּךְ כָּל־אֹיְבֶיךָ וַיִּכְרַתְהָ אֶת־כָּל־אֹיְבֶיךָ מִפְּנֶיךָ וַיַּעֲשֵׂה לְךָ־שֵׁם גָּדוֹל כְּשֵׁם הַגְּדֹלִים אֲשֶׁר בְּאֶרֶץ־עַמִּי : 10 וְשִׁמְתִּי מְקוֹם לְעַמִּי לְיִשְׂרָאֵל וְנִסְעָתִי וְשִׁכְן תַּחֲתָיו וְלֹא יִבְצָו עוֹד וְלֹא־יִסְיֹפוּ בְּגָרְעוֹלְךָ לַעֲמֹתָיו כְּאֲשֶׁר בְּיָמֵינוּ : 11 וְלִמְכַרְהֵימוֹ אֲשֶׁר צָוִיתִי שְׂפָטִים עַל־עַמִּי יִשְׂרָאֵל וְהַיִּחֲרָתִי לָהֶם מִכָּל־אֹיְבֵיהֶם וְהִגִּיד לְךָ יְהוָה כִּי־בֵית יַעֲשֹׁדֶלְךָ יִהְיֶה : 12 כִּי יִמְלֹאוּ יָמֶיךָ וְשָׁכַבְתָּ אֶת־אֲבֹתֶיךָ וְהַקִּימְתִּי אֶת־נִרְצָתְךָ אֲחֵיךָ אֲשֶׁר יֵצֵאוּ מִבְּטֶנְךָ וְהַקִּימְתִּי אֶת־מַמְלַכְתָּהּ : 13 הָיָה וְיִבְנֶה בֵּית לְשִׁמִּי וְלִנְתָתִי אֶת־נֶפֶס מִמְּלַכְתּוֹ עַד־עוֹלָם : 14 אֲנִי אֶחְיֶה־לָּךְ לֵאמֹר וְהָיָה יְהוָה לִּי לְבֹן אֲשֶׁר בְּחֻצוֹתַי וְהִכְרַתִּי בְּשֶׁבֶט אֲנָשִׁים וּבְגִבִּי אָדָם : 15 וְחִסְתִּי לְאִי־סוּר מִמֶּנִּי כְּאֲשֶׁר חִסְתִּי מִצָּאֵן שְׂאוֹל אֲשֶׁר הִסִּיתִי מִלְּפָנֶיךָ : 16 וְנִגְמְלוּ גִּיתֶיךָ וּמִמְּלַכְתְּךָ עַד־עוֹלָם לְפָנֶיךָ קִסְמוֹ יְהוָה נָכוֹן עַד־עוֹלָם :

9 καὶ ἤμην μετὰ σου ἐν πᾶσιν οἷς ἐπορεύου, καὶ ἐξωλόθρευσα πάντας τοὺς ἐχθρούς σου ἀπὸ προσώπου σου, καὶ ἐποίησά σε ὀνομαστὸν κατὰ τὸ ὄνομα τῶν μεγάλων τῶν ἐπὶ τῆς γῆς. 10 καὶ θήσομαι τόπον τῇ λαῶν μου τῇ Ἰσραὴλ, καὶ κατασκευάσω αὐτόν, καὶ κατασκηνώσει καθ' αὐτόν, καὶ οὐ μεριμνήσει οὐκέτι· καὶ οὐ προσθήσει υἱὸς ἀδικίας τοῦ ταπεινώσαι αὐτόν, καθὼς ἀπ' ἀρχῆς, 11 ἀπὸ τῶν ἡμερῶν ὃν ἔταξα κριτὰς ἐπὶ τὸν λαόν μου Ἰσραὴλ· καὶ ἀναπαύσω σε ἀπὸ πάντων τῶν ἐχθρῶν σου· καὶ ἀπαγγελεῖ σοι κύριος, ὅτι οἶκον οἰκοδομήσεις αὐτῷ. 12 καὶ ἔσται ἐὰν πληρωθῶσιν αἱ ἡμέραι σου, καὶ κοιμηθῇς μετὰ τῶν πατέρων σου, καὶ ἀναστήσῃ τὸ σπέρμα σου μετὰ σέ, ὃς ἔσται ἐκ τῆς κοιλίας σου, καὶ ἐτοιμάσω τὴν

βασιλείαν αὐτοῦ. 13 αὐτὸς οἰκοδομήσει μοι οἶκον τῷ ὀνόματί μου, καὶ ἀνορθώσω τὸν θρόνον αὐτοῦ ἕως εἰς τὸν αἰῶνα. 14 ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν. καὶ ἐὰν ἔλθῃ ἡ ἀδικία αὐτοῦ, καὶ ἐλγέξω αὐτόν ἐν ῥάβδῳ ἀνδρῶν, καὶ ἐν ἀφάις υἱῶν ἀνθρώπων· 15 τὸ δὲ ἑλεός μου οὐκ ἀποστήσῃ ἀπ' αὐτοῦ, καθὼς ἀπέστησα ἀπ' ὃν ἀπέστησα ἐκ προσώπου μου. 16 καὶ πιστωθήσεται ὁ οἶκος αὐτοῦ, καὶ ἡ βασιλεία αὐτοῦ ἕως αἰῶνος ἐν ὀπίον μου· καὶ ὁ θρόνος αὐτοῦ ἔσται ἀνωρθωμένος εἰς τὸν αἰῶνα. 17 κατὰ πάντα τοὺς λόγους τούτους, καὶ κατὰ πᾶσαν τὴν ὄρασιν ταύτην· οὕτως ἐλάλησε Νάθαν πρὸς Δαυὶδ.

Au. Ver.—9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight [Heb., from thy face], and have made thee a great name, like unto the name of the great men that are in the earth.

10 Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as before-time,

11 And as since the time that I commanded Judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that he will make thee an house.

12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever.

14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.

16 And thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever.

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

Pool.—10 I will appoint a place, i. e., I will make room for them; whereas hitherto they have been much constrained and dis-

tressed by their enemies. Or, *I will establish* (for so that verb sometimes signifies) *a place* for them, i. e., I will establish them in their place or land. Some learned men render the verse thus, and the Hebrew words will bear it: *And I have appointed (or assigned, or given) a place for my people Israel, (to wit, the land of Canaan,) and have planted them in it, that they may dwell in their own place, and be no more driven to and fro; or rather, and they shall dwell in their own place, &c.; i. e., as I did long ago appoint it to them, and afterwards planted them, or put them into actual possession; so now they shall continue or dwell in it, in spite of all their enemies. For my people Israel.* Among the favours which God had vouchsafed, and would vouchsafe to David, he reckons his blessings to the people of Israel, because they were great blessings to David; partly because the strength and happiness of a king consists in great part in the multitude and happiness of his people; and partly because David was a man of a pious and public spirit, and therefore no less affected with Israel's felicity than with his own. *In a place of their own,* i. e., in their own land, not in strange lands, nor mixed with other people. *As beforetime;* either, first, as in the land of Egypt; and so he goes downward to the judges. Or, secondly, as in Saul's time; and so he ascends to the judges.

11 Nor as they did under the judges, neither so oft nor so long. But all this is to be understood with a condition, except they should notoriously forsake God, or rebel against him; which being so oft declared by God in other places, it was needless to mention it here. Or this may relate to the latter ages of the world, when the people of Israel shall be converted to Christ, and recalled out of captivity, and planted in their own place; when they shall enjoy a far greater degree of tranquillity than ever they did before. And this agrees best with the future tense, *I will appoint—and will plant them, &c.*; otherwise the work was already done, God had already appointed this land for them, and actually planted them in it. *And have caused thee to rest from all thine enemies,* i. e., and until this time in which I have given thee rest. But these words, though according to our translation they be enclosed in the same parenthesis with the foregoing clauses, may seem to be better put without it, and to be taken by them-

selves. For the foregoing words in this verse, and in ver. 10, do all concern the people of Israel; but these words seem to concern David alone, to whom the speech returns after a short digression concerning the people of Israel. And they may be rendered either thus, *and I have caused thee to rest, &c.*, or, *and I will cause thee to rest, &c.*, to wit, more fully and perfectly than yet thou dost. *He will make thee an house;* for thy good intentions to make him an house, *he will make thee an house,* to wit, a *sure house*, as is expressed, 1 Kings xi. 38, i. e., he will increase and uphold thy posterity, and continue thy kingdom in thy family.

12 *I will set up thy seed after thee;* I will set up in thy stead and throne thy posterity, first Solomon, and then others successively, and at last the Messias. So the following words may be understood diversely, part of his posterity in general or indefinitely taken, part of Solomon, and part of Christ only, according to the differing nature of the several passages.

13 *He shall build an house:* this is meant literally and immediately of Solomon, who alone did build the material house or temple; but mystically and ultimately of Christ, who is the builder of God's spiritual house or temple, Heb. iii. 3, 6; 1 Pet. ii. 5. *For my name,* i. e., for my service, and worship, and glory. *I will stablish the throne of his kingdom:* this is not meant of Solomon, for his kingdom was not *for ever*. And though the phrase *for ever* is sometimes used of the time of a man's life, yet it cannot be so understood here, because the mercy here promised to David's son is of another nature, and of far longer continuance, than that which was given to Saul, ver. 15, who yet enjoyed the kingdom as long as he lived. But it is to be understood of David's posterity in general, but with special respect to Christ, in whose person the kingdom was to be lodged for ever, Isa. ix. 7; Dan. ii. 44; Luke i. 32, 33.

14 I will carry myself towards him as becomes a father, with all affection and tenderness, and I will own him as my son. This is intended both of Solomon, as a type of Christ; and of Christ himself, as is evident from Heb. i. 5. *If he commit iniquity:* this agrees only to Solomon and some others of David's posterity; but not to Christ, who never committed iniquity, as

Solomon did, who therein was no type of Christ, and therefore this branch is terminated in Solomon; whereas in those things wherein Solomon was a type of Christ, the sense passeth through Solomon unto Christ. *With the rod of men*; either, first, With such rods as men use to correct their sons, or to beat other men; which are here opposed to the rods or strokes which an angry God inflicts. See Job xxiii. 6; Psal. xxxix. 11; Isa. xlvii. 3; Rom. ix. 22; Heb. x. 31; xii. 29. Or, secondly, With such rods as are gentle and moderate, and suited to man's weakness; as a tolerable and resistible temptation is called *human*, or *common to men*, 1 Cor. x. 13.

15 *My mercy*, or, *my kindness*, i. e., the kingdom which I have mercifully and kindly promised to thee and thine. *As I took it from Saul*; in regard of his posterity, for the kingdom was continued to his person during life.

16 *Before thee*; thine eyes in some sort beholding it; for he lived to see his wise and godly son Solomon actually placed in the throne, with great reputation and general applause, 1 Kings i. 39, 40, which was in itself a good presage of the continuance of the kingdom in his family; and being considered, together with the infallible certainty of God's promise to him and his for ever, of the accomplishment whereof this was an earnest, gave him good assurance thereof; especially considering that he had his eyes and thoughts upon the Messiah, Psal. cx. 1, &c., whose *day he saw* by faith, as Abraham did, John viii. 56, and whom he *knew that God would raise out of the fruit of his loins to sit on his throne*, as is affirmed, Acts ii. 30, and that for ever; and so the eternity of his kingdom is rightly said to be before him. The LXX and Syriac read *before me*, which is a usual phrase, which makes no great variation in the Hebrew text.

Bp. Patrick.—10 *I will appoint a place.*] Or, "I have constituted (or established) a place for my people," viz., the land of Canaan.

Neither shall the children of wickedness.] The idolatrous people round about them.

Afflict them—as beforetime.] When they were in the land of Egypt.

11 *Since the time that I commanded judges.*] In whose days they were sorely afflicted by the Moabites, Canaanites, Midianites, and other people.

Have caused thee to rest.] Given him a quiet possession of the whole kingdom of Israel; which never was in so happy a condition as now.

12 *I will set up thy seed.*] To sit upon his throne.

Which shall proceed out of thy bowels.] This shows that he speaks of one who was not yet born, viz., Solomon: and that Absalom, Adonijah, and the rest who pretended to the kingdom, were not designed for it: being already proceeded from him.

I will establish his kingdom.] He reigned a long time himself; and so did his posterity after him.

13 The latter part of this verse can belong to none but the Messiah; if the words *for ever* be taken in their full extent.

14 *I will be his father.*] This the Apostle shows is meant of Christ, Heb. i. 5. For though Solomon was called Jedidiah, in token that he was beloved of God, yet, in the complete sense of the word, Christ only is intended: who is "God's beloved Son, in whom he is well pleased."

If he commit iniquity, I will chasten him with the rod of men, &c.] This is a mixed prophecy, some part of which belongs to Christ, and the other part to Solomon, and his successors in the kingdom of Israel: who, it is plain, is solely intended in these words. And by "the rod of men, and the stripes of the children of men," is meant gentle correction; such as parents give their children.

15 He promises not to translate the kingdom into another family; as he took it from Saul, to give it to David: but the kingdom shall continue in his line.

16 That is, saith Kimchi, for a long time, between four and five hundred years, which was a rare thing, and seldom known, that the kingly authority continued in any one family so long. But this is chiefly intended of the kingdom of Christ, as Procopius Gazærus here observes: from whence the Jews said (John xii. 34), "We have heard out of the law that Christ abideth for ever." This is confirmed by the rule which Maimonides lays down in his *More Nevochim*, that though *olam* alone doth not necessarily signify eternally, yet when it is joined with *ath*, either before or after it, it doth so signify. And that is the case here; this kingdom is said to be established *ath olam*: which can belong to none but Christ; for

David's kingdom had an end, but Christ's nath none (par. ii. cap. 28).

Ken.—This chapter is one of the most important in the Old Testament; and yet some of its most interesting verses are very improperly rendered in our translation: it therefore demands our most careful consideration. And as, in the course of these remarks, I propose to consider, and hope to explain some of the prophecies descriptive of the *Messiah*, which were fulfilled in *Jesus Christ*; amongst which prophecies, that contained in this chapter is worthy of particular attention: I shall introduce it, with a general state of this great argument.

It having pleased God, that, between the time of a Messiah being first promised, and the time of his coming, there should be delivered by the prophets a variety of marks, by which the Messiah was to be known, and distinguished from every other man; it was impossible for any one to prove himself the Messiah, whose character did not answer to these marks: and of course it was necessary, that all these criteria, thus divinely foretold, should be fulfilled in the character of *Jesus Christ*. That these prophetic descriptions of the Messiah were numerous, appears from Christ and his apostles (Luke xxiv. 27, 44; Acts xvii. 2, 3; xxviii. 23, &c.), who referred the Jews to the Old Testament, as containing abundant evidence of his being the *Messiah*, because he fulfilled all the prophecies descriptive of that singular character. The chief of these prophecies related to

His being *miraculously born of a virgin*;
The *time*, and *place*, of his birth;
The *tribe*, and *family*, he was to descend from;
The *miracles* he was to perform;
The *manner* of his preaching;
His *humility* and *mean appearance*;
The *perfect innocence* of his life;
The *greatness* of his *sufferings*;
The *treachery* of his betrayer;
The *circumstances* of his *trial*;
The *nature* of his *death* and *burial*;
And, to his *miraculous resurrection*.

Now amongst all the circumstances, which form this chain of prophecy; the first reference made in the New Testament relates to his descent: for the New Testament begins with asserting, that "*Jesus Christ was the son of David, the son of Abraham.*" As to the descent of Christ from Abraham;

every one knows that Christ was born a Jew; and consequently descended from Jacob, the grandson of Abraham. And we all know, that the promise given to Abraham concerning the Messiah is recorded in the history of Abraham's life, in Gen. xxii. 18. Christ being also to descend from David, there can be no doubt, but that this promise, as made to David, was recorded likewise in the history of David. 'Tis remarkable, that David's life is given more at large than that of any other person in the Old Testament; and it cannot be supposed, that the historian omitted to record that promise, which was more honourable to David than any other circumstance. The record of this promise, if written at all, must have been written in this chapter; in the message from God by Nathan to David, which is here inserted. Here (I am fully persuaded), the promise *was*, and still is, recorded: and the chief reason why our divines have so frequently missed it, or been so much perplexed about it, is owing to our very improper translation of the 10th and 14th verses.

This wrong translation, in a part of Scripture so very interesting, has been artfully laid hold of, and expatiated upon splendidly, by the deistical author of "*The Grounds and Reasons of the Christian Religion*," who pretends to demonstrate, that the promise of a Messiah could not be here recorded. His reasons (hitherto I believe unanswered) are three. 1st Because, in ver. 10, the prophet speaks of the future prosperity of the Jews, as to be afterwards fixed, and no more afflicted; which circumstances are totally repugnant to the fate of the Jews, as connected with the birth and death of Christ; 2dly Because the son, here promised, was (ver. 13) to build an house; which house, it is pretended, must mean the temple of Solomon; and of course Solomon must be the son here promised; and 3dly, Because ver. 14 supposes, that this son might commit iniquity; which could not be supposed of the Messiah. The first of these objections is founded on our wrong translation of verse 10; where the words should be expressed as relating to the time past or present. For the prophet is there declaring what great things God had already done for David and his people—that he had raised David from the sheepfold to the throne—and that he had planted the Israelites in a place of safety; at rest from all those enemies,

who had so often before afflicted them. That the verbs *שָׁמַר* and *יָשַׁב* may be rendered in the time past or present, is allowed by our own translators; who here (ver. 11) render *וַיִּזְדָּרֵךְ* *and have caused thee to rest*, and also render *וַיִּבְנֶה* *and telleth*; which construction, made necessary here by the context, might be confirmed by other proofs almost innumerable. The translation therefore should run thus: "I took thee from the sheepcote—and have made thee a great name—and I *have appointed* a place for my people Israel; and *have planted* them, that they dwell in a place of their own, and move no more. Neither do the children of wickedness afflict them any more; as before time, and as since the time that I commanded judges to be over Israel; and I *have caused* thee to rest from all thine enemies."

Objection the 2d is founded on a mistake in the sense. David indeed had proposed to build an house to God; which God did not admit. Yet, approving the piety of David's intention, God was pleased to reward it by promising, that *he* would make an house for David; which house, to be thus erected by God, was certainly not material, or made of stones; but a spiritual house, or family, to be raised up for the honour of God and the salvation of mankind. And this house, which God would make, was to be built by David's *seed*; and this seed was to be raised up, *after* David slept with his fathers: which words clearly exclude Solomon, who was set up, and placed upon the throne, *before* David was dead. This building, promised by God, was to be erected by one of David's descendants, who was also to be an everlasting king: and indeed the house and the kingdom were both of them to be established for ever. Now that this house or spiritual building was to be set up, together with a kingdom, by the Messiah, is clear from Zachariah; who very emphatically says (vi. 12, 13):—"Behold the man whose name is the Branch; *he shall build the temple* of the Lord. *Even he shall build the temple* of the Lord; and he shall bear the glory, and shall sit and rule upon his throne," &c. Observe also the language of the New Testament. In 1 Cor. iii. 9—17, St. Paul says, "Ye are God's *building*—Know ye not, that *ye* are the temple of God?—the temple of God is holy, which temple *ye* are." And the author of the Epistle to the Hebrews seems to have his eye upon this

very promise in Samuel concerning a son to David, and of the house which he should build; when he says (iii. 6):—"Christ, as a son, over his own house; whose house are we."

As to the third and greatest difficulty, that also may be removed by a more just translation of verse 14; for the Hebrew words do not properly signify what they are now made to speak. 'Tis certain, that the principal word *בִּישְׁעוֹ* is not the active infinitive of Kal, which would be *בָּשַׁע*; but *הִשְׁעוֹ* from *שָׁעַ* is in Niphal, as *הִגִּלּוֹ* from *גָּלַה*. 'Tis also certain, that a verb which in the active voice signifies to *commit iniquity*, may in the passive signify to *suffer for iniquity*: and hence it is, that nouns from such verbs sometimes signify *iniquity*, sometimes *punishment*. See Lowth's Isaiah, p. 187, with many other authorities, which shall be produced hereafter. The way being thus made clear, we are now prepared for abolishing our translation, "if he commit iniquity;" and also for adopting the true one, "even in his suffering for iniquity." The Messiah, who is thus the person possibly here spoken of, will be made still more manifest from the whole verse thus translated:—"I will be his father, and he shall be my son: *even in his suffering for iniquity*, I shall chasten him with the rod of men (*with the rod* due to men) and with the stripes (due to) the children of Adam." And this construction is well supported by Isaiah liii. 4, 5, "He hath carried *our sorrows* (i. e., the sorrows due to us, and which we must otherwise have suffered); he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." See Note, p. 479, in Hallet, on Heb. xi. 26. Thus then God declares himself the father of the Son here meant (see also Heb. i. 5); and promises, that, even amidst the sufferings of this Son (as they would be for the sins of others, not for his own), his mercy should still attend him: nor should his favour be ever removed from this king, as it had been from Saul. And thus (as it follows) "thine house (O David) and thy kingdom shall (in Messiah) be established for ever, before *me* (before God): thy throne shall be established for ever." Thus the angel, delivering his message to the virgin mother (Luke i. 32, 33) speaks, as if he was quoting from this very prophecy, "The Lord

God shall give unto him the throne of his father David; and he shall reign over the house of Jacob *for ever*: and of his kingdom there shall be no end." In ver. 16, לְעֶלְמָךְ is here rendered as לְעַד, on the authority of one Hebrew MS., with the Gr. and Syr. versions; and indeed nothing could be established for ever in the presence of David, but in the presence of God only. So Dr. S. Clarke.

Having thus shown, that the words fairly admit here the promise made to David, that from his seed should arise Messiah, the everlasting king; it may be necessary to add, that, if the Messiah be the person here meant, as suffering innocently for the sins of others, Solomon cannot be; nor can this be a prophecy admitting such double sense, or be applied properly to two such opposite characters. "Of whom speaketh the prophet this? of *himself*, or of *some other man*?" This was a question properly put by the Ethiopian treasurer (Acts viii. 34), who never dreamt, that such a description as he was reading could relate to different persons: and Philip shews him, that the person was Jesus only. So here, it may be asked, Of whom speaketh the prophet this? of Solomon, or of Christ? It must be answered, Of Christ: one reason is, because the description does not agree to Solomon; and therefore Solomon, being necessarily excluded in a single sense, must also be excluded in a double. Lastly: if it would be universally held absurd to consider the promise of Messiah made to Abraham as relating to any other person besides Messiah; why is there not an equal absurdity, in giving a double sense to the promise of Messiah thus made to David?

Next to our present very improper translation, the cause of the common confusion here has been, not distinguishing the promise here made, as to Messiah alone, from another made as to Solomon alone; the first brought by Nathan, the second by Gad; the first near the beginning of David's reign, the second near the end of it; the first, relating to Messiah's spiritual kingdom, everlasting without conditions; the second, relating to the fate of the temporal kingdom of Solomon, and his heirs, depending entirely on their obedience or rebellion. 1 Chron. xxii. 8—13, and xxviii. 7. Let the first message be compared with this second in 1 Chron. xxii. 8—13; which the

Syr. version (at ver. 8) tells us was delivered by a prophet, and the Arab. says, "by the prophet Gad." This second message was after David's many wars, when he had shed much blood; and it was this second message, that, out of all David's sons, appointed Solomon to be his successor. At the time of the first message Solomon was not born; it being delivered soon after David became king at Jerusalem: but Solomon was born at the time of this second message. For though our translation very wrongly says (1 Chron. xxii. 9), "A son *shall be born to thee*, and his name shall be Solomon;" yet the Hebrew text expressly speaks of him as then born, "Behold, a son, (וְנָטָה, *natus est*) *is born to thee*;" and therefore the words following must be rendered, "Solomon *is* his name, and I will give peace in his days; he shall build an house for my name, &c."

Bp. Horsley.—10 *I will appoint—will plant—that may dwell—and move no more—neither shall; rather, I have appointed—have planted—and they dwell—and are disturbed no more—neither do.*

11 *Israel, and have caused thee to rest; rather, Israel: and I have given thee rest.*

14 *If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: 15 But my mercy shall not depart away from him, &c.; rather, inasmuch that when guilt is laid upon him, although I chasten him with the rod of men, and with the stripes of the children of men; 15 Yet my mercy shall not depart from him, &c.*

When guilt is laid upon him. בְּהִשָּׁחַתוֹ. בְּהִשָּׁחַת, is the gerund, in the Niphal form, of the verb שָׁחַח. Now the verb, in Piel, signifies *to find guilty*, or *to condemn*, in a judicial process [see Psalm cxix. 78]. Hence, in Niphal, it should signify *to be found guilty*, or *to be condemned*. Here it denotes the imputation of guilt to the Messiah.

The rod of men, the rod due to men. See Kennicott's Posthumous Dissertations.

This rendering of this clause entirely removes its apparent incoherence, as it has been generally understood, with the rest of the prophecy. This clause as it has been generally understood, is inapplicable to the Messiah. All the rest of the prophecy is applicable to him, and some parts of it, in the full extent of the terms, is inapplicable, to any one else. It is very remarkable,

however, that the whole clause, *if he commit iniquity—men*, is omitted in the parallel place in the first Book of Chronicles.

16 *Before thee*. Read, with LXX, and some MSS. of Kennicott's and De Rossi's, *נֶחֱדָה*, *before me*.

Thy house—thy kingdom—thy throne ;—his house—his kingdom—his throne. LXX.

This whole verse is conceived in much stronger terms in the parallel place of the First Book of Chronicles, xvii. 14.

"But I will establish him in my house and in my kingdom for ever, and his throne shall be firm for evermore."

Commentaries and Essays.—16 *And thy house and thy kingdom shall be established for ever before thee ; thy throne, &c.* There is a considerable difference between Samuel and Chronicles in their parallel accounts of this prophecy. In Samuel, these words seem to be spoken of David, *thy house, thy kingdom, thy throne*. In 1 Chron. xvii. 14, the prophecy relates to the son of David, *I will settle him, in my house, and in my kingdom ; and his throne, &c.* That this relates to the son of David is most probable from the context, as the prophecy relates not to David himself, but the son of David; and that it was originally *his house, his kingdom, his throne*, here, in Samuel, appears from the Greek version, which has *ὁ οἶκος αὐτοῦ, καὶ ἡ βασιλεία αὐτοῦ καὶ ὁ θρόνος αὐτοῦ*. Further, instead of *before thee*, the Greek has *before me*, which is undoubtedly right, (so also Syriac, and one MS. reads now *נֶחֱדָה*, and *fortè* another,) as it certainly refers to God, the speaker here, *before me*, and so David understood it, as appears from verse 29. This verse then in Samuel, should run thus, *and his house and his kingdom shall be established for ever before me, and* (the LXX. read the *ו*), *his throne shall be for ever firm*, and the reading in Chronicles should be *settle him in his house, and in his kingdom, and his throne, &c.* The LXX. have here *βασιλεία αὐτοῦ*.

Ged.—9 I have been with thee, in all thy expeditions, and have cut off, from before thee, all thine enemies. Thy name I will render as great as the names of the grandees of the earth : (10) a place, also, I will secure for my people, the Israelites, and so plant them *in it*, that they shall no more be removed, but remain in their own place : nor shall iniquitous men any more oppress them, (11) as formerly, from the time when I ap-

pointed judges to be over my people, the Israelites. To thyself, too, I will give tranquillity from all thine enemies. The Lord moreover assureth thee, that he will build a house for thee : (12) for when thine own days shall be completed, and when with thy forefathers thou shalt sleep, I will place *on thy throne* a son of thine own seed, of thine own body begotten ; and his kingdom I will establish. (13) He will build a house for my name ; and I will establish, for ever, the throne of his kingdom. (14) I will be his father, and he shall be my son : if he commit iniquity, I will chastise him with the rod of men, and with human stripes : (15) but my benevolence I will not [LXX, Syr., Arab., Vulg., and two MSS.] withdraw from him, as I did from Saul, whom I rejected from before me [LXX, Syr., and four MSS.] : (16) but his [LXX] house and his [LXX] kingdom shall, for ever, be established, before me : his [LXX] throne shall be, for ever, established.

Booth.—9 And I have been with thee whithersoever thou wentest, and have cut off from before thee all thine enemies. Also thy name I will make as great as the name of the great ones, who are on the earth. 10 Moreover I will appoint a place for my people Israel, and will so plant them, that they may dwell in their own place, and move no more ; nor shall wicked men afflict them any more, as formerly ; 11 As from the time I appointed judges over my people Israel. To thee also will I give rest from thine enemies. Moreover, I Jehovah declare to thee, that I will build up thy house. 12 For when thy days shall be completed, and thou shalt sleep with thy fathers, I will raise up thy seed after thee, the offspring of thine own body, and I will establish his kingdom. 13 He shall build a house for my name, and I will establish the throne of his kingdom for ever. 14 I will be his father, and he shall be my son. If he commit iniquity, I will chastise him with the rod of men, and with the stripes of the children of men : 15 But my kindness I will not [LXX., Vulg., Syr., Arab., and two MSS.] withdraw from him as I did from Saul, whom I removed from before thee. 16 And his house and his kingdom shall be established for ever before me : his throne shall be established for ever.

Houb. — 9 *Ego, quocunque iivisti, una tecum fui, et deleui ante te omnes inimicos*

tuos; ego feci tibi nomen magnum, ut nomen est eorum, qui in terra magni fuerunt. 10 Præterea constitui populo meo Israel locum; ego plantavi eum, ut, ubi est, habitet, neque amplius moveatur, neque eos filii iniquitatis adhuc opprimant; ut fecerunt antea, et jam inde ex quo præfeceram populo meo Israel Judices. 11 Ego etiam te ab omnibus hostibus tutum feci. Dominus autem tibi insuper declarat, se domum tibi ædificaturum. 12 Postquam tu dies tuos expleveris, et cum patribus tuis decubueris; ego excitabo post te semen tuum, qui ex lumbis tuis egredietur, regnumque ejus confirmabo. 13 Ille ædificabit domum nomini meo; ego autem regni ejus solum stabiliam ad perpetuitatem. 14 Ego ero illi pater, et ipse erit mihi filius; qui cum delinquet, ego eum percutiam virga virorum, et plagis filiorum hominum. 15 Sed non subtraham ab eo benevolentiam meam, quomodo eam subtraxi a Saül, quem amovi, tibi loco cessurum. 16 Erit domus tua stabilis et regnum tuum coram me [LXX., Syr.] perpetuum; thronus tuus stabit ad perpetuitatem.

10 & 11. *היה לך בית*: Male inter hæc verba punctum majus. Etenim sententia sic continuatur, (non cum opprimant amplius,) ut in principio, et ex die, quo... Interpunctio major post *היה*, collocanda est; propterea nos versum 10um. continuamus usque ad *populum meum Israel*.

14 *אנחנו ואת*: Nos, qui cum delinquet, obsecuti veteribus, nec non sententiæ, quamquam non ipsis verbis, quæ quidem ad grammaticæ normas adduci non possunt. Græci Intt. καὶ ἐὰν ἔλθῃ ἡ ἀδικία αὐτοῦ, et si venerit iniquitas ejus, ex scriptura *אנחנו באים*, parum Hebraica. Forte olim legebatur *אנחנו*, et ingredietur in sua iniquitate, vel cum in sua iniquitate ambulabit; nam ו, nectens membra orationis, sæpe est cum, vel si.

Dathe.—9 Tibi adfui in rebus tuis omnibus, perdidisti hostes tuos, tantumque tibi nomen feci, quantum solet summorum in terrarum orbe regum. 10 Sedes certas assignavi populo meo Israëlítico, in quibus sine ullo timore constanti felicitate frui possit, neque amplius, quantum improbo hoste affligetur, uti olim 11 aut eo tempore, quo judices ei præfeceram. Et tibi quoque quietem concessi ab hostibus tuis omnibus. Præterea tibi promitto, te posteros habiturum esse, in quibus regia dignitas servabitur. 12 Completis diebus tuis, si cum majoribus tuis obdormieris, filio tuo a te nato a) regnum confirmabo. 13 Is mihi

templum ædificabit, huic thronum regni sui stabiliam in perpetuum. 14 Ego patris instar ei ero, ipse mihi instar filii. Si deliquerit, castigabo eum, sed disciplina paterna, plagis humanis. 15 Gratiam vero meam ei non subtraham, quemadmodum eam subtraxi Saulo, quem prorsus b) repudiavi. 16 Familia tua regnum per me [LXX., Syr.] obtinebit sempiternum, thronus tuus stabilietur in perpetuum.

a) Quoniam ex vers. 1 dubio caret, Davidem hanc promissionem accepisse sub finem vitæ suæ, sequitur, Salomonem eo tempore jam natum fuisse. Igitur non *אב*, sed *אב* est legendum. Quod recte monuit Michaëlis.

b) Pro *אב* ol d, Vulgatus, Syrus legerunt *אב*. Chaldaeus receptam lectionem expressit, quæ etiam defendi potest, sed priori favet contextus.

Maurer.—15 *אב* *אב* *אב*, Quem removi e conspectu tuo, removi a regno, ut tibi locum faceret. Cf. l. parall. 1 Chron. xvii. 13. Igitur non audiendi sunt, qui pro *אב* legi jubent *אב*. 16 *אב* Magis placeret *אב*. Cf. vs. 26. Sed potest etiam *אב* defendi.

Ver. 17.

Au. Ver.—Nathan.

Ged.—Nathan the prophet [Syr.].

Ver. 18.

ויבא המלך דוד וישב לפני יהוה

καὶ εἰσῆλθεν ὁ βασιλεὺς Δαυὶδ, καὶ ἐκάθισεν ἐνώπιον κυρίου, κ.τ.λ.

Au. Ver.—18 Then went king David in, and sat before the LORD, and he said, Who am I, O LORD God? and what is my house, that thou hast brought me hitherto?

Pool.—Sat: this word may note either, first, His bodily gesture; for there is no certain gesture to which prayer is limited; and we have examples of saints praying in that posture, Exod. xvii. 12; 1 Kings xix. 4; or he might sit for a season whilst he was meditating upon these things, and then alter this posture (though it be not here expressed), and betake himself to prayer. Or rather, secondly, His continuance there, as this Hebrew word is oft used, as Gen. xxvii. 44; Lev. xiv. 8; 1 Sam. i. 22; xx. 19, that he did not barely present himself before God but abode there for some competent time, that he might with God's leave pour out his soul freely before him.

For howsoever one may in some cases pray sitting, yet it is most probable that David would in this holy place, and upon this occasion, use a more humble and reverent gesture, such as kneeling is, which therefore David prescribeth or adviseth, Psal. xcvi. 6, and Solomon accordingly practiseth, 1 Kings viii. 54; 2 Chron. vi. 13.

Bp. Patrick.—18 *Then went king David in, and sat before the Lord.*] That is, before the ark; which, as I have often said, was the symbol of his Divine presence. Sitting, among the heathens, was thought a posture proper enough in the Divine service; as Vossius hath observed, lib. ii. De Orig. et Progressu Idololat., cap. 34. Quippe index animi magis compositi, et hoc agentis; "being an indication of a more composed mind, and attending to what they were about." But among the Israelites none were allowed to sit in the temple, except the king: unto whom this was indulged, if we can believe the Talmudists; whose general maxim was this, "It was not lawful for any one to sit in the court of the house of God; but only for the king of the house of David" (see Selden, lib. ii. De Synedriis, cap. xiii., sect. 4). But they have framed this notion merely from this single passage; there being no other place in the whole Scripture to support this assertion, that the king might sit at prayer; but, on the contrary, on the sabbath, and on festival days, when he came to the temple, he stood by the exterior pillar of the inward court of the house of God; as may be learnt from Ezek. xlvi. 1, 2, compared with 2 Kings xi. 14, and 2 Chron. xxiii. 13. Nor is their any other posture of worship mentioned in Scripture, but standing, or kneeling, or falling on the face. And therefore Abarbinel ingenuously confesses, that this is not the opinion of all their doctors, several of which in this forsake the Talmudists; and allege a weighty reason for it: because the angels themselves, who are higher than kings, are not permitted to sit before the Lord: but Isaiah saith, vi. 2, that the seraphim stood about the throne; and Micaiah saith, he saw the host of heaven stand before the Lord, 1 Kings xxii. 19, and see Zech. iii. 7. From which they conclude, if there be no sitting allowed above, by what right was it granted to the kings of David's family here below? Many great men therefore translate the Hebrew word *jashab*, not *sat*, but *remained* before the Lord; par-

ticularly Vatablus, upon 1 Chron. xvii. 16. And others, who allow the king might sit in the temple, yet confess he might not sit at prayer; and therefore expound this place thus: "He took his seat in the tabernacle before the ark;" and then he made the following prayer, standing up, as the manner was, when they worshipped God.

Ken.—*And king David went in and sat before the Lord, &c.* It seems very strange, that David, when coming before the ark, to express his solemn thanks, should *sit* and not rather *stand*, as Solomon did, 1 Kings iii. 15. The original word here has two significations, as derived from different verbs; in the first verse of this chapter it signifies *he sat*; but in the twentieth verse of the preceding chapter it signifies, and is properly translated, *he returned*. David was come back from the ark to his own house, there he passed the night, there he was visited the next day by Nathan, and then he *returned* to the ark, there to offer up to God his thanksgiving.

Dr. Adam Clarke.—*Sat before the Lord*]. Sometimes, when a Hindoo seeks a favour from a superior, he sits down in his presence in silence; or if he solicits some favour of a god, as *riches, children, &c.*, he places himself before the idol, and remains in a *waiting posture*, or repeats the name of the god, counting the beads in his necklace.—*Ward.*

Ged.—*Then David went into the tabernacle*; where placing himself before the Lord, he said, &c.

Booth.—*Sat before Jehovah*]. Sitting as the Arabs do was expressive of the greatest humiliation, and therefore no improper posture for one that appeared before the ark of God.

Dathe.—18 *Tum hic locum sacrum rursum adiit et sic coram Jova est precatus.*

Rursum adiit. Pro וַיָּשָׁב, aliis punctis subjectis, lego וַיֵּשֶׁב. Frustra laborant interpretes in afferenda ratione, cur Davidi licuerit, in loco sacro sedere. Sic quoque *Michaelis*. Nec tamen diffiteor, ex usu loquendi in hac constructione illud וַיֵּשֶׁב legendum esse ante וַיָּבֹא.

Ver. 19.

וַתִּתֵּן לָהּ עֹד זֶמֶת בְּעֵינֶיהָ אֲלֶי-בֵּית-עֲבֹדָהּ
וַיְהִי וַתִּבְרָךְ גַּם אֶת-בְּנֵי-יִשְׂרָאֵל

לְמַרְדּוֹתָיִךְ תִּנְחָת תִּנְחָת הָאָדָם אֵלַי
יְהוָה :

καὶ κατεσμυρύνθη μὲν ἐνώπιόν σου κύριε
μὲν κύριε, καὶ ἐλάλησας ὑπὲρ τοῦ οἴκου τοῦ
δούλου σου εἰς μακράν. οὗτος δὲ ὁ νόμος τοῦ
ἀνθρώπου κύριε μὲν κύριε.

Au. Ver.—19 And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner [Heb., law] of man, O Lord God?

Pool.—Is this the manner of man, O Lord God? do men use to deal so freely and kindly with their inferiors, as thou hast done with me? No: this is the prerogative of Divine grace, to give such promises and largesses as this. So these are words of admiration; which very well suit with the foregoing and following words. Or, *And is this the manner, or law, or custom of mean or obscure men, &c.?* as the Hebrew *adam* is confessed sometimes to signify, as Psalm xlix. 2; lxii. 9; Isaiah ii. 9; i. e., Is this the manner of men's dealing with mean and obscure persons, such as I am? So the Hebrew *haadam* is the genitive case of the object, which is frequent in the Hebrew and other languages. And this seems more probable, because it exactly agrees with the parallel place, 1 Chron. xvii. 17, where the words are, *thou hast regarded me according to the estate of a man of high degree*, i. e. thou hast dealt with me as if I had not been a poor mean shepherd, but the son of some great monarch, to whom such honours best agree.

Bp. Patrick.—19 Next, he magnifies the loving-kindness of God, who did not think it enough that he had made him a great king, but promised his posterity, and at last the Lord Christ, should sit upon his throne. So Abarbinel himself expounds these words, "a great while to come;" intimating, saith he, the Messiah, the son of David. He acknowledges there was no example of such kindness to be found in this world: where kingdoms are not perpetuated, as Abarbinel observes; but this is the manner of angels, who always continue in their dignity.

Ken.—From David's address to God, after receiving the message by Nathan, 'tis plain that David understood the son promised to be the Messiah; in whom his house was to be established for ever. But the words, which seem most expressive of this, are in

this verse now rendered very unintelligibly, "and is this the manner of man? Whereas the words *חֵן וְחֵן דָּאָרִים* literally signify, and this is (or must be) the law of the man, or of the Adam, i. e., this promise must relate to the law, or ordinance, made by God to Adam, concerning the seed of the woman; the man, or the second Adam: as the Messiah is expressly called by St. Paul, 1 Cor. xv. 45, 47. This meaning will be yet more evident from the parallel place, 1 Chron. xvii. 17: where the words of David are now miserably rendered thus, "and thou hast regarded me, according to the estate of a man of high degree." Whereas the words *חֵן וְחֵן דָּאָרִים כְּחֵן דָּאָרִים* literally signify, and thou hast regarded me, according to the order of the ADAM THAT IS FUTURE, or, THE MAN THAT IS FROM ABOVE (for the word *חֵן* very remarkably signifies *hereafter* as to time, and *from above* as to place): and thus St. Paul, including both senses, "*the second man is the Lord from heaven*"—and, "Adam is the figure of him that was to come, or the future," Rom. v. 14. See the preface of the late learned Mr. Peters, on Job, referred to, and confirmed as to this interesting point, in a note subjoined to my sermon on "A virgin shall conceive," &c., p. 49—52, 8vo. 1765, a part of that note here follows:—"The speech of David (2 Sam. vii. 18—29) is such, as one might naturally expect from a person overwhelmed with the greatness of the promised blessing: for it is abrupt, full of wonder, and fraught with repetitions. 'And now, what can David say unto thee?' What, indeed! 'For thou, Lord God, knowest thy servant: thou knowest the hearts of all men, and seest how full my own heart is. 'For thy word's sake,' for the sake of former prophecies; 'and according to thine own heart,' from the mere motive of thy wisdom and goodness; 'hast thou done all these great things, to make thy servant know them.' I now perceive the reason of those miraculous providences, which have attended me from my youth up; 'taken from following the sheep,' and conducted through all difficulties 'to be ruler of thy people;' and shall I distrust the promise now made me? 'Thy words be true.' If the preceding remarks on this whole passage are just, and well-grounded; then may we see clearly the chief foundation of what St. Peter tells us (Acts ii. 30) concerning David, 'that, being a prophet, and

knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne.* "

Bp. Horsley.—19 "And is this the manner of man, O Lord God?"

אדם וזאת תורת האדם 2 Sam. vii. 19.

אדני יהוה

המזלח יהוה אלמים 1 Chr. xvii. 17.

When these two passages are considered in their respective contexts, it is manifest that they are exactly parallel; and both, when rightly understood, must render the very same sense. The varieties in the expression being only such, as the writer in the Book of Chronicles has introduced, according to his manner for the sake of greater accuracy in relating the words of another, or to explain words and phrases that might seem doubtful in the narrative of the more ancient author. Hence it is to be inferred that the words יהוה in Samuel, and אדני in the Book of Chronicles, are words of the very same import, and are to be referred to the same root, differing only in the gender, which is feminine in Samuel, and masculine in Chronicles. The writer of the Book of Chronicles probably preferred the masculine form, to prevent the necessity of referring the noun to the root יהי, from which the feminine יהוה may, but the masculine אדני cannot, be derived. The true root, therefore, in the judgment of the inspired writer of the Book of Chronicles, was יהוה; and the two passages may be thus expounded:

2 Sam. vii. 19. "And this [namely, what was said about his house in distant times] is the arrangement about the MAN, O Lord Jehovah."

1 Chron. xvii. 17. "And thou hast regarded me in the arrangement about the MAN that is to be from above, O God Jehovah." That is, in forming the scheme of the incarnation, regard was had to the honour of David and his house as a secondary object, by making it a part of the plan, that the Messiah should be born in his family. This is indisputably the sense of both passages, though far more clearly expressed by the later writer. Com-

pare Dr. Kennicott's Posth. Dr. Kennicott, not perceiving the identity of the two words יהוה and אדני, was not aware that the two passages render the very same sense, with no other difference than the advantage of perspicuity, and perhaps of accuracy, in reciting David's very words, on the side of the author of the Book of Chronicles. I owe, however, to Dr. Kennicott the important hint, that האדם, in Samuel, and האדם המזלח, in Chronicles, allude to Christ, and to none else, which led me to the right understanding of both passages.

Ged.—19 And, as if this were but a small thing, in thy sight, O Lord God! thou hast spoken of thy servant's house, for a great while to come! Such, O Lord God! is the custom of mankind!

Such—is the custom, &c., i. e., as I understand it. This condescension is great indeed! for God to conform himself to our human usages, and show the same solicitude about my posterity, as a parent shows for his own.

Booth.—18 Who am I, O Lord Jehovah! and what is my house, that hitherto thou hast so promoted me? 19 And, as if this was but a small thing in thine eyes, O God Jehovah, thou hast spoken also of thy servant's house, for a great while to come. And is this the manner of man, O God Jehovah?

19 *And is this the manner.*] Geddes renders, "Such, O Lord God, is the custom of mankind." So Houbigant and others, and they suppose that David wondered that God should show the same solicitude about his posterity, that parents do about their own children. Our version considers it as denoting that the kindness which God had shown, was far beyond what man has either the inclination, or the ability to bestow; and this seems as probable as any.

Houb.—19 *Sed et parum tibi hoc fuit, Domine, Deus, meus: Tu enim de domo servi tui in posterum longè provides, ut mos est filiorum hominum.*

... והוא יהוה, *Ut mos est...* Hæc leguntur sic in 1 Paral. xvii. 17, והוא יהוה המזלח, *fecisti me aspectabilem, secundum formam viri excellentis.* Incertum nobis est, utrum varia ex scriptura. Sed sententia utraque cum bona sit, nihil hoc loco mutandum. Admiratur David, Deum velle sibi benefacere, vel mortuo, ut mos est hominum, qui benevolentiam suam erga proximos testamento sanciant, voluntque in filios derivari, et esse perpetuam.

* Some of Kennicott's MSS. have אדני, which seems to be the better reading of the two. The sense according to either will be the same.

Dalhe.—19 *Atque hoc tibi parum visum est, nisi quoque posteris meis longe remotis promiseris, quæ legis instar a te latæ hominibus erunt observanda.*

Quæ legis, &c. Ex tot interpretationibus ad verba hæc difficulta *דָּבַר הוּא רַחֵם* allatis eam eligo, quam obiter dedit Celeb. Schnurrerus in fascic. ii. animadv. ad Jobum, p. 9. Nomen rectum sæpe denotat eum, ad quem lex pertinet, ut Levit. xii. 7 *וְהָיָה רַחֵם*, *hæc est lex, quæ spectat puerperam*; Levit. xiv. 2 *וְהָיָה רַחֵם*; Num. vi. 13, *וְהָיָה רַחֵם*. Sic in nostro loco *דָּבַר הוּא רַחֵם*, *lex hominibus observanda*, et sensus verborum est: promissio hæc tua vim legis habebit apud homines, quam abs te latam nemo mortalium poterit reddere irritam.

Maurer.—19 *דָּבַר הוּא רַחֵם* Schnurrerus, Schulzius, Dathius hunc horum verborum sensum esse statuunt: *et hæc erit lex hominum*, hominibus observanda, i. e., promissio hæc tua vim legis habebit apud homines, quam abs te latam nemo mortalium poterit reddere irritam. Coll. Lev. xii. 7: *וְהָיָה רַחֵם*, *hæc est lex puerperæ*, h. e., quæ spectat puerperam, ib. xiv. 2: *וְהָיָה רַחֵם*, *hæc esto lex leprosi*, leproso servanda al. At enim vero, quum nostro hoc loco in antecedentibus non, ut in ll. ll. de lege, sed de *promissione* sermo sit, scriptori, si dicere voluisset, promissionem illam apud posteros vim legis habituram esse, haud dubie dicendum fuisset: *וְהָיָה רַחֵם*. Equidem assensior Grotio ita interpretanti: *atqui hæc est consuetudo hominis*, non dei (*וְהָיָה רַחֵם*, *agendi ratio*), i. e., ita familiariter mecum agis, ut homines cum hominibus agere solent. Cf. vs. 14. Quam interpretationem etiam Gesenio et Winero probari video.

Ver. 21.

Au. Ver.—21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them.

Ged., Booth.—21 For thine own word's sake, and according to thine own heart [*Ged.*, out of thine own bounty], thou doest all those great things, which thou hast made known to thy servant.

Ver. 23, 24.

וְהָיָה כְּעַמֶּיךָ יִשְׂרָאֵל גִּוִּי אֶחָד
וְהָיָה אֶחָד הַלֵּב הַלְלוֹתִי לְפָדוֹתַי לִי
לְעַם וְלְשָׂאֵם לִי שָׂם וְלַעֲשׂוֹת לָהֶם

וְהָיָה כְּעַמֶּיךָ יִשְׂרָאֵל גִּוִּי אֶחָד
וְהָיָה אֶחָד הַלֵּב הַלְלוֹתִי לְפָדוֹתַי לִי
לְעַם וְלְשָׂאֵם לִי שָׂם וְלַעֲשׂוֹת לָהֶם

וְהָיָה כְּעַמֶּיךָ יִשְׂרָאֵל גִּוִּי אֶחָד

23 *καὶ τίς ὁς ὁ λαός σου Ἰσραὴλ ἔθνος ἄλλο ἐν τῇ γῇ; ὡς ὠδήγησεν αὐτὸν ὁ θεὸς τοῦ λυτρώσασθαι αὐτὸν ἀπὸ τοῦ θέναι σε ὄνομα, τοῦ ποιῆσαι μεγαλωσύνην καὶ ἐπιφάνειαν, τοῦ ἐκβαλεῖν σε ἐκ προσώπου τοῦ λαοῦ σου, ὅς ἐλυτρώσω σε αὐτῷ ἐξ Αἰγύπτου ἔθνη καὶ σκηνώματα; 24 καὶ ἡτοίμασας σε αὐτῷ τὸν λαόν σου Ἰσραὴλ εἰς λαόν αἰῶνος, καὶ σύκυρι ε ἐγένοντο αὐτοῖς εἰς θεόν.*

Au. Ver.—23 And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods?

24 For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, LORD, art become their God.

Hallet.—23 In this verse there are three errors of the transcribers.

1. They have written *וְהָיָה*, i. e., *God, they went*, as if the word *Elohim*, required a verb of the plural number. But in the parallel place of the Chronicles, 1 Chron. xvii. 21, the verb is, as it should be, in the singular number, *וְהָיָה*, *he went*. The transcribers have taken the *ו* from the beginning of the latter word, turned it into a *י*, and then placed it at the end of the former word. See on Gen. xxxi. 53.

2. The transcribers have put in the word, *you*, and quite spoiled the grammar of this verse. When David was retired from all the world, and speaking to God, it cannot be thought he would, in the manner as here represented, address himself to the Israelites. Every reader will see the error, when he reads this part of the sentence, thus, *God went—to do for you great things—before thy people*. The sense demonstrates, we should read, *them*, i. e., thy people Israel, before mentioned. For *לָהֶם*, it should be *לָהֶם*: so the Vulgar Latin reads, and the Arabic. The LXX omit the word, and so did the transcriber of Chronicles.

3. The words, *for thy land*, come in oddly, and disturb the sense. Instead of *לְאַרְצְךָ*, *for thy land*, it should be *לְיָט*, *to drive out*, as it is in the parallel place, 1 Chron. xvii. 21. And then there will be no occasion to supply the word, *from*, in the last clause of the verse, as our translators have here done; but all would run smooth and easy, as in Chron. thus; *to do for them great things and terrible, to drive out before thy people (which thou redeemedst to thee from Egypt) the nations and their gods; i. e., to drive out the nations and their gods before thy people.*

Ken.—23, 24 Among all the methods of discovering the errors in the present Heb. text, the best is to compare parallel places; the great use of which has been already demonstrated, and will the more fully appear, the more carefully such places are compared. The verses, parallel to those here referred to, are 1 Chron. xvii. 21, 22; and the following comparison of them will discover some *corruptions*, not *variations* only, but *corruptions*, properly so called. For this thanksgiving, or prayer, of David was spoke in *only one* certain manner; consequently where two copies of it express the same parts in a different manner, it may be presumed that one of the copies is there corrupted.

ומי כעמד כישראל גוי אחד Sam.
ומי כעמד ישראל גוי אחד Chron.
בארץ אשר הלכו אלהים Sam.
בארץ אשר חלך האלהים Chron.
לפדות לו לעם ולשום לו Sam.
לפדות לו עם לשום לך Chron.
שם ולעשות לכם הגדולה Sam.
שם גדלות Chron.
ונראות לארצך מפני עמד Sam.
ונוראות לגרש מפני עמד Chron.
אשר פדית לך ממצרים גוים Sam.
אשר פדית . . . ממצרים גוים Chron.
ואלהיו: ותכונן לך את עמד Sam.
ותתן . . . את עמד Chron.
ישראל לך לעם &c. Sam.
ישראל לך לעם &c. Chron.

There being mistakes here in both copies, I shall subjoin what seems to have been the true text; for certainly both places, as they contain the same parts of one and the same

appeal to God, must have been one and the same originally.

ומי כעמד כישראל גוי אחד בארץ
אשר חלך האלהים לפדות לו לעם
ולשום לו שם ולעשות להם הגדולות
ונוראות לגרש מפני עמד אשר פדית
לך ממצרים גוים ואלהיהם: ותכונן
לך את עמד ישראל לך לעם עד
עולם ואתה &c.

And what one nation on earth is like thy people, like Israel! whom God went to redeem for a people to himself, and to make himself a name, and to do for them things great and terrible, to drive out from before thy people (whom thou redeemedst to thee out of Egypt) the nations and their gods! And thou hast confirmed to thyself thy people Israel, to be a people unto thee for ever; for thou, JEHOVAH, hast been their God.

I shall now compare the variations, with which the name of God is expressed in these two copies of David's prayer.

1. S. 18. יהוה אדני Adonai Jehovah
C. 16. יהוה אלהים Jehovah Elohim
2. S. 19. יהוה אדני Adonai Jehovah
C. 17. אלהים Elohim
3. S. 19. יהוה אדני Adonai Jehovah
C. 17. יהוה אלהים Jehovah Elohim
4. S. 20. יהוה אדני Adonai Jehovah
C. 19. יהוה Jehovah
5. S. 22. יהוה אלהים Jehovah Elohim
C. 20. יהוה Jehovah
6. S. 25. יהוה אלהים Jehovah Elohim
C. 23. יהוה Jehovah
7. S. 26. יה. צבאות
C. 24. יה. צבאות אלהי ישראל
S. 26. אלהים על ישראל
C. 24. אלהים לישראל
8. S. 27. יהוה צבאות אלהי ישראל
C. 25. אלהי
9. S. 28. יהוה אדני Adonai Jehovah
C. 26. יהוה Jehovah
10. S. 29. יהוה אדני Adonai Jehovah
C. 27. יהוה Jehovah

The first remark on these strange variations may be, that יהוה Adonai, being a word of very inferior dignity (used by a servant to

his master) is a mean word to be substituted instead of *that name*, "which is above every name," the awful and incommunicable name Jehovah. That the Jews have superstitiously omitted the latter, and supplied it by the former, has been observed page 158 and 321. And from some places it appears, that where they have retained the word Jehovah, they have put in *Adonai* before it, to strike the reader's eye first, and so to prevent his pronouncing the word Jehovah after it. We have here several instances, in which the words יהוה אלהים have been changed into יהוה ירא, as appears from Chronicles, where the word יהוה is not found once; but even in Samuel the words יהוה אלהים, are preserved in the fifth and sixth instances. That the words in the first instance were formerly in Samuel, as they are now in Chron., appears from the Syr. version, the Vulgate, and the Chald. paraphrase; which same authorities are uniform in the second, third, and fourth instances. That Chron. had formerly יהוה in the second instance, may be presumed from the Chald. paraphrase; and that it had אלהים in the fourth is confirmed by Κυριος ο Θεος in the Gr. version. As to the seventh instance, the words יהוה ירא have perhaps been inserted by mistake; for they are not in Sam. and seem redundant. The eighth instance seems greatly defective in Chronicles. And the ninth and tenth instances seem to have been יהוה אלהים in both copies; Camb. MS. 1 has it so in ver. 28, in Samuel. In the six places in Samuel יהוה ירא, the points belong to יהוה אלהים; so that these were certainly the words when the points were first invented: and these are now the words in the Chald. paraphrase. I shall only add, that there appears to be a necessity for allowing, that, in these two copies of the same prayer, spoke once only, the preceding invocations were at first the same.

Ged.—23 For what one nation on the earth is like thy people, the Israelites? *What nation is there*, which any god hath gone to redeem for a peculiar people; hath, thereby, acquired so great a name, or done so great and wonderful things, as thou hast done, by expelling from before thy people, whom thou redeemedst, for thyself, out of Egypt, whole nations, and their gods? (24) For thy people, the Israelites, thou hast decreed to be thy people for ever; and thou, O Lord! art to be their God.

Booth.—23 And what one nation on the

earth is like thy people Israel, whom thou, O God, wentest to redeem for a people to thyself, and to make thyself a name, and to do for them [see note of Hallet above] great and terrible things, to drive out [see note of Hallet] before thy people, whom thou redeemedst to thyself from Egypt, the nations and their gods? 24 For thou hast confirmed to thyself thy people Israel to be thy people for ever; and thou Jehovah art become their God.

Houb.—23 *Nam quæ una gens in terrâ, ut populus tuus Israel, unquam fuit, quam Deus per viam deduxerit, ut sibi populum vindicaret, ut ei nomen faceret, ut patretur res mirabiles ac stupendas; ut cum tu coram populo tuo, quem Ægypto redemeris, expulisti gentes et ipsarum Deos? 24 Et cum populum tuum Israel tu tibi proprium in perpetuum fecisti, ut tu, Domine, esses eorum Deus?*

23 יהוה אלהים, *Duxit eum Deus*; melius יהוה, in voce Hiphil, quam exhibent Græci Intt. hoc modo: ὠδήγησεν αὐτὸν, *duxit eum*. Illi qui habent יהוה, ut verbum plurale *iverunt*, quique inde colligunt nomen אלהים, cum Deum verum notat, non respuere numerum pluralem, pugnant cum affixo ה singulari, quod mox sequitur, et præterea sententiæ rectum tramitem deserunt, quæ vult *duxit eum* (ut *redimeret*), non autem *ivit*, quod *ivit* non bene consociatur cum eodem ut *redimeret*... וְלַעֲשׂוֹת לָכֶם, et ut *faceret vobis*, lege הוּם, *illis*, tertia in persona, quam sequuntur Vulgatus et Syrus. Davidis sermo est ad Deum, non ad populum; itaque non dixerit לָכֶם, *vobis*... אֶפְרַיִם סָסִי: hæc duo verba dissociabilia sunt. Nam סָסִי, a facie (populi tui) causam aliquam indicat, quam notare non potest nomen substantivum *terræ tuæ*. Est, opinor, antiqua scriptio, וְלַעֲרֹץ, ut *expelleres*, nisi וְלַעֲרֹץ, ut *currere faceres*, vel ut *verteres in fugam a facie* (populi tui gentes.) Legitur loco parallelo וְלַעֲרֹץ, ad *expellendum*, quod ejusdem sententiæ est, non tamen huc inferendum, quia non satis simile mendo אֶפְרַיִם.

Dathe.—23 *Ad quem tibi vindicandum tu ipse processisti ad nomen tibi faciendum, atque ut propter eum magna et terribilia patretur, expellendo nempe propter populum tuum, quem tibi ex Ægypto redemisti, gentes Cananæas earumque Deos. 24 Hunc igitur tuum populum stabilies, ut populum tibi sacrum in perpetuum, erisque ejus Deus.*

Propter eum. Pro לָכֶם legendum puto

הָיָה. Sic Vulgatus et Syrus. Apostrophe ad populum directa nimis dura videtur.

Expellendo. Pro הָיָה in loco parallelo 1 Chron. xvii. 21 legitur הָיָה. Sic quoque ol δ : τοῦ ἐκβαλεῖν σε.

Maurer.—23 לָנִי est dativus commodi s. pleonasticus quem dicunt (ut prius הָיָה vs. 24), ad הָיָה referendus, et hanc ipsam ob causam in plurali positus (ut præcedens הָיָה), nisi fortasse legendum est לָנִי. Transitus a persona tertia ad secundam, quæ etiam in seqq. servatur, nihil miri habet. Plerique pronomen ad populum referentes legi volunt הָיָה. הָיָה הָיָה] Hæc cum antec. ita junge: quem tibi redemisti ex Ægypto (ejus), gentibus ejusque diis.

Ver. 28.

וַעֲתָהּ וּמִלְכֵּי יְהוָה אֱמַחֲחֶנָּה
הַמִּלְחָמִים וְגו':

καὶ νῦν κύριέ μου κύριε, σὺ εἶ θεός, κ.τ.λ.

Au. Ver.—28 And now, O Lord God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant.

Commentaries and Essays.—And now, O Lord God, thou art that God. This version by no means expresses the true meaning and force of the original; which is אַתָּה הוּא ה' אֱמַחֲחֶנָּה, Thou art He, the God, the God by way of eminence, the true and only God. It might therefore be better expressed perhaps in our idiom, and thou, O Lord God, art the only God, or God alone, הוּא is often understood, when not written, especially, when there is an emphasis in the expression, as here, אַתָּה. So Ruth i. 17 הוּא, death alone. The phrase here therefore answers in its true meaning to the parallel one, Is. xxxvii. 16, where הוּא is expressed, הוּא הוּא הוּא.

CHAP. VIII. 1.

וַיְהִי אַחֲרָיוּ וַיָּבֹא דָוִד בְּנֵי אֶת־פְּלִשְׁתִּים
וַיִּכְנָעוּם וַיִּקַּח בְּנֵי אֶת־מִתְּחַג הַחֲמָץ
מִיָּד פְּלִשְׁתִּים:

καὶ ἐγένετο μετὰ ταῦτα, καὶ ἐπάταξε Δαυὶδ τοὺς ἀλλοφύλους, καὶ ἐτροπώσατο αὐτούς. καὶ ἔλαβε Δαυὶδ τὴν ἀφωρισμένην ἐκ χειρὸς τῶν ἀλλοφύλων.

Au. Ver.—1 And after this it came to pass, that David smote the Philistines, and subdued them: and David took Metheg-

ammah [or, the bridle of Ammah] out of the hand of the Philistines.

Metheg-ammah.

Houb., Dathe, Hallet, Booth.—Gath and her towns [pp. 1 Chron. xviii. 1].

Ged.—1 After this, David smote the Philistines, and subdued them: for out of the hands of the Philistines he took Gath, their metropolis.

Pool.—*Metheg-ammah*, i. e., *Gath and her towns*, as it is expressed in the parallel place, 1 Chron. xviii. 1, which are called *Metheg-ammah*, or *the bridle of Ammah*, because Gath was situate in the mountain of Ammah; and because this being the chief city of the Philistines, and having a king, which none of the rest had, was the bridle which had hitherto kept the Israelites in subjection, but now was taken out of their mouths.

Bp. Patrick.—*Metheg-ammah.*] That is, the famous city of Gath, and the territories thereof (as it is expounded, 1 Chron. xviii. 1), which is called *Metheg-ammah*, because it stood upon mount Ammah; and was as a bridle to the whole country, whereby it was kept in obedience. So our translators understand the word *Metheg* in the margin of our Bibles. But R. Solomon takes it for a goad, or a staff; this city domineering over the Philistines. For we read of no king in any of their other cities; either in Gaza, or Ashdod, or Ekron, or Askelon; but only in this: where Achish formerly reigned, but, it is likely, was dead. There are several other interpretations in Bochart's Hierozoicon, lib. ii., cap. 18, par. i.

Hallet.—Whoever will take the pains to compare this chapter with 1 Chron. xviii., which relates the very same history, and, for the greatest part, in the very same words, will not be able, I should think, to avoid being convinced, that the *Jews* have been guilty of many errors in transcribing this chapter. In ver. 1 it is said, "David took *Metheg-ammah*." The critics have not been able to determine what this *Metheg-ammah* is. Bishop Patrick says, "It is expounded to be *Gath*, and its territories, 1 Chron. xviii. 1." He should have said, that *Metheg-ammah* is one of the errata of the scribes, and that they should have written in Sam. as it is in Chron. *Gath, and her towns*. אַתָּה הוּא הוּא is oddly turned into אַתָּה הוּא.

Bp. Horsley.—*Metheg-ammah*, *frenum tributi*, Vulg.; *the bridle of bondage*, Queen

Elizabeth's Bible. Whatever may be the meaning of the name, Gath is the place meant. See 1 Chron. xviii. 1.

Dr. Adam Clarke.—David took *Metheg ammah*.] This is variously translated. The Vulgate has, *Tulit David frænum tribut*, David removed the bondage of the tribute, which the Israelites paid to the Philistines. Some think it means a *fortress*, city, or strong town; but no such place as *Metheg-ammah* is known. Probably the Vulgate is nearest the truth. The versions are all different.

Gesen.—מֶתֶג 3. i. q. No. 7, *metropolis*. 2 Sam. viii. 1, and David took the *bridle* (bit) of the metropolis out of the hand of the Philistines, i. e., he subdued the metropolis of the Philistines. Comp. the Arabic proverb: *I give thee not my bridle*, i. e., do not subject myself to thee; see Schult. ad Job xxx. 11, and Hariri Cons. iv., p. 24. See also *Gesch. der Hebr. Sprache*, p. 41.

Houb.—מֶתֶג נוס. *Geth et vicus ejus*, ex scripturâ loci paralleli 1 Par. xviii. 21, וְגֶתָּה. Etenim, cum nihil unum dicant veteres, ut in mendis fieri solet, et cum ignoretur urbs *Metheg*...locus unus est ex altero corrigendus. Opportune Philistæi dicuntur fracti et humiles, urbe eorum *Geth* à Davide captâ. Nam *Geth metropolis* erat Philistæorum. Propterea David in Cantico super morte Saülis, dixit, nolite hæc annuntiare in *Geth*.

Dathe.—1 *Posthæc a) David victos a se Philistæos sibi subiecit, eisque Gatham cum vicis ejus b) eripuit.*

a) Hoc caput non cohæret cum præcedenti, sed cum cap. v. 17 sqq.

b) Sic verto ex loco parallelo 1 Chron. xviii. 1, in quo per מֶתֶג וְגֶתָּה legitur וְגֶתָּה וְגֶתָּה. De variis h. l. explicationibus vide sis *Glassium*, p. 783.

Maurer.—וְגֶתָּה וְגֶתָּה, *Et sumsit Davides frenum metropoleos* (מֶתֶג) i. q. No. xx. 19 ad q. cf.) *a manu Philistæorum*, i. e., metropolin Philistæorum in deditionem recepit. Proverbialis dictio, cui simillima est Arabum: *tradidit capistrum suum alicui*, i. e., arbitrio ejus se permisit. Auctor Paralipomenon pro וְגֶתָּה וְגֶתָּה dedit וְגֶתָּה וְגֶתָּה, *Gatham et ejus municipia*, 1 Chron. xviii. 1, quam arbitriariam mutationem non debebat recipere *Dathius*.

Ver. 2.

וַיִּהְיֶה אֶת־מֹאָב וַיִּמְדָּם בְּתֹכָל הַשָּׂבָב
וְאֵת־לְבָבָם וַיִּמְדָּם שְׁגִיחֵי־בָלִים

לְהָמִית וּבְתֹכָל הַחֶבֶל לְהַחֲלִית וְהָיָה
מֹאָב לְדָוִד לְעֲבָדִים נִשְׁלָי מִנְּהָם :

καὶ ἐπάταξε Δαυὶδ τὴν Μωὰβ, καὶ διεμέτρησεν αὐτοὺς ἐν σχοινίοις, κομίσας αὐτοὺς ἐπὶ τὴν γῆν. καὶ ἐγένετο τὰ δύο σχοινίσματα τοῦ θανατώσαι, καὶ τὰ δύο σχοινίσματα ἐξώγρησε· καὶ ἐγένετο Μωὰβ τῷ Δαυὶδ εἰς δούλους φέροντας ξένια.

Au. Ver.—2 And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And so the Moabites became David's servants, and brought gifts.

Pool.—With a line, i. e., as with line, the particle *as* being oft understood, as *Psalm* xi. 1; xxii. 6; xlv. 1. The sense is, having conquered the land, he made an estimate of it, and, as it follows, distributed the towns and people into three parts.

Dr. A. Clarke.—And measured them with a line—even with two lines.] It has been generally conjectured that David, after he had conquered Moab, consigned *two-thirds* of the inhabitants to the sword; but I think the text will bear a meaning much more reputable to that king. The first clause of the verse seems to determine the sense; *he measured them with a line, casting them down to the ground*—to put to death, and with one line to keep alive. Death seems here to be referred to the cities by way of metaphor; and from this view of the subject we may conclude that two-thirds of the cities, that is, the *strong places* of Moab, were erased; and not having strong places to trust to, the text adds, *So the Moabites became David's servants, and brought gifts*, i. e., were obliged to pay tribute. The word *line* may mean the same here as our *rod*, i. e., the instrument by which land is measured. There are various opinions on this verse, with which I shall not trouble the reader. Much may be seen in *Calmet* and *Dodd*.

Bp. Horsley.—Casting them down to the ground; rather, laying them along upon the ground.

Ged.—2 He also smote the Moabites: whom, being laid on the ground, he measured with a line. Two line-lengths of them he measured out to be put to death, and one line-length to be kept alive. Thus the Moabites became David's subjects, and brought him presents.

Booth.—2 And he smote the Moabites; whom, being laid on the ground, he measured with a line. He measured two line-lengths; a line-length to put to death, and one full line-length to keep alive. Thus the Moabites became David's servants, and brought gifts.

Ver. 3.

וַיִּהְיֶה דָּוִד אֶת־הַיַּרְדֵּן בְּנִדְחָב כְּלָיו
צֹאֲהָ בְּלִכְתּוֹ לְחָשִׁיב יָדוֹ בְּנֶחֱרִי :
ו. 3. סח קר ולא כתיב

καὶ ἐπάταξε Δαυὶδ τὸν Ἀδραὰζάρ υἱὸν Παὰβ βασιλεῖα Σουβὰ, πορευομένου αὐτοῦ ἐπιστήσαι τὴν χεῖρα αὐτοῦ ἐπὶ τὸν ποταμὸν Εὐφράτην.

Au. Ver.—3 David smote also Hadad-ezer [or, Hadarezer, 1 Chron. xviii. 3], the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates.

Hadad-ezer.

Ged.—Hadarezer, 1 Chron. xviii. 3.

Pool.—*Hadad-ezer*, called *Hadarezer*, 1 Chron. xviii. 3, the Hebrew letters *daleth* and *resch* being alike, and so oft interchanged [so Bochart, Patrick]. *As he went.* *Quest.* Who? *Ans.* Either, first, *Hadarezer* [so Clarke, Ged., Booth., Dathe, Maurer]; who, being already very potent, and going to enlarge his dominion further, David thought fit to oppose him. Or, secondly, David [so Patrick], who remembering the grant which God had made to his people of all the land as far as Euphrates, and having subdued his neighbouring enemies, went to recover his rights, and establish his dominion as far as Euphrates.

Bp. Patrick.—*As he went to recover his border at the river Euphrates.* That is, as David went to extend the limits of his kingdom (according to the ancient prophecy, Gen. xv. 18) towards the river Euphrates, he smote this king, who came out, perhaps, to oppose him. See 1 Chron. xviii. 3, where it is said, "he went to establish his dominions by the river Euphrates:" which seems to relate to David, not to Hadad-ezer.

Hallet.—3 It is said, *he* (meaning *Hadad-ezer*) *went to recover his border at the river Euphrates.* 1 Chron. xviii. 3, it is, *he* (meaning *David*) *went to stablish his dominion by the river Euphrates.* The difference between the *Hebrew* in these places, is but in one letter. In *Samuel* the word is חָשִׁיב, to *recover*, in *Chronicles* it is לְחָשִׁיב, to *stablish*. The old versions of *Samuel* shew

that they read to *stablish*. Only the *Targum* agrees with the present corruption of the *Hebrew*. The next word י, should, in both places, have been rendered *border*, or in both *dominion*. The transcriber of the Book of *Samuel* carelessly omitted the word, *Euphrates*, at the end of the verse; and the superstitious *Jews* continue to omit the word, only leaving a space for it, and writing, under the line, the points that belong to the word. The word is well retained in *Chronicles*, and from thence well supplied in this place by our translators; as it is retained in all the ancient versions, even in the *Chaldee* itself.

Boothroyd's Heb. Bible.—3 Hallet proposes to read here as in 1 Chron. xviii. 3; but on examining the narrative, I conceive that each account is correct; and that the text in *Chronicles* is synonymous with this; that גִּבְרָתוֹ there does not refer to David, but to Hadarezer—צִירָה. This is supposed to be Nesibis. Saul had probably wrested from him, or his predecessor, a part of his territory (see 1 Sam. xiv. 47), which he now attempted to recover. By the re-conquest of his territory, and the subjection of the Syrians of Damascus, the Israelites were now, and not until now, in the possession of the promised land in its full extent. Comp. Gen. xv. 18, Deut. i. 7, Josh. i. 4.

Bp. Horsley.—*To recover*; rather, to *establish*. 1 Chron. xviii. 3, LXX, and Vulgate.

Ged.—3 David also smote Hadar-ezer, king of Zoba; who came to re-establish his power by the river Euphrates.

Gesen.—Hiph. חָשִׁיב. 7. Seq. הָלַךְ, לָא, to turn to, towards, upon any one, e. g. a) חָשִׁיב יָדוֹ, to turn one's hand upon or against any one, Is. i. 25; Am. i. 8; Ps. lxxxi. 15; seq. 3 id. 2 Sam. viii. 3.

Dathe—3 Porro profugavit Hadadeserum, Rechobi filium, regem Nesibensem, qui ultra Euphratem imperii sui limites propagare tentavit.

Hadadeserum. In hujus nominis scriptione codd. Hebræi variant. Kennicottus 25 codd. citavit, in quibus scriptum legatur *Hadarezer*. Sic quoque ol ó, Vulg., Syrus, Arabs.

Euphratem. Vocem נָהָר, quam codd. Masorethici tantum in margine ponunt, legerunt omnes interpretes veteres in suis codd., et Kennicottus in 32 codd. in textu invenit. Sensus idem est, si quoque omit-

tatur, cum constet, כַּר' עֲרוֹחַן in cod. Hebræo de flumine Euphrate dici.

Maurer.—3 מִנִּי דֵּי מִלְחָמָה, *Ut dominium suum ad Euphratem restauraret*, i. e., eam Euphratensis regni partem, quam Saulo rege (cf. 1 Sam. xiv. 47) amiserat, in ditionem suam reciperet. Alii, in his Ros. Archæol. i. 2, p. 249, suffixum in מִלְחָמָה et דֵּי non ad Hadadeserum sed ad Davidem referunt, ut sensus prodeat hic: ut eam Euphratensis regni partem, quam Saulo rege Israelitæ occuparant (cf. 1 Sam. xiv. 47), postea vero inclinatis valde Israelitarum rebus (1 Sam. xxxi.) Hadadeserum receperat, iterum in potestatem suam redigeret. Præter necessitatem pro מִנִּי Masorethæ legi jubent מִנִּי מִלְחָמָה.

Ver. 4.

וַיִּלְכֹּד דָּוִד מִמֶּנּוּ אֶלֶף וְשֵׁבַע מֵאוֹת
פָּרָשִׁים וְעֶשְׂרִים אֶלֶף אִישׁ רֶגֶל וַיִּצְרֹק
דָּוִד אֶת־קַלְהֶיָּבָב וַיִּתֵּר מִמֶּנּוּ מֵאוֹת
: רֶקֶב

καὶ προκατέλαβeto Δαυὶδ τῶν αὐτοῦ χίλια ἄρματα, καὶ ἑπτὰ χιλιάδας ἰππέων, καὶ εἴκοσι χιλιάδας ἀνδρῶν πεζῶν. καὶ παρέλυσσε Δαυὶδ πάντα τὰ ἄρματα, καὶ ὑπέλειπετο ἑαυτῷ ἑκατὸν ἄρματα.

As. Ver.—4 And David took from him [or, of his] a thousand chariots [as 1 Chron. xviii. 4], and seven hundred horsemen, and twenty thousand footmen: and David houghed all the chariot horses, but reserved of them for an hundred chariots.

Seven hundred horsemen.

Lud. Capellus, Grotius, Houb., Hallet, Ged., Booth.—Seven thousand [LXX, Josephus, and p. p. 1 Chron. xviii. 4] horsemen.

Pool.—Chariots; which word is fitly supplied out of 1 Chron. xviii. 4, such substantives being oft understood in the Hebrew language, as Gen. xxvi. 30; 2 Sam. xxi. 16. *Seven hundred horsemen*, or *seven hundred companies of horsemen*, i. e., in all *seven thousand*; as it is 1 Chron. xviii. 4; there being ten in each company, and each ten having a ruler or captain, Exod. xviii. 21; Deut. i. 15. Or these *seven hundred* were the chief and the rulers of the rest, and the remaining six thousand three hundred were the common horsemen, subject to their commanders. *Houghed all the chariot horses*, except the following reserve.

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Chariots are here put for *chariot horses*, as they are 1 Sam. xiii. 5; 2 Sam. x. 18; Psal. lxxvi. 6.

Bp. Patrick.—*A thousand chariots.*] The word *chariots* is not in the Hebrew: but it is well supplied by our translators, out of 1 Chron. xvi. 4, in which book many things are explained which are briefly related here.

Seven hundred horsemen.] Here again is an ellipsis, as in the foregoing words: for in 1 Chron. xviii. 4, it is said seven thousand. But as after a *thousand* something is to be understood, viz. *chariots*: so after *seven hundred* something is to be understood, viz., *captains* (as Abarbinel explains it), under whom a great many others served, so that commanders and soldiers made in all, seven thousand. Such an ellipsis is observed in this very book, v. 8, "Whosoever smites the Jebusites, and the blind, and the lame," &c. It is not said what shall be their reward; which is plainly mentioned 1 Chron. xi. 6, where it is said, *he shall be chief* (see l'Empereur on Bava-kama, cap. 7, sect. 7).

David houghed all the chariot horses.] Here again is the same ellipsis, for there is no word in the Hebrew for *horses*. Yet the meaning can be nothing else, but that he cut the hamstrings of the horses that drew their chariots, and made them unserviceable hereafter (see Josh. xi. 9). Thus, in x. 18, David is said to have slain seven hundred chariots; that is, the horses of so many chariots: and in Psalm lxviii. 18, by "the chariots of the Lord," some understood *horsemen*: and lxxvi. 6, "the chariot and horse," &c.; that is, as well the horses that drew the chariot, as they that rode in it (see Bochartus, in his Hieroz., par. i., lib. ii., cap. 6).

Hallet.—4 And David took from him a thousand chariots, and seven hundred horsemen. Our translators have well noted, that there is no word for *chariots* in this place, in the Hebrew, by causing it to be printed in a different letter. It is well supplied out of 1 Chron. xviii. 4. The Greek and Syriac versions of Samuel retain the word, and there can be no doubt, but it originally belonged to the text of Samuel: since no figure of speech will bear out a writer in saying a *thousand were taken*, when he does not let his readers know whether they were chariots, asses, mules, &c., or 1,700 horsemen. This shows how merry Bishop Patrick's note is on this omission. It is

4 B

supplied, says he, out of Chron., "in which book many things are *explained*, which are *briefly* related here." His next is equally surprising, viz.:

"*And seven hundred horsemen.*"] Here again is an *ellipsis*, as in the foregoing words. For in 1 Chron. xviii. 4, it is said, seven thousand." This figure *ellipsis* will, it seems, do wonders. It will excuse a writer when he omits the most essential words of a sentence. I do not see then, why the same excuse should not be made for a transcriber, when he omits a whole sentence, and the omission be called by the soft name of an *ellipsis*, when it is really a blunder. Supposing the transcribers had been guilty of the same *ellipsis* or omission in Chronicles as they have in Samuel, it would not have been possible (if the old versions had been laid aside), to have known what those thousand things were which David took. We might as well have supposed they were *horses as chariots*, especially since he next mentions the *horsemen*. The other instances there produced by the Bishop are of the same kind, except that about *David's houghing the chariots*, in this same verse. As to which he says, "The meaning can be nothing else, but that he cut the hamstrings of the horses that drew their chariots." I see no necessity to suppose that horses are here intended. Both Samuel and Chronicles exactly agree in reading *וַיַּחַד אֶת כָּל הָרֶכֶב* which ought to be rendered, *he destroyed all the chariots*, or *made them useless*. To show the justness of this rendering, it must be observed, that the word *כָּר* is used seven times in the Old Testament. In two places it signifies, *to hough horses*, or to cut their hamstrings, Josh. xi. 6, 9. In both which places the word *horses* is expressly mentioned. In two other places it is rendered, *to pluck up, or root up*; Eccles. iii. 2, *a time to pluck up that which is planted*; Zeph. ii. 4, *Ekrone shall be rooted up*. In the fifth place it is translated, *to dig down*, Gen. xlix. 6, *they digged down a wall*: which the Bishop inclines to think is the true rendering of that place, and not the marginal. The other two places where this word is used are those now under consideration. It appears from this view of the use of the word *כָּר*, that when horses are not mentioned with it, there is no occasion for us to think of them. The general meaning of the word appears to be spoiling, hurting, destroying, or to that

purpose. For *houghing, plucking up, rooting up, and digging down*, are various methods of spoiling or hurting things. The word may as well be applied to a *chariot*, as it confessedly is to a *plant, a town, or a wall*. It will signify that the chariots were spoiled, or rendered useless; and we may allow that the manner of spoiling them was like that of spoiling the horses, viz., cutting the cords or leathers that fastened one part of the chariot to another.

Ken.—2 Sam. viii. and x., compared with 1 Chron. xviii. and xix.

The very great utility of comparing parallel places may be further ascertained, by a comparison of some parts of the chapters above specified.

Sam. viii. 1 David took Metheg-ammah. Chron. xviii. 1 David took Gath and her Sam. 3 David smote Hadadezer. Chron. towns. 3 David smote Hadarezer. Sam. 4 And David took from him 1,000 Chron. 4 And David took from him 1,000 Sam. and 700 horsemen, and Chron. chariots, and 7,000 horsemen, and Sam. 20,000 foot. 6 Then David put Chron. 20,000 foot. 6 Then David put Sam. garrisons in Syria. 8 And from Chron. in Syria. 8 And from Sam. Betah and Berothai cities of Ha-Chron. Tibbath and Chun cities of Ha-Sam. dadezer. 9 When Toi heard, that Chron. darezer. 9 When Tou heard, that Sam. David had smitten Hadadezer, Chron. David had smitten Hadarezer, Sam. 10 Then Toi sent Joram his son. Chron. 10 He sent Hadoram his son. Sam. 12 Syria and Moab. 13 Syrians, Chron. 11 Edom and Moab. 12 Edomites, Sam. in the valley of salt, 18,000. Chron. in the valley of salt, 18,000. Sam. 17 Ahimelech and Seraiah was the Chron. 16 Abimelech and Shavsha was Sam. scribe. x. 16 Shobach the cap-Chron. scribe. xix. 16 Shophach the cap-Sam. tain. 17 David passed over Jordan, Chron. tain. 17 David passed over Jordan, Sam. and came *וַיָּבֹאוּ* to Helam. 18 David Chron. and came *וַיָּבֹאוּ* upon them. 18 David Sam. slew 700 chariots of Chron. slew of the Syrians 7,000 chariots Sam. the Syrians, and 40,000 horsemen; Chron. and 40,000 footmen; Sam. and smote Shobach, &c. Chron. and killed Shophach, &c.

Without remarking all the differences in these passages, it may be observed in general—that I by no means suppose every variation here to be a corruption, and yet that I cannot suppose these passages uncorrupted. Are we to believe, that the same man is properly called Hadadezer and Hadarezer—or Ahimelech and Abimelech, &c. Are we to say, with Bishop Patrick, that Methegammah in Samuel, is expounded to be Gath and its territories in Chronicles—or, that 700 in Samuel and 7,000 in Chronicles agree in sense, only the number in Samuel is expressed by an ellipsis? Other interrogatories might be put, and the impossibility of supposing the text entire in these passages might be largely insisted on. But as judicious remarks have been made on some of these mistakes by Mr. Hallet, I shall only mention one. The text in Chronicles tells us that “David took 1,000 chariots, and 7,000 horsemen, and 20,000 footmen.” But in Samuel that “David took 1,000 (what?) and 700 horsemen, and 20,000 footmen.” The omission of the word כרכ, chariots, seems indubitable: LXX, χιλία ἄρματα. But, how are we to account for the surprising variation in the numbers; since שבע, 700, and שבע אלפים, 7,000, differ widely in letters and signification? We have here then another confirmation of what was supposed, page 96, &c., that the Jews formerly expressed the Bible numbers by single letters; and then the mistake is easy—י being 7,000, and ז 700. The same mistake occurs in 2 Sam. x. 18, 700 ז, which in 1 Chron. xix. 18, is 7,000 י. Will any other hypothesis so naturally solve this repeated difficulty?

Bp. Horsley.—*A thousand chariots, and seven hundred horsemen, and, &c.* The word chariots is very properly inserted, upon the authority of the parallel place in Chronicles, and the version of the LXX here. In the parallel place in the book of Chronicles, and in the version of the LXX, the number of horsemen is 7,000, instead of 700, as we read here in the Hebrew text. I am much inclined to think that the true reading in both places is thus, “seven hundred chariots and a thousand horsemen.” If these horsemen were, as I vehemently suspect, men riding astride on the horses that drew the cars, if each car was drawn by a pair of horses, the number of horsemen, if all were taken, should be double the number of the cars. See 1 Sam. xiii. 5. But of 1,400 such

horsemen it may easily be imagined 400 were killed.

Houghed all the chariot-horses; rather, “crippled all the chariots, except that he reserved of them,” &c. “Crippled,” namely by breaking the wheels, or the axles. See LXX, Queen Elizabeth’s Bible, and Parkhurst, פגם.

Dr. A. Clarke.—*A thousand chariots.*] It is strange that there were a *thousand chariots*, and only *seven hundred horsemen* taken, and twenty thousand foot. But as the discomfiture appears complete, we may suppose that the *chariots*, being less manageable, might be more easily taken, while the *horsemen* might, in general, make their escape. The *infantry* also seem to have been surrounded, when twenty thousand of them were taken prisoners.

David houghed all the chariot horses.] If he did so, it was both unreasonable and inhuman; for, as he had so complete a victory, there was no danger of these horses falling into the enemy’s hands; and if he did not choose to keep them, which indeed the law would not permit, he should have killed them outright; and then the poor innocent creatures would have been put out of pain. But does the text speak of houghing *horses* at all? It does not. Let us hear: וַיִּפְּץ דָּוִד מִן הַכָּרֵת, *And David disjointed all the chariots*, except a hundred chariots which he reserved for himself. Now, this destruction of the *chariots* was a matter of sound *policy*, and strict *piety*. God had censured those who trusted in chariots; *piety* therefore forbade David the use of them: and lest they should fall into the enemy’s hands, and be again used against him, *policy* induced him to destroy them. The Septuagint render the words nearly as I have done, καὶ παρέλυσεν Δαυὶδ πάντα τὰ ἄρματα.

He kept however one hundred; probably as a sort of baggage or forage wagons.

Gesen.—פגם Piel, *to hamstring, to hough*, e. g., a horse, i. e., to cut the sinews of the hind feet, by which the animal is rendered wholly useless and unable to stand, Josh. xi. 6, 9; 2 Sam. viii. 4; 1 Chron. xviii. 4; of a bullock, Gen. xlix. 6. Sept., νευροκοπεῖν. This was often and is still done in war by the victors, when unable to carry off with them the horses captured.—Arab. عقر id.

Houb.—*Omnes autem currus dissolvit, centum servatis.*

Ver. 6.

Au. Ver.—And [1] the LORD preserved David whithersoever he went.

Ged., Booth.—Thus the Lord [*Heb., Booth., Jehovah*] preserved, &c.

Ver. 7.

וַיִּקַּח דָּוִד מֵאֵת שְׁלֹמֹי הַזָּהָב וְאֶשְׁרֵי
הָיָה אֵל עֲבָדָיו הַיְדֻעִימִי וַיְבִיאוּ
יָרֵשָׁלָם :

kai ēlabē David tous chlidōnas tous chrysous oi ēsan epī tōn paidōn tōn 'Adraa(ār) basileōs Souvā, kai ēnegenē autā eis 'Ierousalēm. kai ēlaben autā Sousakim basileus Aigūptou, en tō anabēnai autōn eis 'Ierousalēm en hēmerais 'Poβoām vīou Solomōntos.

Au. Ver.—7 And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.

Bp. Patrick.—The Hebrew particle *el*, which we translate *on*, may better be translated *with*; that is, in the custody of Hadadezer's servants, who were officers in his treasury: for it is not likely they brought them into the field of battle. So *Pool*.

Hallet.—7 *The shields of gold that were on the servants.* This is the sense of the place. But it is not easy to suppose this to be the true rendering of the preposition *אֵל*, as Bishop Patrick could not but observe. It should be *עִם*, as it is in 1 Chron. xviii. 7.

Dr. A. Clarke.—*The shields of gold.*] We know not what these were. Some translate *arms*, others *quivers*, others *bracelets*, others *collars*, and others *shields*. They were probably costly ornaments by which the Syrian soldiers were decked and distinguished. And those who are called *servants* here, were probably the *choice troops* or *body-guard* of Hadadezer, as the *argyraspides* were of Alexander the Great. See Quintus Curtius.

Gezen.—שָׁמַי m. (r. שָׁמַי) only plur. שָׁמַי, *shields*, apparently so called from being *hard* or perhaps *tough*; see the signification of the Arabic root under שָׁמַי, and comp. the noun שָׁמַי. 2 Sam. viii. 7, הָיָה שָׁמַי, *shields of gold*. 2 Kings xi. 10; 2 Chron. xxiii. 9; Cant. iv. 4; Ez. xxvii. 11, in which passages shields are spoken of as suspended for ornament upon the walls. Jer. li. 11, *sharpen the arrows*, שָׁמַי שָׁמַי, *fill out the shields*, i.e., put them on, see in

שָׁמַי No. 1. a.—Interpreters have long hesitated as to the signification of this word; and some have even rendered it by *quivers*, as (after Jarchi) Jahn Archæol. II. ii.

p. 428; or also *darts*. Comp. سَلْبٌ, arrow.

The signification here given has been adopted by most commentators from Kimchi onwards, and is supported by probable etymology, by the context of all the passages, and by the authority of the ancient versions. Thus the Targums and Syriac version often retain the same word, as being common in Aramæan; but the Chaldee translator of the Chronicles gives it in two places by *shields*, 1 Chron. xviii. 7, 2 Chron. xxiii. 9; and the translator of Jeremiah, cap. xiii. 23, uses the words שָׁמַי שָׁמַי to denote the spots of the leopard, as resembling the figure of a shield. Among the later Syrians this word appears to have become obsolete; for Bar Bahlûl, in Lex. Oxon. Ms. under سَلْبٌ, himself fluctuates between the various opinions of Syrian interpreters, the most of whom however understand by it *quivers*.

Prof. Lee.—שָׁמַי. A word variously translated and of doubtful import. Arab.

سَلْبٌ, *durus*; سَلِيبٌ, *acutus*. *Arms* of some kind, but whether offensive or defensive, appears uncertain, usually *shields*, 2 Samuel viii. 7; 2 Kings xi. 10; Ezekiel xxvii. 11, &c. LXX. σπῆλαι, φαρέτρας, βολίδες, χλιδῶνας, κλοιούς, ἐρισσοῦς. Sym. πανοπλίαν. Vulg. arma, armatura, peltas, pharetras.

Ver. 8.

וַיִּבְרָא מִמֶּנֶּה יִמְצָא וְעַבְדֵי הַיְדֻעִימִי
הַיָּהוָה דָּוִד חֲרָצָה מֵאֵר :

kai ek tēs Metebāk kai ek tōn eklektōn pōleōn tou 'Adraa(ār) ēlaben o basileus David chalōn polōn sfōdra. en autō epōiēse Salomōn tēn thalassan tēn chalkei, kai tous stūlous, kai tous loutētras, kai panta ta skeuē.

Au. Ver.—8 And from Bethah [*or, Tibbath*], and from Berothai [*or, Chun*, 1 Chron. xviii. 3], cities of Hadadezer, king David took exceeding much brass.

And from Bethah.

Boothroyd.—*And from Tibbath.*] In the parallel place these names are Tibbath and

Chun. I have adopted the first as most probably the true reading here, as it is in the versions mentioned; and I consider that Berothai ought to be restored there for the same reason. 1 Chron. xviii. 8.

Took exceeding much brass.

Ged.—Brought a very great quantity of brass, of which Solomon, *afterward*, made the brazen sea, the columns, the lavers, and all the other utensils of the temple [LXX and Jos.].

Hallet.—8 *And from Beta, and from Berothai, cities of Hadarezer.* In Chron. it is, *likewise from Tibhath, and from Chun, cities of Hadarezer.* Here is a difference between all these three proper names. *Hadarezer* in Chron. is always called *Hadarezer* in Samuel: an easy mistake, ו written for ר. The names of his two cities are written very differently: though we may see somewhat of the occasion of the difference. In Samuel the words are וסנח ומכנ. In Chronicles the words are וסנח ומכנ. The first name is plainly the same, only the two first letters are dislocated. In Sam. it is spelt מכנ, in Chron. it is מכנ. The other name כן is turned into כנ. The change of כ into כ is not difficult; and the ה is taken from the end of the first name in Chron. מכנ. To confirm the reader in the reasonableness of the alteration I here propose in Sam., it must be observed that here in Sam. the first name is spelt *Tebah*, in the LXX, Syr., and Arab. But perhaps the other name is spelt right in Sam. and wrong in Chronicles. For in Chron. the Syr. calls this city, *Berothai*, as in Sam. and the LXX in both places render the name of it, *των εκλεκτων, the chosen*; which shows that they read, *Berothai*, in both places, which they derived from כנ, *he chose*. At the end of this verse the LXX add what we read in the end of the parallel verse in Chron., *Brass, wherewith Solomon made the brazen sea, and the pillars, and the lavers, and all the vessels.* This I suppose, was omitted by the Bishop's figure *ellipsis*.

Ver. 13.

וַיַּעַשׂ דָּוִד בְּשָׁבוֹ מִחַבְּרֹתַי
אֶת־יָאֵרִם בְּנֵי־מֶלֶךְ שְׂמוֹנָה עָשָׂר
אֶלֶף :

καὶ ἐποίησε Δαυὶδ ὄνομα καὶ ἐν τῷ ἀναμνητεῖν αὐτὸν ἐπάταξε τὴν Ἰδουμαίαν ἐν Γεβελὲμ εἰς ὀκτωκαίδεκα χιλιάδας.

Au. Ver.—13 And David *gat him* a name when he returned from smiting [Heb., his smiting, or, slaying] of the Syrians in the valley of salt, *being* eighteen thousand *men*.

14 And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants. And the Lord preserved David whither-soever he went.

Pool.—13 *Gat him a name*, i.e., much increased his reputation. *The Syrians*, or *Edomites*, as they are said to be, 1 Chron. xviii. 12. It is likely these two people were confederates, and that divers of the Syrians whom David had defeated in Syria fled to Edom, and there joined with them against their common enemy, and made up together a very great army (as the number of the men slain in it sheweth), consisting of the veteran soldiers of both countries; although the slaughter here following may seem not to have been of the Syrians, as the words at first reading seem to intimate, but of the Edomites; (it not being probable that the Syrians would come so far from their own country, as to the valley of salt, to fight;) and this verse may be read thus, and that very agreeably to the Hebrew: *And David gat him a name when he returned from smiting of the Syrians*, in smiting (which is easily repeated out of the last clause, according to the common usage of Scripture) *in the valley of salt eighteen thousand men*, who were *Edomites*, as is sufficiently implied here in the next verse, and expressed 1 Chron. xviii. 12. *The valley of salt*; a place in Edom so called, either from its neighbourhood to the Salt Sea, or for some other cause now unknown. *Being eighteen thousand men*; as it is also 1 Chron. xviii. 12, where also they are said to be smitten by Abishai, because he was then a chief commander of the army under David, and, it may be, began the fight; as, for the like reason they are said to be smitten by Joab, Psal. lx., title, where also there are only 12,000 mentioned; which place, if it speak of this battle, the state of it was this: Abishai begins the combat, and kills 6,000; after him comes in Joab, and kills 12,000 more, which makes up this 18,000. But why may not that be another history and battle? So the Edomites and Syrians together did first fight with Abishai, and lost 18,000 men, and afterward recruited their forces and fought with Joab, and lost other 12,000

quonquam ordine paulum diverso utuntur. Ita fit locus integer ac sanus, adhibita et veterum Intt. et loci paralleli autoritate.

Dathe.—13 *Postquam ex prælio cum Edomitis in valle salis commisso, in quo duodeviginti millia ceciderant, redierat tropæum sibi erexit.*

Edomitis. Pro אֶדוֹם Syrus legendum esse אֶדוֹם, *Edom*, non solum testimonio τῶν ὁ, Syri, Arabis, et codd. Kennicotti 286 et 201 probatur, sed etiam loco parallelo 1 Chron. xviii. 12 et Ps. lx. 2, atque præterea versu sequenti, in quo occupatio terræ Edomiticæ, quæ illam victoriam exceperat, describitur. Cæterum ne sic quidem veram lectionem sibi constare, sed ex 1 Chron. xviii. 12 et Ps. lx. 2 aliam componendam esse, coniectat Michaëlis (in Bibl. Orient., p. xiii., p. 226) in hunc fere modum: *erexit David tropæum, cum rediret ex prælio cum Syris, et Joabus redierat et prostigaverat Edomitas in valle salis.*

Maurer.—13 אֶדוֹם Post hoc vocabulum nonnulla (fortasse אֶדוֹם אֶדוֹם) excidisse videntur. Cf. 1 Chron. xviii. 12; Ps. lx. 2.

14 And the Lord.

Ged., Booth.—Thus the LORD [*Heb., Booth., Jehovah*].

Ver. 16, 17, 18.

16 וַיֵּאָבֵד בְּצָרְוֹהָ עַל־חֶצְקָא
וַיְהִי־שָׁמַיִם בְּרִאשִׁית־לְדָוִד מִן־קִיר : 17 וַיִּצְדֹק
בְּרִאשִׁית־וַיֵּאָבֵד וַיִּחַלֵּלֶה בְּרִאשִׁית־לְחָנִים
וַשָּׂרִיָּה סוֹפֵר : 18 וַבְּנֵיהוּ בְּרִי־חֵי
וַהֲקֵרָתִי וַחֲפֵלָתִי וַבְּנֵי דָוִד לְחָנִים
הָיָה :

16 καὶ Ἰωάβ υἱὸς Σαρωνίας ἐπὶ τῆς στρατίας· καὶ Ἰωσαφὰτ υἱὸς Ἀχιλὸυδ ἐπὶ τῶν ὑπομημάτων· 17 καὶ Σαδὼκ υἱὸς Ἀχιτῶβ καὶ Ἀχιμελὲχ υἱὸς Ἀβιάθα, ἱερεῖς· καὶ Σασά ὁ γραμματεὺς· 18 καὶ Βαναίας υἱὸς Ἰωδαὲ σύμβουλος· καὶ ὁ Χελεθὶ, καὶ ὁ Φελετὶ, καὶ οἱ υἱοὶ Δαυὶδ αὐλάρχαι ἦσαν.

Au. Ver.—16 And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud was recorder [*or, remembrancer, or, writer of chronicles*];

17 And Zadok the son of Ahitub, and Ahimelech the son of Abiathar, were the priests; and Seraiah was the scribe [*or, secretary*];

18 And Benaiah the son of Jehoiada was over both the Cherethites and the Pelethites;

and David's sons were chief rulers [*or, princes, ch. xx. 26*].

Pool.—*Recorder*; either, first, The writer of chronicles. But it is not likely he would have been put among the great officers of state and church. Or, secondly, The treasurer, who examined all the accounts, and kept records of them. Or, thirdly, The king's counsellor, as Abithophel is called, 2 Sam. xv. 12; 1 Chron. xxvii. 33, who was to bring things of moment to the king's mind and remembrance, and to admonish him from time to time of things fit to be done. See 1 Kings iv. 3; 2 Kings xviii. 18.

Bp. Patrick.—*Recorder.*] The Hebrew word *mazkir*, importing something of keeping in memory, or bringing to remembrance, moved our translators to render it *recorder* or *remembrancer*, as if he wrote the acts of every day, which afterward were digested into annals. But this, sure, was not so considerable an employment as to make him that had it the prime civil officer in the kingdom, as Joab was the military. Therefore Victorinus Strigelius takes him to have been the chancellor of the kingdom: which is more likely than their opinion, who take him for the master of requests, who presented petitions, and put the king in mind of them.

Dr. A. Clarke.—סוֹפֵר, *Remembrancer*; one who kept a strict journal of all the proceedings of the king and operations of his army; a chronicler. See the margin.

Gesen.—Part. כֹּתֵב as subst. a recorder, register, i. q., historiographer, the king's annalist, whose duty it was to record the deeds of the king and the events of his reign, 2 Sam. viii. 16; xx. 24; 1 Kings iv. 3; 2 Kings xviii. 18, 37; 1 Chron. xviii. 15; 2 Chron. xxxiv. 8; Is. xxxvi. 3, 22. The same office is mentioned as existing in the Persian court, both ancient and modern, where it is called *Waka' Nuwish*; Hdot. vi. 100; ib. vii. 90; ib. viii. 100; Chardin Voyage en Perse, t. iii., p. 327; T. V., p. 258, ed. Langlès. So too in the time of the Roman emperors Arcadius and Honorius under the name of *magister memoriae*.

Pool.—*The son of Ahitub*; not of that Ahitub, 1 Sam. xxii.; for that was of Ithamar's race, but this of Eleazar. *Ahimelech the son of Abiathar*; so Abiathar called his son by the name of his father, 1 Sam. xxii. 20. *The priests*, i. e., the chief priest next under Abiathar, who fled to David,

1 Sam. xxii. 20, and now was high priest, as may be gathered from 2 Sam. xv. 35; 1 Kings ii. 27, 35: under him these two were the next chief priests, or the second priests, each one being chief of the house of his father, Zadok of Eleazar, and Ahimelech of Ithamar. See Numb. iii. 32; 1 Chron. xxiv. 3, 4. Or these two are here mentioned, because they constantly attended upon the king, that he might consult with them in the matters of the Lord, as need required.

Bp. Patrick.—Zadok—and Ahimelech—were the priests.] These two were the chief of the family of priests; next to the high-priest, which was Abiathar: called *second priests* in 2 Kings xv. 18. The former was of the family of Eleazar (1 Chron. vi. 5), the other of Ithamar.

Dathe, Ged., Booth.—17 “And Zadock, the son of Abitub, and Abiathar, the son of Ahimelech [*Syr., Arab.; so Gesen.*], were the priests; and Seraiah was the scribe.”

The text remains a proof either of the negligence or ignorance of the Jewish critics. It is certain from 1 Sam. xxi. 1, and xxii. 9, that Ahimelech was the *father*, not *son*, of Abiathar; yet this error has been suffered to remain in the text both here and in 1 Chron. xviii. The *Syr.* only reads right.

Dathe.—Cum ex 1 Sam. xxi. 1 et xxii. 9 constet, Ebjatharum filium Achimelechi fuisse, et sic quoque 1 Chron. xviii. 16 legatur, vix dubitari potest, nomina hæc h. l. esse transposita, errore tamen peranti-quo in codd. Nam unus Syrus illam lectionem exhibet, *oi ó*, Vulg., Chaldæus receptam.

Maurer.—[חֲבִיתָר בֶּן־אֲחִיעֶזֶר וְזָדוֹק בֶּן־אִיתֻב וְאַבִּיהָתָר בֶּן־אֲחִיעֶזֶר] Ita etiam legitur 1 Chron. xviii. 16; xxiv. 6. Sed constat ex 1 Sam. xxii. 9, 11, 12, 20, Achimelechum filium Achitubi fuisse, Abjatarum vero Achimelechi. Igitur vix dubitari potest, legendum esse: [חֲבִיתָר בֶּן־אֲחִיעֶזֶר וְזָדוֹק בֶּן־אִיתֻב וְאַבִּיהָתָר בֶּן־אֲחִיעֶזֶר]. Falsa lectio haud dubie hac ratione orta est. Nimirum sciolus quidam quum vidisset, Abjatar et patrem et avum, Zadoki vero ne patrem quidem commemorari, vitium subesse suspicans, avum, quem non opus fuerat commemorare, Zadoki patrem fecit, Achimelechum vero, ne hic patre careret, in filium Abjatarum vertit.

Bp. Patrick.—Seraiah was the scribe.] Secretary of state, as we now speak; or, as others imagine, clerk of the council, who set down all acts and decrees; others, the

keeper of the public accounts. But the Hebrew word *sopher* (which we translate *scribe*) importing something of learning (as the word *scribe* in the New Testament doth), I take him to have been his prime counsellor in the law, who always attended him. Constantine L'Empereur thinks there were two sorts of scribes, an ecclesiastical and a civil; and here understands the latter; and would have him signify no more than the *muster-master* of the army (see his Annot. on Bertram De Repub. Jud., p. 383, &c.).

Dr. A. Clarke.—The scribe.] Most likely the king's private secretary. See the margin.

Gesen.—סֹפֵר הַמֶּלֶךְ, *The king's scribe, secretary*, an officer of state who writes the royal edicts, etc. 2 Kings xii. 11; 2 Chron. xxiv. 11; so *κατ' ἐξοχήν* סֹפֵר, *the scribe*, 2 Kings xviii. 18; xix. 2; xxii. 3, 8, sq.; 1 Ch. xxiv. 6; Isa. xxxvi. 3; xxxvii. 2; also without article סֹפֵר, 2 Sam. viii. 17; xx. 25; 1 Chron. xviii. 16. Sometimes several scribes are mentioned, 1 Kings iv. 3; Esth. iii. 12; viii. 9; comp. Jer. xxxvi. 23. b) *Military scribe or tribune*, who had charge of the *conscription* and *muster-rolls*, *muster-master*, 2 Kings xxv. 19; Jer. lii. 25; 2 Chron. xxvi. 11; Is. xxxiii. 18. So prob. Jer. xxxvii. 15, as having charge of the public prison. Genr. of a military leader, chief, Judg. v. 14. Comp. Arab. كَتَب

to levy a conscription, كَتَبَ an army so

levied. c) In the later books, a *scribe*, γραμματεὺς, one skilled in the sacred books and in the law, 1 Chron. xxvii. 32; Jeremiah viii. 8; Ezra vii. 6, *Ezra was a scribe* (סֹפֵר דָּוִד) *skilled in the law of Moses*. So as a title of Ezra, Neh. viii. 1, sq. 12, 26, 36; Ezra vii. 11. *Syr.* [סֹפֵר], Arab. كَاتِب, id.

Was over both.

Houb., Horsley, Maurer, Gesen., read as in parallel place in Chronicles, על הסדר [so all the ancient versions except LXX], “was over the Cherethites,” &c.

Maurer.—[בֶּן־נְתַנְיָהוּ בֶן־נְחֻמְיָהוּ] Hæc sensum non præbent. Pro בֶּן־נְתַנְיָהוּ opinor legendum esse בֶּן־נְחֻמְיָהוּ quod exstat in loco parallelo 1 Chron. xviii. 17. Et Benajah, filius Jojada, præfectus fuit custodum corporis Davidis, propr. *carnificum et cursorum*. בֶּן־נְחֻמְיָהוּ tanq. a. בֶּן־ר. בֶּן־ר. sc. בֶּן־ר. 1 Sam.

v. 4; xxxi. 9; נָלַת tanquam a נָלַת = נָלַת

citius, celer s. *inus*. נָלַת est terminatio *adjectivi*. Nomen sing. articulo definitum *collective* accipitur, ut נָלַת al. sæpissime. Idem valet in נָלַת, *confossores* (= נָלַת) xx. 23. C'tib, 2 Reg. xi. 4, 19, a נָלַת r. נָלַת, *confodit*. Ita mihi quidem videtur. Sed alii secus statuunt. Ceterum *carnificum* nomine vocantur custodes corporis, quia per hos supplicia de nocentibus sumebantur, et etiamnum sumuntur in oriente. נָלַת Videtur intelligi *sacerdotes domestici*. Cf. xx. 26. Auctor Chronicorum habet נָלַת נָלַת, *proximi a rege* 1 Chron. xviii. 17, qua emendatione recentiore hunc scriptorem cavere voluisse dicunt ne Davides sacerdotes alius, quam Leviticæ stirpis, habuisse crederetur.

Pool.—*Was over*: these words are supplied out of the parallel place, 1 Chron. xviii. 17, and out of 2 Sam. xx. 23, where they are expressed.

The Cherethites and Pelethites were undoubtedly soldiers, and such as were eminent for their valour and fidelity to the king, as is evident from 2 Sam. xv. 18; xx. 7; 1 Kings i. 38, 44; and most probably they were the king's guards, which consisted of these two bands, who might be distinguished either by their several weapons, or by the differing time or manner of their service. They are supposed to be thus called, either first, from their office, which was, upon the king's command, to cut off or punish offenders, and to preserve the king's person, as their names in the Hebrew tongue may seem to imply; or, secondly, from some country or place to which they had relation. As for the Cherethites, it is certain that they were either a branch of the Philistines, or a people neighbouring to them and confederate with them, as is manifest from 1 Samuel xxx. 14; Ezek. xxv. 16; Zeph. ii. 4, 5. And so might the Pelethites be too, though that be not related in Scripture. And these Israelites and soldiers of David might be so called, either because they went and lived with David when he dwelt in those parts; or from some notable exploit against or victory over these people; as among the Romans the names of Asiaticus, Africanus, &c., were given for the same reason. One of their exploits against the Cherethites is in part related 1 Samuel

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xxx. 14. And it is likely they did many other against them, and against other people, amongst which the Pelethites might be one. *Were chief rulers*; had the places of greatest authority and dignity conferred on them.

Bp. Patrick.—18 *Benaiah*—*was over both the Cherethites and the Pelethites*;] Or, the *Crethites* and the *Plethites*, as some pronounce these words. What they were is variously conjectured. The most idle conceit is that of some of the Jewish doctors who take them for the members of the great Sanhedrin, nay, for *urim* and *thummim* (see Selden, lib. ii. De Synedr. cap. 15, p. 601, and cap. 16, p. 668). Certain it is that they were soldiers, as appears from xv. 18, xx. 7, 1 Kings i. 34, where they are mentioned as present at the proclaiming king Solomon against Adonijah; which could not have been done safely without some armed force; and if they were not the persons, there were none. Yet they were not common soldiers, but the constant guards of David's person: like the prætorian bands among the Romans. So Josephus calls them *σωματοφύλακες*, "keepers of the body," who never departed from the place where the king was: as we may be satisfied by this, that they had a peculiar commander and were not under Joab, the captain of the host; but are distinguished from his soldiers, xx. 6, 7. Some make them men of a gigantic stature, but I know no ground for that; though, no doubt, they were proper men, as we speak, robust and of tried fidelity; who, in the rebellion against David, did not desert David, but stuck close to him (xv. 18). It is further probable, that they were selected out of a certain nation or family. For the Cherethites inhabited part of Palestine, and were indeed the same with the Philistines, as I observed upon 1 Sam. xxx. 14, and see Zeph. ii. 5. The Pelethites, it is likely, were a family in Israel: for we find two of the name of Peleth mentioned in Scripture: one of the tribe of Reuben, Numb. xvi. 1, another of Judah, 1 Chron. ii. 33. Their arms were bows and arrows, and slings, if we may believe the Chaldee interpreter, who calls them archers and slingers: as Procopius Gazæus calls them *jaculatores et sagittarios*. Which may be confirmed by this conjecture, that the Philistines having sorely galled the Israelites, in the fatal battle with Saul, by their archers, David took care not only to have his people

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instructed in the use of the bow, but also procured some archers from the Cherethites, who were a part of the Philistines, to be his guard: as some princes now get the Switzers (see my notes upon 1 Sam. xxxi. 3, and upon the first chapter of this book, ver. 18). The number of them may be probably gathered from the targets and shields of gold that Solomon made, which were five hundred (1 Kings x. 16, 17), and were for the use of his guard (2 Chron. xii. 9—11), and kept in the guard chamber.

They that would see more of them, may look into a little treatise of Opius, which is wholly upon this subject: and Fortunatus Scacchus treats largely of them in his Myrothecium, iii., cap. 16—18, where he hath this singular opinion, p. 181, that the Cherethites were inferior to the Pelethites: but, I think, with reason concludes, that they were the king's domestics and lay in his palace, or about it, in the night: which he gathers from 1 Kings i. 33, where David bids Nathan, and Zadok, and Benaiah, take with them the servants of their lord, and make Solomon king; and accordingly they took the Cherethites and the Pelethites with them (ver. 38); and from the story of that brave man Uriah, who would not go to his own house to his wife, when Joab and the host lay in the field; but went and slept at the door of the king's house "with the servants of his lord;" that is, with these Cherethites and Pelethites (ch. xi. of this book, ver. 9).

David's sons were chief rulers.] So the Hebrew word *cohen* often signifies, not only a *priest*, but a *prince*; as many learned men have observed; particularly Hackspan, in his Miscellanea, lib. i., cap. 5, sect. 15, but especially Selden, lib. ii. de Synedr., cap. 16, p. 671, &c., where he shows, that the Hebrew word signifies *any minister*, either of God or of man: as in the twentieth chapter of this book (ver. 26), Ira, the Jairite, is said to be a *cohen*, which we translate *chief ruler* about David: and so the Chaldee, and the Spanish Jews, a *principal officer*. But by the law, neither he nor David's sons could be priests. There can be therefore, no doubt of this, that they were the principal officers in the court of David, the prime ministers of his house-hold: such as, among us, are the lord high-chamberlain, steward, treasurer, &c., as appears from 1 Chron. xviii. 17, where this matter is thus

explained, "they were at the hand of the king;" waiting on him, as chief officers in his court, or, as Cornelius Bertram explains it, *publicos et primarios ministros*, "the public and principal ministers of state" (see Bochartus, lib. ii. Canaan, cap. 17). And this was the reason, they say, of Absalom's discontent, that he was not one of these *Ἀλλάρχαι*; or, had not a place according to his mind.

Dr. A. Clarke.—The Cherethites and the Pelethites.] The former supposed to be those who accompanied David when he fled from Saul; the latter, those who came to him at Ziklag. But the Targum translates these two names thus, *the archers and the slingers*; and this is by far the most likely. It is not at all probable that David was without a company both of *archers* and *slingers*. The *bow* is celebrated in the funeral lamentation over Saul and Jonathan; and the *sling* was renowned as the weapon of the Israelites, and how expert David was in the use of it we learn from the death of Goliath. I take for granted that the Chaldee paraphrast is correct. No weapons then known were equally powerful with these; the spears, swords, and javelins, of other nations were as stubble before them. The bow was the grand weapon of our English ancestors; and even after the invention of fire-arms, they were with difficulty persuaded to prefer them and leave their archery.

Hallet.—I might note more errors in this chapter, but I shall only add, Who can help thinking that in the list of *names* in the two last verses of these parallel chapters, there is an error one where or other?

2 Sam. viii. 17, 18.

Zadok the son of Ahitub, and Ahimelech the son of Abiathar, were the priests: and Seraiah was the scribe. And Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites: and David's sons were chief rulers, כהנים.

1 Chron. xviii. 16, 17.

Zadok the son of Ahitub, and Ahimelech the son of Abiathar, were the priests: and Shavsha was the scribe. And Benaiah the son of Jehoiada was over the Cherethites and the Pelethites: and David's sons were chief about the king, ודאשנים.

Certainly the same man was not called Ahimelech and Abimelech. The same man

was not called Seraiah, and Shavsha, and Sheva, chap. xx. 25. Here must be mistakes in spelling. Jehoiada was over the Cherethites and the Pelethites, as it is well expressed in Chron. and 2 Sam. xx. 23. But it is false to say, as the Hebrew scribes have written the passage in 2 Sam. viii. 18, that the Cherethites and Pelethites, together with David's sons too, were chief rulers, as Le Clerc also has observed. And perhaps the transcribers of Sam. have been guilty of another error in calling David's sons כהנים, which word usually signifies *priests*, as it is rendered just before, ver. 17, where Ahimelech and Abiathar are called, כהנים, *priests*. I very much question whether the word *cohen* ever signifies any other than a priest. Bishop Patrick on this verse, after Grotius and Selden, asserts that *cohen* signifies a *prince*, as well as a priest. Le Clerc says the same. But their authorities weigh nothing with me against a plain fact. These great men quote but two places, all to show that *cohen* signifies a *prince*. One is this under consideration; where it appears from the parallel chapter in the Chronicles, that כהנים is written by mistake instead of נדבכים, which mistake is as easy as many others in the same chapter. The other place cited on this occasion is 2 Sam. xx. 26, "And Ira also the Jairite was a chief ruler (Heb., *cohen*) about David." It must be owned that this was the reading of this place before the time of the making the oldest versions in the Polyglot. For the word is rendered *priest* by the Vulg., LXX, Syr., and Arab. Yet still I cannot help suspecting that this is an error of old transcribers. Others as old as this I have before noted. I cannot find any parallel account to this in Chron., and so cannot correct this error by the help of such a parallel account. But it is very easy to see that there may be an error in writing this word, as well as there certainly is in writing the man's title, *Jairite*, which is spelt *Ithrite*, in this very same book, chap. xxiii. 38. It seems strange that the word *cohen*, which in above six hundred places signifies a *priest*, should in two places be used to signify a *prince*. Buxtorf, indeed, in his Lexicon, refers to several other places wherein he thinks *cohen* signifies a *prince*, as Gen. xli. 45; xlvii. 22, where Potiphere is called, "the priest of On;" Exod. ii. 16; iii. 1, where Jethro is called "priest of Midian;" and Job xii. 19,

where our translators, "he leadeth princes away spoiled:" but it may as well be thought Job there speaks of priests, as in the context he does of councillors, judges, kings, the mighty, the trusty, the aged, and princes: among which several sorts of men it was very proper to mention priests.

There is another place not referred to by them, in which the word *cohen* is thought to signify a *prince*, and is accordingly rendered in our Bible, *principal officer*, 1 Kings iv. 5. But I see no necessity for this. For Zabud and his father Nathan might be priests, though not high priests: and the king might think fit to take a good priest for his friend. 1 Chron. xxvii. 5, Benaiah the son of Jehoiada is called, in our translation, a chief priest, and in the margin a principal officer. It is likely enough that Jehoiada was a priest. It is certain there was a priest of this name in David's days, the leader, or head of the family of Aaron, 1 Chron. xii. 27. Benaiah might be his son. His being of Kabzeel, 2 Sam. xxiii. 20, which is not mentioned among the cities given to the Levites, is no argument that he was not a priest. For Nob is not mentioned among those cities, Josh. xxi., nor 1 Chron. vi., and yet it is certain many priests lived there, 1 Sam. xxi. 1; xxii. 11, 19. If Benaiah was a priest, we can have no reason to take the word *cohen* in this place in any other sense. He is not here called, the chief priest. The chief priest was usually called הכהן הגדול, but this man is called הכהן הראש. It must be owned that the high priest, who is called as usual הכהן הגדול, 2 Kings xii. 11, is in the parallel place, where the very same thing is spoken of, called הכהן הראש, 2 Chron. xxiv. 11. But it is evident Jehoiada the father of Benaiah was not high priest. I should think, therefore, that the words 1 Chron. xxvii. 5 should be rendered, Benaiah the son of Jehoiada, the priest, the chief, i.e., the chief of the captains. See ver. 3. I conclude then, there is no evidence to prove that *cohen* ever signifies a *prince*, or any other than a *priest*. The only proof that is urged to show that the word *cohen* in the above-mentioned places signifies a prince, and not a priest, is because it is so used in 2 Sam. viii. 18 and xx. 26. But after what has been said on them, perhaps there will not seem to be sufficient reason to be of that opinion.

Gesen.—פָּדָה m. 1. *an executioner*, see r.

נָחַר No. 1, in 1 Sam. v. 4; xvii. 51; only in the formula הַנְּחָרִים הַלְּזִמִּים 2 Sam. viii. 18; xv. 18; xx. 7, 23; 1 Kings i. 38, 44; 1 Chron. xviii. 6; collect. pp. *executioners and runners* or couriers, names applied to David's bodyguard (σωματοφύλακες, Jos. Ant. vii. 5, 4), whose duty it was both to execute punishment and to convey the king's commands as speedily as possible to his officers, comp. נָחַר, נָחַר, נָחַר. See 1 Kings ii. 25, 34, 36, coll. Dan. ii. 14.—Some understand here *Cherethites*, i.e., *Philistines*; but it can hardly be supposed that David would choose his own lifeguard from a people at all times so hostile and odious to the Hebrews.

2. *Cherethite*, a Gentile name, i. q., *Philistine*, 1 Sam. xxx. 14; plur. נְחָרִים, *Cherethites*, *Philistines*, Ez. xxv. 16; Zeph. ii. 5. Sept. and Syr. render it *Cretans*, from which and the passages, Amos ix. 7; Jer. xlvii. 4; Deut. ii. 33, the conjecture would be strong that the Philistines sprang from Crete, were it certain that נְחָרִים, *Caphtor*, signifies the island *Crete*; see נְחָרִים.

נָחַר m. (נָחַר) a *public runner, courier*, with art. collect. *public runners, couriers*, everywhere coupled with נָחַר q. v. 2 Sam. viii. 18; xv. 18; xx. 7, 23; 2 Kings xi. 4, 19. Some without good reason hold both נָחַר and נָחַר to be *Philistines*, and regard the latter form as put by paronomasia for נָחַר, but against the analogy of the Hebrew language; so Ewald Heb. Gram., p. 297. See נָחַר.

נָחַר not used in Kal; whence נָחַר, a *priest*.

The etymology is doubtful; Arab. كَهَنَ

and كَهَنَ to *presage, to divine*; كَاهَنَ a diviner, soothsayer, often among the pagan Arabs; then, an internuncio, envoy; Ethiop. ክህነ, to be a *priest, to minister*; Syr. ܚܝܢ, to be ministered, consecrated; in Bar Ali, to be rich, opulent, to enjoy the comforts of life; ܚܝܢܐ, richness, riches, prosperity, happiness. But all these appear to be *secondary* meanings, derived from the station and power of the *priesthood*, i.e., from נָחַר, *priest*, which is found in the Heb., Chald., Syr., and Eth. languages.—The native power of this word, therefore, is still to be sought by conjecture.

Hitzig supposes (ad Is. lxi. 10) that נָחַר is i. q. נָחַר, to stand, whence נָחַר, pp. one who stands by, an assistant. Maurer regards נָחַר as i. q. נָחַר, to incline, to bend, i. e., to bow down, as is done in worship, whence נָחַר pp. one bowing down, making prostrations. Both of these conjectures are worth attention; in favour of the last, we might perhaps also appeal to the Syro-Arabic

gloss ܐܠܗܝܢ ܬܪܝܢ, i.e., to bow down oneself sc. in worship. Other conjectures see in Thesaur., p. 661, 662. Hence

נָחַר plur. נְחָרִים, m. a *priest*; Chald. ܚܝܢ, Syr. ܚܝܢ, Arab. كَاهَنَ, Ethiop. ክህነ:

id. For the etymology see in r. נָחַר. Very freq. in Ex., Lev., Deut. of the priests of Jehovah, as Ex. ii. 16. Among the Hebrews the *high-priest*, ὁ ἀρχιερεύς, was called הַכֹּהֵן הַגָּדוֹל, Lev. xxi. 10, &c., also הַכֹּהֵן הַגָּדוֹל, 2 Kings xxv. 18, &c., הַכֹּהֵן הַגָּדוֹל, Ezra vii. 5; הַכֹּהֵן הַגָּדוֹל, the *anointed priest*, Lev. iv. 3, 5, 16. The next in dignity was called הַכֹּהֵן הַשֵּׁנִי, the *second priest*, Jer. lii. 24; but this phrase in the plur. הַכֹּהֵן הַשֵּׁנִי, 2 Kings xxiii. 4, seems to imply all the priests in opposition to the high priest.—Melchizedek, the earliest king of Jerusalem, is also called a *priest* of Jehovah, Gen. xiv. 18; Ps. cx. 4; and several of the earliest Hebrew kings were in fact also priests, as Solomon, 1 Kings viii.; comp. Uzziah, 2 Chron. xxvi. 16. So Virg. Æn. iii. 80, "Rex Anius, rex idem hominum Phœbique sacerdos."

Note. It is an ancient opinion of the Hebrew intpp. that נָחַר signifies also *prince*. Not only have the Chaldee translators rendered it in several places by נָחַר, *prince*, as Gen. xli. 45; Ex. i. c.; Psalm cx. 4; but the author of Chronicles also seems to have followed this view, since he renders the words 2 Sam. viii. 18, וַיִּבְרָךְ הוּא אֶת-בְּנֵי הוּא, giving in his manner a gloss, 1 Chron. xviii. 17, וַיִּבְרָךְ הוּא אֶת-בְּנֵי הוּא, and the sons of David, the chiefs, were at the side of the king, i.e., were the chief ministers of the kingdom. The chief passages are 2 Sam. viii. 16; xviii. 20, 23—26; 1 Kings iv. 2—6; from all which it appears that there were priests connected with the court, partly exercising their proper functions, and partly as friends and counsellors of the sovereign; as was also often the case with prophets and priests in later times. The author of Chron-

icles seems to have chosen his interpretation from the more ancient context, because priests of any other than the Levitical family were unknown to him. Of less weight is the authority of Onkelos. Hence in all the passages referred to, the signif. *priest* is the only true one. Comp. the case of Solomon above. See more in Thesaur., p. 663.

Gesen. Thesaur.—Atqui plures sunt V. T. loci, in quibus אֲבִירִים in amicis et aulicis regis memoratur, et vetusta est opinio, ibi non sacerdotes sed *principes* s. *nobiles* intelligi, quam significationem plures primariam fuisse statuunt atque vel ex commenticia illa *ministrandi* potestate, vel ab *honoris* et *divitiarum* notione apud Syros, de qua supra, ductam existimant (v. Simonis in Lex. Keil Vers. üb. die Chronik, p. 346 Movers krit. Untersuchungen üb. die Chronik, p. 300). Paulo accuratius igitur illos locos pertractare liceat, ut lectoribus nostris persuadeamus, ubique in certa explorataque sacerdotis notione acquiescendum esse. Sunt potissimum tres 2 Sam. viii. 16—18; xx. 23—26; 1 Reg. iv. 2—6, quibus amici et ministri regii Davidis et Salomonis recensentur. Proficiscamur a secundo, qui maximi hac in quaestione momenti est, quo extremo hæc habentur: וְזָדוֹק וְאֶבְיָתָר אֲבִירֵי הַיָּהוָה, Zadocus et Ebjathar erant sacerdotes: et etiam Ira Jairita erat sacerdos Davidis. De Zadoco et Ebjatharo quum aliunde constet 2 Sam. xv. 24, sqq. 1 Reg. i. 7, 8, 26 sqq. maxime xxxiv. 39; ii. 35; 1 Par. xxx. 22), veri nominis eos sacerdotes Leviticos eosdemque tamen magnæ in aula regia auctoritatis fuisse, hic autem Iræ mentio annectatur his verbis: et etiam Ira...erat sacerdos Davidi, consequitur, hunc simili modo atque illos sacerdotem amicisque regium fuisse, quod quidem posterius significatur dativo, אֲבִירֵי הַיָּהוָה coll. Iud. xvii. 10: וְהָיָה לִי אֶבְיָתָר, xviii. 19. Kimchi: עבדו ובעל כבוד ושם אביר ראש אליו. Atque hæc ita se habere, luculenter apparet ex illorum locorum tertio 1 Reg. iv. 2—6, quo Salomonis aulici recensentur. In his verbis Comm. 4 iterum comparent וְאֶבְיָתָר וְזָדוֹק, quibus Comm. 5 additur: וְנָתָן בֶּרֶךְ הַיָּהוָה, et Sabud, filius Nathani, erat sacerdos isque amicus regis (non: Sabud sacerdos erat amicus regius, in quam sententiam scribendum fuisset אֲבִירֵי הַיָּהוָה). Itaque efficitur ex duobus his locis, in aula Davidis et Salomonis complures fuisse sacerdotes, qui partim sacris administrandis præessent

(Zadocus et Ebjathar), partim interioris admissionis apud regem essent, quorumque utpote virorum piorum et sapientium consilio et auctoritate reges uti solebant (cf. inter se illud Iud. xvii. 10 de Micha sacerdote Danitarum: וְהָיָה לִי אֶבְיָתָר, et Gen. xlv. 8 de Josepho: וְהָיָה לִי אֶבְיָתָר, quemadmodum iidem ceteroquin prophetas, ex c. Davides Nathanum, in amicorum numero habebant et imperatores regesque Christiani inde a Constantio Chloro et Constantino Magno episcopos in aulicorum amicorumque regionum corona habebant, quod quidem reputare, non omnem rem in scurrile vertere debebat Moversius l. c. qui de loco 2 Sam. viii. disputans p. 303 ita scribit: "Andere machen — wirklich auf possierliche Weise — die Söhne Davids zwar nicht zu Priestern ex professo, sondern nur zu seinen geistlichen Rätthen, oder 'Hofcaplänen,' wobei sie nur vergessen, dass das Alterthum keine Consistorialräthe und Hofcapläne, sondern nur Opferpriester gehabt habe," quæ non scripsisset vir doctus, nisi ipse eius, quæ sacerdotum in aula Persarum et Ægyptiorum erat, conditionis immemor fuisset. His autem præmissis lucebit etiam illorum locorum primus 2 Sam. viii. 16—18, plurimis ille quidem recentiorum disputationibus vexatus (vide de Wette Beyträge i., p. 81; nostr. Hist. Ling. Hebr., p. 41; Wineri Lex. h. v. Gramberg über die Chronik, p. 143 sqq.; Religionsideen d. A. T. i., p. 252; Maurer ad h. l. et contra Keilium, Moversium ll. cc.), reliquisque sane difficilior. Priorem is continet indicem principum Davidis, in quo postquam Comm. 17 dictum est: et Zadoc filius Ahitub et Ahimelech filius Ebjathar erant sacerdotes, additur: וְנָתָן בֶּרֶךְ הַיָּהוָה וְזָדוֹק וְאֶבְיָתָר אֲבִירֵי הַיָּהוָה. Quod si sanum esset, explicandum foret: et Benajas filius Jojada et Crethi Plethique et filii Davidis erant sacerdotes. Sed dudum viderunt critici (Clericus, Hubigantius, nuper Maurerus), ex locis parallelis 2 Sam. xx. 23; 1 Par. xviii. 17 cum Chald., Vulg., Syr. pro וְזָדוֹק reponendum esse וְנָתָן, ut sententia sit: et Benajas...præfectus erat satellitibus regis, et filii Davidis erant sacerdotes. (Huius indicis scripturam etiam alio in loco laborare, et pro Ahimelech filius Ebjathar legendum esse Ebjathar filius Ahimelech, ostendit Korbis in Wineri Theol., Journal iv., p. 295). Eodem igitur loco comparent filii Davidis, quo in duobus locis præcedentibus Ira, sacerdos Davidis et Sabud,

sacerdos amicus regius, unde non possumus non colligere, et ipsos vere sacerdotes fuisse, fortasse sacra privata administrantes (v. Iudd. l. c.), eosque tamen *patris comites* in aula degentes, ut sacerdotum magorumque filii apud *Ægyptios* et *Persas*. Quod quidem posterius eorum munus priore omisso expressit auctor Paralipomenôn, cui sacerdotes, qui Levitæ non essent, pro sui temporis rationibus non poterant non offendiculo esse, pro יהויהוואה ponens: יהויהוואה , et filii Davidis proximi erant a latere regis. Similem interpretationem etiam dederunt LXX, καὶ οἱ υἱοὶ Δαβὶδ αὐτάρχει ἦσαν, quamquam hæc fortasse ex Paralipomenis fluxit, Targ. יהויהוואה ; ex Rabbinis Kimchius, in recentioribus Clericus al. quibus sacerdotum mentio huic loco inepta videtur. Sed etiam h. l. proprium sacerdotis significatum retinendum esse, ex duobus locis parallelis evidens est; filiosque regis vere sacerdotes fuisse, nemini mirum videbitur, qui intimam inter munus regum et sacerdotale apud veteres Hebræos necessitudinem perpenderit (cf. Josephus de vita sua, § 1: ὡς περ παρ' ἐκάστοις ἄλλη τις ἐστὶν εὐγενείας ὑπόθεσις, οὕτως παρ' ἡμῶν ἡ τῆς ἱερωσύνης μετουσία τεκμηρίων ἐστὶ λαμπρότης). — Reliqui loci, in quibus unus vel alter veterum interpretum, sed sine necessitate et contra linguæ usum, יהויהוואה , *principis* vel *ministri* significatu accepit, sunt: 2 Reg. x. 11: יהויהוואה (de Ahab sacerdotibus idolatricis). Kimchi: יהויהוואה . Ibid. xi. 9: יהויהוואה LXX, Ἰωδαὲ ὁ συνερός, præterea Gen. xli. 45; Ex. iii. 1; xviii. 1; Ps. cx. 4, ubi Targumista יהויהוואה interpretatus est.

Professor Lee.— יהויהוואה , masc. plur. יהויהוואה . I. Name of a portion of the Philistines, residing on the south-west shore of Judea, derived from the island of *Crete*, as some think; but without any good foundation, 1 Sam. xxx. 14; Ezek. xxv. 16; Zeph. ii. 5. Comp. with Amos ix. 7; Jer. xlvii. 4; Deut. ii. 23: out of all which we only learn that certain Philistines came from יהויהוואה : but not a word to identify *Caphtor* with *Crete*. If, moreover, this people was so called, after the name of their country, they would here have been termed, יהויהוואה , not יהויהוואה . No reliance can, therefore, be placed on this reasoning. See, also, Gen. x. 13, 14. LXX, χελεθί , *κρήτας*, *κρητῶν*, in these places respectively, and vr. 6, in the last, has *κρήτη*, for Heb. יהויהוואה , which clearly evinces the ignorance of the translator.

II. The style and title of certain brave soldiers in David's army, 2 Sam. viii. 18; xv. 18; xx. 7, 23, occurring with יהויהוואה , according to Gesenius, *executioners* ("carnifices") and *couriers*. Of the first of these interpretations, however, no adequate authority can be adduced, and the second offers no very strong probability. So called, most likely, after the tribes of the Philistines, out of which they may have been hired as mercenary soldiers: a thing always common in the East. See also under יהויהוואה .

יהויהוואה , m. found with יהויהוואה , and יהויהוואה . Probably, a mercenary soldier of one of the tribes of the Philistines—used collectively—*Pelethites*, 2 Sam. viii. 18; xv. 18; xx. 7, 23.

Gesenius compares the Arab. فَلَتٌ *celer equus*; فَلَتَانٌ , *audax, robustus, celer*. See יהויהוואה .

יהויהוואה , m. pl. יהויהוואה , constr. יהויהוואה . Arabic كاهن , *administrator alieni negotii; operam viro deferens in necessitate*. Castell. The primary notion seems to have consisted in *doing the business of, or acting as a mediator for, another*: whence derived it is impossible now to say. Thence, secondarily, acting as a *priest*: thirdly, after idolatry had been introduced, as a *diviner*; Arab., *Ariolus*, i. e., *heathen priests*: and, fourthly, from their wealth and influence, Syr. ܚܝܬܐ , *beatus fuit; magnarum divitiarum (opum) possessor*. A *priest*, or secondary mediator between God and man, both under the patriarchal and Jewish dispensations, Gen. xiv. 18; xli. 45, 50; xlv. 2; Exod. ii. 16; iii. 1; xix. 6; Josh. vi. 4; 1 Sam. xxii. 17; Ps. cx. 4. In 2 Sam. viii. 18. Comp. 1 Chron. xviii. 17; some have supposed the word to signify *minister*, in a political sense; which would be to take the usage here as grounded on the primary notion noticed above: which to me is more probable than the opinion of Gesenius, who holds that *priests* in the true sense of that term are meant: because in that case, priests, not of the tribe of Levi, would be acknowledged.

CHAP. IX. 2.

וַיִּשְׁלַח יְהוֹנָדָה

— καὶ εἶπεν, Ἐγὼ δοῦλος σός.

Au. Ver.—2 And there was of the house of Saul a servant whose name was Ziba.

And when they had called him unto David, the king said unto him, *Art thou Ziba?* And he said, *Thy servant is he.*

Thy servant is he.

Houb.—עבד: Melius, *מי עבד*, *ego servus tuus*, ut Græci Intt., *ἐγὼ δοῦλος σός*: Sic Syrus, *אני*, *ego*...vel, ut versu 6 *עבד*, *הנה*, *ecce servus tuus*.

Ver. 3.

וַיֹּאמֶר הַמֶּלֶךְ הַחֲמִישָׁה עוֹד אִישׁ לְבֵית שָׁאֵל וְאֶעֱשֶׂה עִמּוֹ כְּחֵד מְלָכִים וְגו'

καὶ εἶπεν ὁ βασιλεὺς, Εἰ ὑπολείπεται ἐκ τοῦ οἴκου Σαουλ ἔτι ἀνὴρ, καὶ ποιήσω μετ' αὐτοῦ ἔλεος Θεοῦ, κ.τ.λ.

Au. Ver.—3 And the king said, *Is there not yet any of the house of Saul, that I may shew the kindness of God unto him, &c.*

The kindness of God.

Pool.—*The kindness of God*; either, first, That kindness which I owe him for God's sake, and by virtue of my oath given to him about it, 1 Sam. xx. 14, 15. But that oath seems only to oblige him to Jonathan's posterity, and not to any other of Saul's house. Or, secondly, Great and eminent kindness.

Booth.—Peculiar kindness.

Houb.—*Ego enim ei cum Deo benigne faciam.*

אֲדַע עִם דָּוִד חֲסִדָּה, Et faciam cum eo misericordiam Dei. Non aliam sententiam hæc habere possent, quam, *faciam misericordiam excellentem*, aut *mirificam*, tanquam *אֲדַע* notaret superlativum gradum. Sed *אֲדַע*, ubi indicat rei magnitudinem et excellentiam, conjunctum esse solet cum admiratione; neque convenit ut David suam ipse beneficentiam admiretur. Propter hanc causam legimus *אֲדַע*, *cum Deo*, sive *Deo adjuvante*. Ita legere videtur Syrus, qui, *אֲדַע*, *propter Deum*, quod etiam significat *אֲדַע*.

Ver. 6.

וַיֹּאמֶר דָּוִד מְרִיב־בַּאֵל בֶּן נִחָן עַבְדִּי

— *καὶ εἶπεν αὐτῷ Δαυὶδ, Μερφιβοσθέ; καὶ εἶπεν, Ἰδοὺ ὁ δοῦλός σου.*

Au. Ver.—6 Now when Mephibosheth [called Merib-baal, 1 Chron. viii. 34], the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did

reverence. And David said, Mephibosheth. And he answered, Behold thy servant!

And David said, Mephibosheth.

Houb.—מִפְּבוֹשֶׁת: Legendum, מִפְּבוֹשֶׁת הָיָה, *num tu Miphiboseth*, ut antea legitur *הָיָה זִיבָה*, *num tu Siba?* Id declarat responsum Miphibosethi, *הנה עבד*, *ecce servus tuus*. Neque enim vocat hic David Miphibosethum, ut Deus Samuelem puerum vocabat dicens, *Samuel*. Aderat enim Miphiboseth, audire paratus, quid sibi a Davide diceretur. Convenit, *num tu Miphiboseth*, quia eum David nondum viderat.

Ver. 8.

Au. Ver.—8 And he bowed himself, &c. *Ged., Booth.*—And Mephibosheth [LXX] bowed himself, &c.

Ver. 10.

וַיַּעֲבֹדָה לִּי אֶת־הָאֲדָמָה אֲתָם וְבָנֵיהֶם וַיָּבִיאוּ לִי הַבָּמָה וְהָיָה לְדָרְאִלְיָה לֶחֶם וְאֶחָד וּמִפְּבוֹשֶׁת דָּרְאִלְיָה יֵאָכֵל תָּמִיד לֶחֶם עַל־שֻׁלְחָנִי וְגו'

καὶ ἐργᾷ αὐτῷ τὴν γῆν σὺ, καὶ οἱ υἱοὶ σου, καὶ οἱ δοῦλοί σου, καὶ εἰσίοσεις τῷ υἱῷ τοῦ κυρίου σου ἄρτους, καὶ ἔδεται ἄρτους καὶ Μερφιβοσθέ υἱὸς τοῦ κυρίου σου φάγεται διαπαντός ἄρτον ἐπὶ τῆς τραπέζης μου, κ.τ.λ.

Au. Ver.—10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in the fruits, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread alway at my table. Now Ziba had fifteen sons and twenty servants.

Houb.—10 *Tu cum tuis filiis ac servis colito agros. Afferes annonam filio Domini tui, quæ illi vescuntur; Miphiboseth autem, filius Domini tui, habebit in mensa mea perpetuum cibum; erant autem Sibæ filii quindecim et servi viginti.*

10 *וַיַּעֲבֹדָה*: Series est talis, et adduces, ut sit filio Domini tui panis, quem edant, i. e., ut habeat filius Domini tui, unde suppeditet illis cibum. Filii et servi Sibæ alebantur fructibus agrorum quos Siba excolebat, Miphiboseth annonam eis dividente, cum interea ipse Miphiboseth annonâ regiâ utebatur, regis mensæ accumbens. Græci Intt., Syrus, et Vulgatus, omittunt id, quod post *וַיַּעֲבֹדָה*, legitur; non quod non id legerent, sed quia non convertunt verbum de verbo.

Ver. 11.

וַיֹּאמֶר צִיבָא אֶל־הַמֶּלֶךְ כָּל־יְמֵי
יָצִיחַ מִלְּנִי הַמֶּלֶךְ אֶת־עַבְדּוֹ בֶּן יַעֲזֵכָה
עַבְדְּךָ וּמִפִּיבֹשֶׁת אֶמְלֵךְ עַל־שְׁלֹחֵי
כְּאֶחָד מִבְּנֵי הַמֶּלֶךְ :

καὶ εἶπε Σιβὰ πρὸς τὸν βασιλέα, Κατὰ πάντα ὅσα ἐντέλλεται ὁ κύριός μου ὁ βασιλεὺς τῷ δούλῳ αὐτοῦ, οὕτως ποιήσει ὁ δούλος σου. καὶ Μεμφιβοσθὲ ἦσθιεν ἐπὶ τῆς τραπέζης Δαυὶδ καθὼς εἰς τῶν υἱῶν αὐτοῦ τοῦ βασιλείως.

Au. Ver.—11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, said the king, he shall eat at my table, as one of the king's sons.

As for Mephibosheth, said the king, he shall eat, &c.

Houb., Horsley, Dathe, Ged.—"So Mephibosheth ate at the king's table," &c. So Syr., Arab., and equivalently LXX, which has *David's*. The *æst*, my, except one Heb. MS., which has *his*, i. e., David's. —*Ged.*

Commentaries and Essays, Booth.—So Mephibosheth ate at his table, as one of the king's sons. [1 MS., and equivalently LXX.]

Dathe.—Minus apta est h. l. lectio vulgaris מִלְּנִי עַל in mensa mea. Nam non rex loquitur, sed scriptor pergit in historia. Oī ὁ habent: *ad mensam Davidis*; Syrus: *in mensa regis*. Tantum Chaldaeus et Vulgatus lectionem receptam exhibent, pro qua *Kennicotti* codex 182. מִלְּנִי habet.

Maurer.—[מִלְּנִי] Hæc cum sint verba scriptoris, non regis, videtur scribendum esse מִלְּנִי, quod exhibet cod. Kennic. 182.

CHAP. X. 6, 7, 8.

6 וַיֵּרָא בְּנֵי עַמּוֹן כִּי נִבְחָשׁוּ בְּדָר
וַיִּשְׁלְחוּ בְּנֵי־עַמּוֹן וַיִּשְׁכְּרוּ אֶת־אֲרָם
בֵּית־רְחוֹב וְאֶת־אֲרָם צֹבָא עֲשָׂרִים
אֶלֶף רִגְלֵי וְאֶת־גִּלְגָּה מַעֲכָה אֶלֶף אִישׁ
וְאִישׁ מִזֹּב שְׁמֹנִים־עֶשְׂרִי אֶלֶף אִישׁ :
7 וַיִּשְׁמַע דָּוִד וַיִּשְׁלַח אֶת־יֹאכָב וְאֶת
פְּלִי־חָצָבָא חֲנֹבָרִים : 8 וַיָּצֵא בְנֵי עַמּוֹן
וְ

6 καὶ εἶδον οἱ υἱοὶ Ἀμμὼν ὅτι κατησχύνθησαν ὁ λαὸς Δαυὶδ. καὶ ἀπέστειλαν οἱ υἱοὶ Ἀμμὼν καὶ ἐμσθώσαντο τὴν Συρίαν Βαβραὰμ,

καὶ τὴν Συρίαν Σουβὰ, καὶ Ῥωβὰ, εἰκοσι χιλιάδας πεζῶν, καὶ τὸν βασιλέα Ἀμαλὴκ χιλιῶν ἄνδρας, καὶ Ἰσθὼβ δώδεκα χιλιάδας ἀνδρῶν. 7 καὶ ἤκουσε Δαυὶδ, καὶ ἀπέστειλε τὸν Ἰωάβ καὶ πᾶσαν τὴν δύναμιν τοὺς δυνατοῦς. 8 καὶ ἐξῆλθον οἱ υἱοὶ Ἀμμὼν, κ.τ.λ.

Au. Ver.—6 And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of Ish-tob twelve thousand men.

7 And when David heard of it, he sent Joab, and all the host of the mighty men.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate : and the Syrians of Zoba, and of Rehob, and of Ish-tob, and Maacah, were by themselves in the field.

Bp. Patrick.—6 *Of Ish-tob.*] Or, of the men of Tob : a country unto which Jephthah fled from his unkind brethren (see Judg. xi. 3).

Bishop Horsley.—6 Upon comparing the parallel places in this chapter and in the nineteenth chapter of the first book of Chronicles, there is much reason to suspect that the numbers are corrupt in both. In this passage, the whole number of the hired troops appears to have been 33,000; in 1 Chron. xix. 7, the chariots alone are 32,000, a number altogether incredible. In the 18th verse of this chapter, David kills only 700 men fighting in the chariots, and 40,000 horsemen. If in these armies there were no horsemen but such as rode (position-like) upon the horses which drew the cars, 40,000 of such horsemen is out of all proportion to 700 fighting in the chariots, or even to 7,000, which is the number in 1 Chron. xix. 18. The true numbers were probably these,

Infantry hired of the Syrians	32,000
Chariots of Maacah, with their proper appointment of fighters and riders	1,000
Infantry slain by David of the whole army under Shobach, which, with the additions of Syrians from Mesopotamia, was more numerous than the hired army of the Ammonites	40,000
Belonging to the chariots	700

7 *And when David heard of it, &c.*

Booth.—And they went and encamped before Medeba. [1 Chron. xix. 7.] And

when David heard of this, he sent Joab, &c.

Houb.—7 David, his auditis, misit Joab et exercitus delectum robor, qui cum iter fecissent, contra Medaba castra posuerunt.

7 & 8 וַיֵּצְאוּ, et ezierunt. Ante hæc verba hoc addendum, quod legitur, *I Paral., cap. xix. ver. 7*, וַיָּבֹאוּ וַיִּלָּחֶם, et venerunt, et castra posuerunt e regione Medaba, quæ verba hic omissa sunt a scriba saltum faciente a verbo וַיָּבֹאוּ ad verbum simile וַיֵּצְאוּ, et quæ in medio erant, relinquente. Mox subiungitur filios Ammon castra posuisse in introitu portæ; quibus verbis aperte declaratur, nominatam fuisse in ante-dictis urbem eam, cujus portæ hic memorantur. Nempe urbs est Medaba, ad quam convenit uterque exercitus Syrorum et Israelitarum. In libro Paralipomenon de Syris hoc narratur, hic autem de Israelitis.

Ver. 9.

Au. Ver.—When Joab saw that the front of the battle was against him before and behind, he chose of all the choice men of Israel, and put them in array against the Syrians.

Bp. Patrick.—The front of the battle.] In the Hebrew, the face of the battle, &c., i. e. they had divided their forces; the Syrians appearing before him, and the Ammonites behind him.

• Ver. 10.

אָבִישַׁי: Plene fuit scribendum אָבִישַׁי, Abisai, ut infra ver. 14, quomodo supra ver. 5, scribendum fuerat יִרְיֹהוּ, Jericho, ut lego in plerisque codicibus, non autem יִרְיֹהוּ.

Ver. 14.

Au. Ver.—14 And when the children of Ammon saw that the Syrians were fled.

Ged., Booth.—that the Syrians were fleeing.

Ver. 16.

Au. Ver.—Hadarezer.

Houb., Ged., Booth.—Hadadezer.

וַיִּדְרֹשׁ, Adarezer. Nos, Adadazer, ut antea, et ut hic lego in quinque codicibus. Sic etiam legit hoc loco Hieronymus, quem vide apud Martianæum.—*Houb.*

Ver. 18.

וַיִּכְּסוּ מֵרֹאשׁוֹ וַיִּשְׁלַח בְּיָמָיו דָּוִד
מֵאֲרָם שְׁבַע מֵאוֹת לָכֶם וְאַרְבָּעִים אֶלֶף
פָּרָשִׁים וְאֵת שׁוֹבַח שֶׁרֵץ צָבָאוֹ הַצָּהָר
וַיָּמָת לָהֶם ;

καὶ ἔφυγε Συρία ἀπὸ προσώπου Ἰσραὴλ.
καὶ ἀπέκτελε Δαυὶδ ἐκ τῆς Συρίας ἑπτακόσια
ἄρματα, καὶ τεσσαράκοντα χιλιᾶδας ἱππέων,
καὶ τὸν Σωβὰκ τὸν ἀρχοντα τῆς δυνάμεως
αὐτοῦ ἐπάταξε, καὶ ἀπέθανεν ἐκεῖ.

Au. Ver.—18 And the Syrians fled before Israel; and David slew the men of seven hundred chariots of the Syrians, and forty thousand horsemen [1 Chron. xix. 18, footmen], and smote Shobach the captain of their host, who died there.

Bp. Patrick.—David slew the men of seven hundred chariots.] That is, seven thousand men, who belonged to those seven hundred chariots, as it is explained in 1 Chron. xix. 18.

Forty thousand horsemen.] In that place of the Chronicles it is said "forty thousand footmen." Which teaches us how to explain the words here; viz., that they were mixed together, horse and foot: and that in all there were slain forty thousand of them, part horsemen and part footmen.

Pool.—The men of seven hundred chariots; Heb., seven hundred chariots, i. e., the men belonging to them, that fought in or with them; as plainly appears, 1. Because the men only, and not the chariots, were capable of being killed, as these are said to have been. 2. Because it is thus explained in the Book of Chronicles, which was written after this book, for this end, to explain what was dark or doubtful, and to supply what was omitted here; where, instead of these words, are seven thousand men which fought in chariots, 1 Chron. xix. 18. And this is a very common metonymy; of which see above, chap. viii. 4, and the notes on 1 Sam. xiii. 5. Although there might be seven thousand chariots in all, whereof seven hundred were chosen ones; according to the distinction made Exod. xiv. 7. Forty thousand horsemen; for which in 1 Chron. xix. 18, is forty thousand footmen; which may be reconciled divers ways. 1. Both these may be true, that he slew forty thousand horsemen, which being the most considerable part and strength of the army, it might seem sufficient to name them, and every one could easily understand that the footmen in that case were certainly cut off; and that he slew also forty thousand footmen, as is said 1 Chron., where he mentions them only, because they were omitted in 2 Sam., and the horsemen being expressed here, it was needless to repeat them in

1 Chron. 2. The horsemen may be here called *footmen*, in opposition to those that fought in chariots; because they sometimes fought on horseback, and sometimes came down from their horses, and fought on foot, when the place of the battle was more commodious for footmen than for horsemen; which it is not improbable was their case here; for David being a soldier of great prudence and experience, and understanding the great numbers of the Syrian horsemen, whereas the Israelites had but very few, Deut. xvii. 16, would doubtless endeavour to choose a place as inconvenient for their horsemen as he could. 3. Peradventure the Syrians designed to bring the war into David's country, and therefore hastened their march, and for that end put their footmen on horseback (as hath been frequently done in like cases), who, when they came to the place of battle, came down from their horses, and fought on foot. So there is no need of acknowledging an error of the scribe in the sacred text; which yet if it were granted in such historical passages of no moment to the doctrine of faith and good life, it would not shake the foundation of our faith in matters of great importance, which it might reasonably be presumed the providence of God would more watchfully preserve from all depravation or corruption.

Dr. A. Clarke.—SEVEN HUNDRED *chariots* —and *forty thousand* HORSEMEN.] In the parallel place, 1 Chron. xix. 18, it is said, *David slew of the Syrians* SEVEN THOUSAND *men*, which fought in *chariots*. It is difficult to ascertain the right number in this and similar places. It is very probable that, in former times, the Jews expressed, as they often do now, their numbers, not by *words at full length*, but by *numeral letters*; and, as many of the letters bear a great similarity to each other, mistakes might easily creep in when the numeral letters came to be expressed by *words at full length*. This alone will account for the many mistakes which we find in the numbers of these books, and renders a mistake here very probable. The letter *י*, with a dot above, stands for *seven thousand*, *י* for *seven hundred*: the great similarity of these letters might easily cause the one to be mistaken for the other, and so produce an error in this place.

Ged., Booth.—But the Syrians fled before Israel; and David destroyed seven hundred chariots of the Syrians, and seven thousand

horse, and forty thousand foot. He smote also, Shobach, the captain of their host, who died there.

Seven thousand horse. This reading is formed partly from Josephus, and partly from p. p. 1 Chron. xix. 18.—*Ged.*

Houb.—18 *Sed Syri ante Israel terga verterunt, delevitque David septem millia equitum, septingentos currus et quadraginta millia peditum; simul Sobach exercitus ducem percussit, qui et ibi mortuus est.*

שבע אלפים, *Septingentos currus.* Legitur, 1 Paral. xix. 18 שבע אלפים, *septem millia (curruum).* Alterutrum in mendo positum. Nos numerum eum, qui minor est, antefestimur. Nam septem mille currus nimis multi sunt pro exercitu Syrorum, qui numerum non excedebat triginta trium millium, ut liquet ex versu 6 ...ששים, (*quadraginta millia*) *equitum.* Locus parallelus, *quadraginta millia, ואלף יס, peditum*, vera scriptura: nam *equitum*, falsa. Numerus enim quadraginta millium equitum nimis multus est pro utroque exercitu Syrorum et Ammonitarum, non item numerus quadraginta millia *peditum.* Nam Syri erant triginta tria millia; Ammonitæ eundem numerum militum habere poterant; ut non sit incredibile apud utrosque cecidisse pedites quadraginta millia. Perturbationem magnam huc fuisse invectam probat, tum id quod supra diximus, tum vero etiam quod hic omittitur, *quot pedites* in pugna ceciderint, quanquam quot *equites*, non omittitur. Sed equites Syros memorat locus parallelus, *numero septem millium*, quem nos numerum amplectimur. Ut videat lector, ad quas nugæ recurrant, qui negant fuisse hic quidquam a librariis peccatum, juvat nos memorare hæc, quæ adversus Lud. Cappellum respondebat Junior Buxtorfius in *Anticritica* sua. Lud. Cappellus hæc observarat: "David dicitur percussisse ex Syris quadraginta millia pedites. At 2 Sam. x. 18 pro peditibus dicuntur equites: alterutrum videtur mendosum." Cui Buxtorfius sic respondet: "At ipsi soli sic videtur: aut dicat, cui præterea? Codices consentiunt: Interpretes hactenus in utraque lectione acquieverunt. Respondent nonnulli, Davidem percussisse quadraginta millia pedites et totidem equites; in uno loco commemorari hos, in altero illos. Alii putant fuisse quidem *pedites*, qui percussi fuerunt, sed ob fortitudinem appellari *equites*, sicut hodie quivis strenuus et fortis appellatur *cavalier*. Alii existimant hos quadraginta millia fuisse

equites; sed cum currus prostrarentur et periclitarentur, illos ab equis descendisse, et pedes pugnassee. Hinc vocari *pedites*. Sanctius ad locum Samuelis: dicendum est... *neque in Libro Regum, neque in Libro Paralipomenon omnia fuisse numerata. Addidit Liber Paralipomenon, peditum quadraginta millia, quod omiserat in Libris Regum Historia Sacra, neque equitum meminit, quia de illorum numero in Libris Regum disertis verbis actum videbat.*" Buxtorffo imprimis hæc placebat Sanctii cavillatio potius, quam interpretatio. Nam cui lectori probaretur Gallicæ historiæ scriptor, qui narraret in pugna quadam quadraginta millia equitum fuisse a Galliis interfecta, neque adderet totidem pedites fuisse a Galliis deletos, quia de peditibus alter scriptor narrasset? Non nesciebat Sanctius multa renarrare Paralipomenon Libros, quæ nunc habemus in Libris Regum. Sed piget nos hæc referre. Nos, *septem millia equitum*, ut locus parallelus: qui numerus quadrat in *septingentos currus*, et in quadraginta millia pedites. Nam equitum numerus solet esse minor, quam peditum; major, quam currum.

Dathe.—18 *In quo Israëlitis terga dederunt. Destruxit David septingentos currus, equitum septem millia occidit, peditum vero quadraginta millia.* a) *Sobachum quoque, ducem exercitus, ibidem interfecit.*

a) Sic locum restituendum puto ex 1 Chron. xix. 18; cf. Hubigantius ad h. l.

Ver. 19.

Au. Ver.—19 And when all the kings that were servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.

Dr. A. Clarke.—*Made peace with Israel.*] Some copies of the Vulgate add here after the word *Israel*, *Ezpaerunt et fugerunt quinquaginta et octo millia coram Israel*; "and they were panic-struck, and fled fifty-eight thousand of them before Israel."

CHAP. XI. 1.

וַיְהִי לְהַשְׁבִּיחַ הַשָּׁנָה לְעָתָה צָאֵת
הַפְּלִאֲכִים וַיִּשְׁלַח דָּוִד וְנָוִי
'יָדָא

καὶ ἐγένετο, ἐπιστρέψαντος τοῦ ἐναντοῦ εἰς
τοὺν καιρὸν τῆς ἐξορίας τῶν βασιλείων, καὶ ἀπέ-
στειλε Δαυὶδ, κ.τ.λ.

Au. Ver.—1 And it came to pass, after

the year was expired [Heb., at the return of the year, 1 Kings xx. 22, 26; 2 Chron. xxxvi. 10], at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

At the time when kings go forth to battle. So Houb., Pool, Patrick, Horsley, Schulz, Dathe, Ged., Booth.

Bp. Patrick.—*At the time when kings go forth to battle.*] These words to battle, are added for explication's sake: but they are not in the Hebrew; in which language to go forth signifies to go forth to war (see Gen. x. 11; Isa. xliii. 13; Zech. xiv. 3, and other places, mentioned by Bochart, Hieroz., par. ii., lib. iv., cap. 2).

Bishop Horsley.—For הַשָּׁנָה, read, with LXX, Vulgate, the parallel place in Chronicles, and many of the best MSS., הַיָּמִים.

Houb.—1 וַיִּשְׁלַח דָּוִד וְנָוִי, *Quo tempore legati proficiscuntur.* Bona hæc sententia; itaque etiam scriptura הַיָּמִים, non aspernanda. Sed quia loco parallelo 1 Paral. xx. 1 legitur מְלָכִים, *reges*, et quia ita hic legunt veteres, scriptura est potior הַיָּמִים. Imo addendum הַיָּמִים, *ad bellum*, post הַיָּמִים; ita hoc loco Syrus. *Arabs, tempore quo mittuntur, potest fieri bellum.* Legere videtur הַיָּמִים, *exitur ad bellum*; vide dicta ad locum parallelum.

Maurer.—וַיִּשְׁלַח דָּוִד וְנָוִי Mire Schulz, Dathius, alii; *tempore quo solent reges bellum capessere.* Sensus sole clarior hic est: *tempore quo expeditionem fecerant reges isti*, sc. hostes Davidis cap. x. commemorati, וַיִּשְׁלַח דָּוִד וְנָוִי vs. 19. Forma מְלָכִים hoc solo loco obvia (E. G. crit., p. 335) pro מְלָכִים. Sed potest etiam מְלָכִים legi vertique: *tempore quo profecti erant legati* (x. 2 sqq.). Sensus quoad temporis definitionem fere eodem redit.

Ver. 6.

Au. Ver.—6 And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David.

Houb.—וַיִּשְׁלַח דָּוִד וְנָוִי, *Et misit David ad Joab; mitte.* Nemo non videt omissum fuisse וְנָוִי, *dicens, mitte*, ut legitur infra vv. 10, 15, et 19. Neque id omittunt Græci Intt., Vulgatus, Arabs, hoc ipso in versu. Syrus, quia id non legebat, supplevit, וְנָוִי, *et mandavit ei.*

Ver. 11.

— הִנֵּה יָחִי נִפְשָׁהּ אֶת־אֲשֶׁחַח אֶת־הַצָּהָה :

חַר

— πῶς; *ἢ ψυχῇ σου, εἰ ποιήσω τὸ ῥῆμα τοῦτο.*

Au. Ver.—11 And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? *as thou livest, and as thy soul liveth, I will not do this thing.*

Commentaries and Essays.—*As thou livest, and as thy soul liveth.* So Hebrew. This seems mere tautology. The LXX have not this unnecessary repetition; their version is [see above], where it appears, that for *חַר*, they read *חַר*, *quomodo?* which I have no doubt is right. The version then will be, "How, as thy soul liveth, can I do this thing?" In Gen. xxxix. 9, we have the like expression, "How (*חַר*) can I do this great wickedness?"

Houb.—... *וְחַר חַר, Vici tu et vivit anima tua.* Sic converti solet, quamvis *חַר* sit potius *vita tua*, quam *vivis tu*. Insueta Hebræis sacrisque codicibus jurandi hæc formula; nam apud eos *tu idem est ac anima tua*. Mendum antiquum *חַר, quomodo*, habuere Græci Intt. Non dubium quin pro *חַר* scribendum sit *חַר*, *vivit Dominus (et vivit anima tua)* jurandi formula consueta.

Ver. 13.

וַיִּשְׁכַּח וְיָדָהּ וַיִּשְׁכַּח וְיָדָהּ וַיִּשְׁכַּח וְיָדָהּ

καὶ ἐκάλεσεν αὐτὸν Δαυὶδ, καὶ ἔφαγεν ἐν-
ώπιον αὐτοῦ, καὶ ἔπιε, καὶ ἐμέθυσεν αὐτὸν,
κ.τ.λ.

Au. Ver.—13 And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

Pool.—*When David had called him*, i. e., being invited by David. *He made him drunk*, or, *he made him merry*, as the word oft signifies. He caused him to drink more than was convenient.

Professor Lee.—*חַר, v. חַר, pres. חַר.* Constr. abs. it. immed. of the drink. (a) *Drank an exhilarating or intoxicating drink.*

(b) *Was exhilarated with drink.* (c) *Became intoxicated.* (d) *Became giddy with astonishment or sorrow.* (a) Is. xlix. 26. (b) Gen. xliii. 34. (c) Gen. ix. 21. Metaph., Lev. iv. 21; Nah. iii. 11. (d) Is. xxix. 9.

Pih. pres. *חַר.* Constr. immed. Causat. of Kal, signn. (b), (c), and (d). (b) 2 Sam. xi. 13. (d) Is. lxiii. 6.

Ver. 21—23.

וַיִּשְׁכַּח וְיָדָהּ וַיִּשְׁכַּח וְיָדָהּ וַיִּשְׁכַּח וְיָדָהּ
הָלֹא אֲשֶׁחַח הַשְּׁלִיכָה עָלַי פֶּלֶח רֹכֵב
מִסָּל הַחוֹמָה וַיִּמָּת בְּהַצֵּץ לָמָּה
נִשְׁתַּחֲמֶם אֶל־הַחוֹמָה וַיִּמָּת בְּמַדְדִּי
אֶת־הַפֶּלֶח 22 וַיִּלָּךְ הַפֶּלֶח
וַיִּבָּא וַיִּגַּד לְדָוִד אֶת־כָּל־אֲשֶׁר שָׁחַו
יֹאבֵב 23 וַיִּשְׁכַּח הַפֶּלֶח
כִּי־נִבְרָר עָלָיו הָאֲנָשִׁים וַיִּצְאָה אֵלָיו
הַשָּׂרָה וַפְּהִיָּה עֲלֵיהֶם עַד־פֶּתַח
הַשָּׁעַר :

21 τίς ἐπάταξε τὸν Ἀβιμέλεχ υἱὸν Ἱεροβάαλ υἱοῦ Νήρ; οὐχὶ γυνὴ ἔρριψε κλῆσμα μύλου ἐπ' αὐτὸν ἀπὸ ἀνωθεν τοῦ τείχους, καὶ ἀπέθανεν ἐν Θαμασί; ἵνατί προσηγάγετε πρὸς τὸ τείχος; καὶ ἐρεῖς, καὶ γε ὁ δοῦλός σου Οὐρίας ὁ Χετταῖος ἀπέθανε. 22 καὶ ἐπορεύθη ὁ ἄγγελος Ἰωάβ πρὸς τὸν βασιλεῖα εἰς Ἱερουσαλὴμ, καὶ παρεγένετο καὶ ἀπήγγειλε τῷ Δαυὶδ πάντα ὅσα ἀπήγγειλεν αὐτῷ Ἰωάβ πάντα τὰ ῥήματα τοῦ πολέμου. καὶ ἐθυώθη Δαυὶδ πρὸς Ἰωάβ, καὶ εἶπε πρὸς τὸν ἄγγελον. ἵνατί προσηγάγετε πρὸς τὴν πόλιν τοῦ πολεμήσαι; οὐκ ἦδεῖτε ὅτι πληγήσεσθε ἀπὸ τοῦ τείχους; τίς ἐπάταξε τὸν Ἀβιμέλεχ υἱὸν Ἱεροβάαλ; οὐχὶ γυνὴ ἔρριψεν ἐπ' αὐτὸν κλῆσμα μύλου ἀπὸ τοῦ τείχους καὶ ἀπέθανεν ἐν Θαμασί; ἵνατί προσηγάγετε πρὸς τὸ τείχος; 23 καὶ εἶπεν ὁ ἄγγελος πρὸς Δαυὶδ. ὅτι ἐκραταίωσαν ἐφ' ἡμᾶς οἱ ἄνδρες καὶ ἐξῆλθον ἐφ' ἡμᾶς εἰς τὸν ἀγρόν, καὶ ἐγενήθημεν ἐπ' αὐτοὺς ἕως τῆς θύρας τῆς πόλεως.

Au. Ver.—21 Who smote Abimelech the son of Jerubbesheth [Judg. vi. 32, Jerubbaal]? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

22 So the messenger went, and came and shewed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

21 *Jerubbesheth.*

Pool.—*Jerubbesheth*, called also *Jerubbaal*, Judg. ix. 1. See the notes on 2 Sam. ii. 8.

Ged., Booth.—*Jerubbaal* [LXX].

Commentaries and Essays.—This passage leads me to observe a circumstance, which has not been, I think, sufficiently accounted for,—that in the names of persons, of which Baal makes a part, Bosheth is sometimes used instead of it. Thus Jerubbaal, as he is called in Judges and 1 Sam. xii. 11, is called here Jerubbesheth. Eshbaal and Meribaal in 1 Chron. viii. 33, 34 are in 2 Samuel, Ishbosheth and Mephibosheth. Patrick on 2 Sam. ii. 8 observes, that “Bosheth signifies shame and confusion, and Baal being an infamous idol, the Holy Scripture makes these names end promiscuously in Baal, or Bosheth.” But I am inclined to think, that the persons in question had not originally two names; that Saul and Jonathan would neither of them call their children by a name of infamy, i. e., Bosheth; that they were called but by one name in the original Scripture, i. e., Baal; and that the alteration from Baal to Bosheth has been caused by the superstition of the Jews, who substituted the word Bosheth for Baal, when that name became an object of abhorrence among them after the captivity, when they were perfectly cured of idolatry. Perhaps they might be led to this practice by a too literal interpretation of Hosea ii. 17, and from chap. ix. 10. However, let me observe, that in the Greek version of this verse we have *Jerubbaal*, *IepoBaal*, not *Jerubbesheth*, as in the present Hebrew, which proves that it was not altered in this place in their copies. We have reason to suspect from many instances, besides this, that the Jews were not over-scrupulous about altering their Scriptures on one account or another.

Houb.—יֵרֹבֶשֶׁת, *Jerobessith*. Nos, cum Vulgato, *Jerobaal*, nihil tamen mutantes. Nam propriis in nominibus יֵרֹבֶשֶׁת et יֵרֹבָל interdum commutantur, ut alibi, *Miphiboseth* et *Miphibaal*, *Ishoseth* et *Ishaal*.

Hallet.—22, 23, *So the messenger went, and came, and showed David all that Joab had sent him for. And the messenger said*

unto David, Surely the men prevailed against us, &c. There appears to me to be a gap between these two sentences. The LXX reads the text more entire thus:—“So the messenger of Joab *went unto the king at Jerusalem*, and came and showed David all things which Joab had told him, even all the affairs of the war. And David was angry with Joab, and said to the messenger: Why did ye go so near to the city to fight? Did ye not know that ye should be smitten from the wall? Who smote Abimelech the son of Jerubbaal? Did not a woman cast a piece of a millstone from the wall upon him, and he died in Thamas? [called, Thebez, Judg. ix. 50 in the LXX as well as in Heb.] Why did ye go so near to the wall? In the Heb. it is said, “The messenger showed David all that Joab had sent him for,” מֵאֵל מִיָּד יוֹאָב. The expression is very abrupt. It might rather be supposed, that for שָׁלַח we should read שָׁמַע in Piel, and should render it as the LXX do, “all things which Joab had told him.” The long passage that follows in the LXX seems plainly to have been originally part of the text. The instructions which Joab gave his messenger, ver. 19, 20, 21 imply this. Joab instructed his messenger first to relate all matters of the war, or to give, I suppose, an orderly and particular account of all transactions; and when he should have finished the account, without yet mentioning Uriah's death, and thereupon the king should grow angry because Joab exposed himself and the army to so much danger by going too near the wall: then the messenger was to pacify the king by adding, that Uriah was dead too. Upon hearing the relation of the loss of his men, Joab thought the king would be angry, and imagined he would upbraid his leading his army too near to the enemy's wall, with the story of Abimelech, who came too near the wall of Thebez, and was killed by a piece of a millstone cast down from the wall upon him. This was one instance of Joab's sagacity, of which the king spake upon another occasion, chap. xiv. 19. After the mentioning of Joab's conjecture what the king would say, it is natural to think the historian would tell us, that the king *did say it*. The discourse of the messenger, ver. 23, seems plainly to be an *excuse* which he makes for Joab, *when the king grew angry*. Now he tells of Uriah's death, of which, according to Joab's instructions, he was

to speak *after* the king's anger, but not *before*. The account then of the king's upbraidings should have been inserted before ver. 23, as it is in the LXX. The Hebrew transcribers have here omitted a long sentence, which was originally in their copies, as it was in those from which the Greek translation was made. The occasion of their omitting it at first was, I suppose, that they thought they had written it already, when they looked back on their transcript, and saw the same words there. They did not mind that the words were to be written twice. Or else they passed on, thinking they had written them twice, when really they had written them but once. All that transcribe know how apt men are to be guilty of such errors.

CHAP. XII. 1.

Au. Ver.—Nathan.

Ged., Booth.—The prophet [LXX, Syr., Arab., and four MSS.] Nathan.

Ver. 5.

— חִי־הוֹלָה פִּי דָרְמִיַּת הָאִישׁ
הַעֲשֵׂה זֶה :

— ὁ κύριος, ὅτι υἱὸς θανάτου ὁ ἀνὴρ ὁ ποιήσας τοῦτο.

Au. Ver.—5 And David's anger was greatly kindled against the man; and he said to Nathan, *As* the LORD liveth, the man that hath done this *thing* shall surely die [or, is worthy to die].

Shall surely die. So most commentators.

Dr. A. Clarke.—Literally, *he is a son of death*, a very bad man, and one who deserves to die. But the law did not sentence a sheep-stealer to death; let us hear it: *If a man steal an ox or a sheep, he shall restore FIVE OXEN for an ox, and FOUR SHEEP for a sheep*, Exod. xxii. 1; and hence David immediately says, *He shall restore the lamb FOURFOLD*.

Gesen.—גִּדְּמָתוֹ, 1 Sam. xx. 31; xxvi. 16, and אִשְׁמָתוֹ, *worthy of death, condemned*, 1 Kings ii. 26; 2 Sam. xix. 29.

Ver. 6.

וְאַתִּי־הִנֵּכְשָׁה יִשְׁלַם אֲרַבְעָתַיִם עֶבֶר
אֲשֶׁר עָשָׂה אֶת־הַדָּבָר הַזֶּה וְעַל אֲשֶׁר
לֹא־חָמַל :

καὶ τὴν ἀμνάδα ἀποτίσει ἑπταπλασίονα, ἀνθ' ὧν ὅτι ἐποίησε τὸ ῥῆμα τοῦτο, καὶ περὶ οὗ οὐκ ἐφείσατο.

Au. Ver.—6 And he shall restore the lamb four-fold, because he did this thing, and because he had no pity.

Because he had no pity. So most commentators.

Houb.—6 *Reddet ovem quadruplum, quia hoc fecit, nec pauperi peperit.*

וְעַל אֲשֶׁר לֹא חָמַל. Hæc verba fere omnes sic convertunt, *et eo quod non pepercerit*. Tamen, si *eo quod* diceretur, legeretur עָבַר אֲשֶׁר, *et pro eo, quod*, quoniam antecessit עָבַר אֲשֶׁר, quod adverbium vult, aut iterari, aut esse ἀπὸ κοινοῦ. Alterum vitium est, non addi casum verbo *pepercerit*; quem casum nemo non sentit hic desiderari; cum præsertim verbum Hebraicum חָמַל, nusquam legatur neutra in voce usurpatum, nisi est alteri verbo succenturiatum, vel antecedenti, vel consequenti. Eum igitur casum nos reperimus in vocabulo אֲשֶׁר depravato, quod erat olim scriptum אִשָּׁה, *pauperi*, ut supra versibus 1 et 4. Digito monstrabat eum casum præpositio עַל, quæ comitari solet verbum חָמַל, quæque male hic adjungitur אֲשֶׁר, postquam אֲשֶׁר mox habuit adjunctum עָבַר, non autem עַל.

Ver. 8.

Au. Ver.—8 And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things.

Thy master's house.

Ged., Booth.—Thy master's daughter [Syr., Arab.].

Ver. 11.

Au. Ver.—11 Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

Houb.—לְרֵעֶךָ, *proximo tuo*. Legendum לְרֵעֶךָ, sine ' , ut, lib. i., cap. 15, ver. 28 et alibi passim. Nam oratio numero indiget singulari, ut liquet ex verbo וְשָׁכַב, *et dormiet*, mox sequente; nec לְרֵעֶךָ potest esse numeri, nisi pluralis.

Ver. 13.

וַיֹּאמֶר דָּוִד אֶל־נָתָן הַחֲמֵת לִי
וַיֹּאמֶר נָתָן אֶל־דָּוִד בְּמִיתָהּ הַעֲבִיר
הַחֲמֵתָהּ לֹא תָמֹת :

סכא באמצע סכא

καὶ εἶπε Δαυὶδ τῷ Νάθαν, Ἠμάρτηκα τῷ Κυρίῳ· καὶ εἶπε Νάθαν πρὸς Δαυὶδ, Καὶ Κύριος παρεβίβασε τὸ ἁμάρτημά σου· οὐ μὴ ἀποθῇς.

Au. Ver.—13 And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die.

Dr. Adam Clarke.—*The Lord—hath put away thy sin.*] Many have supposed that David's sin was now actually pardoned, but this is perfectly erroneous; David, as an adulterer, was condemned to death by the law of God; and he had according to that law passed sentence of death upon himself. God alone, whose law that was, could revoke that sentence, or dispense with its execution; therefore Nathan, who had charged the guilt home upon his conscience, is authorized to give him the assurance that he should not die a temporal death for it: *The Lord hath put away thy sin; thou shalt not die.* This is all that is contained in the assurance given by Nathan: Thou shalt not die that temporal death; thou shalt be preserved alive, that thou mayest have time to repent, turn to God, and find mercy. If the fifty-first Psalm, as is generally supposed, was written on this occasion, then it is evident (as the psalm must have been written after this interview) that David had not received pardon for his sin from God at the time he composed it; for in it he confesses the crime in order to find mercy.

There is something very remarkable in the words of Nathan: *The Lord also hath put away thy sin; thou shalt not die;* כִּי יָמָה נָתַן ה' אֶתְּחַטֵּאתְּ לָךְ, *Also Jehovah hath caused thy sin to pass over, or transferred thy sin; thou shalt not die.* God has transferred the legal punishment of this sin to the child; he shall die, thou shalt not die; and this is the very point on which the prophet gives him the most direct information: *The child that is born unto thee shall surely die; כִּי יָמָה יָמוּת, dying he shall die—* he shall be in a dying state seven days, and then he shall die. So God immediately struck the child, and it was very sick.

Gesen.—Hiph. הִעָבֵד. 3. Causat. of Kal No. 3, to make or let pass by or beyond; 1 Sam. xvi. 9, 10; xx. 36, he shot an arrow הִעָבֵד, so that it passed by him, i. e., beyond him. Metaph. הִעָבֵד הַחַטִּיאת, to let a sin pass by, i. e., to remit, to forgive, comp. Kal

No. 3 d. 2 Sam. xii. 13; xxiv. 10; Job vii. 21.

Professor Lee.—Hiph. הִעָבֵד, pres. הִעָבֵד, apoc. הִעָבֵד. Causat. of Kal. (a) *Caused or allowed to pass.* (b) *Allowed a period to pass.* (c) *Removed, took, or put away.* (d) *Destroyed.* (e) *Removed guilt, reproach, &c.* (f) *Removed from one place to another.* (g) *Brought across.* (h) *Caused to go through a country.* (i) *Transferred.* (k) *Offered, presented.* (l) *Paused a razor over the beard.* (a) Gen. viii. 1; 2 Kings xvi. 3; Ezek. xx. 37, &c. (b) Jer. xli. 17. (c) Jon. iii. 6; Esth. viii. 2. (d) 1 Kings xv. 12; 2 Chron. xv. 8. (e) 2 Sam. xii. 13; Job vii. 21; Zech. iii. 4, &c. (f) Gen. xli. 21; Jer. xx. 14. (g) Num. xxxii. 5; Josh. vii. 7; 2 Kings xix. 21, &c. (h) Lev. xxv. 9; Ezra i. 1; Neh. viii. 15, &c. (i) Num. xxvii. 7, 8. (k) Exod. xiii. 12. (l) Ezek. v. 1.

Houb.—הִעָבֵד חַטִּאת, *Transtulit peccatum tuum.* Recte id *transtulit* Vulgatus. Nam *pœna peccati* agitur, eaque ipsa, de qua sanxerat David dicens, *qui hoc fecit morte dignus est.* Declarat Nathan non moriturum Davidem, sed puerum ex adulterio natum, in quem pœna mortis transfertur.

Ver. 18.

וַיָּתֵי בַיּוֹם הַשְּׁבִיעִי וַיָּמָת הַיֶּלֶד וַיִּנְחָל עַבְדֵי דָוִד לְהַעֲדִילֹו פִּימָה הַיֶּלֶד כִּי אָמְרוּ הִנֵּה בְּחַיֹּת הַיֶּלֶד חַי דְּפָרְנוּ אֵלָיו וְלֹא-שָׁמַע בְּקוֹלָנוּ וַאֲיֵה נֹאמְרֵי אֵלָיו מֵת הַיֶּלֶד וְשָׁמָּה רָעָה :

καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ, καὶ ἀπέθανε τὸ παιδάριον. καὶ ἐφοβήθησαν οἱ δοῦλοι Δαυὶδ ἀναγγεῖλαι αὐτῷ, ὅτι τέθνηκε τὸ παιδάριον, οἳ εἶπον, ἴδου ἐν τῷ τὸ παιδάριον ἔτι ζῆν ἐλαλήσαμεν πρὸς αὐτόν, καὶ οὐκ εἰσῆκουσε τῆς φωνῆς ἡμῶν, καὶ πῶς εἴπωμεν πρὸς αὐτόν ὅτι τέθνηκε τὸ παιδάριον, καὶ ποιήσει κακά;

Au. Ver.—18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice; how will he then vex himself [Heb., do hurt], if we tell him that the child is dead?

Pool.—*On the seventh day;* either, 1. From the beginning of the distemper. Or rather, 2. From the day of his birth, which

was encompassed with water, both for defence and delight. Although the words are by some learned men rendered thus, *I have taken*, or *intercepted*, or *cut off water from the city*; which well agrees, both with the words, *eth* being here put for *meet*, which is frequent; as Gen. iv. 1; xlv. 4; Exod. ix. 29, &c.; and with the relation of Josephus the Jew, who saith, The conduits of water were cut off; and so the city was taken; and with a relation of Polybius concerning the same city, which was taken afterwards by Antiochus in the same manner, by cutting off water from the city.

Bp. Patrick.—That part of this city which lay upon the water; the other part, which was the heart of the city, being yet untaken. But it being supplied with water from this part, of which Joab had got possession, it could not hold out long, but would be forced to surrender, because Joab cut off their water from them. So Josephus understood it, τῶν ὑδάτων αὐτοῦς ἀπορευόμενος, lib. vii., cap. 7. And thus some learned men translate the last words of this verse, by adding the particle *mem* before *eth*, "He took from the city the waters."

Dr. Adam Clarke.—*And have taken the city of waters.*] The city where the *tank* or *reservoir* was that supplied the city and suburbs with water. Some think that the original should be translated, *I have intercepted, or cut off, the waters of the city*: and Houbigant translates the place, *et aquas ab urbe jam derivavi*; "And I have already drawn off the waters from the city." This perfectly agrees with the account in *Josephus*, who says, τῶν τε ὑδάτων αὐτοῦς ἀπορευόμενος, *having cut off their waters*, Antiq., lib. vii., cap. 7. This was the reason why David should come speedily, as the citadel, *deprived of water*, could not long hold out.

Gesen.—Spec. דר is also put.

(a) For a part of a larger city, espec. as fortified by a separate wall; like Gr. πόλις, see Passow, Engl. Old city, New city. So דָּוִד, *city of David*, i. e., the citadel on Zion, a part of Jerusalem, ἡ ἄνω πόλις, 2 Sam. v. 7, 9; vi. 10, 12. [Later the name *city of David* seems to have sometimes included the whole of Jerusalem; see Biblioth. Sac. i., p. 97, sq.] דָּוִד, *the middle city*, the middle part of Jerusalem, 2 Kings xx. 4, Cheth. where Keri has דָּוִד. So דָּוִד, *the water-city*, part of the city Rabbah, 2 Sam. xii. 27.

VOL. II.

Houb.—*Aquas ab urbe jam derivavi.*

לכדוּ אֶת עֵד הַיָּם, *Cepi urbem aquarum.* Quid sit *urbs aquarum*, omnes ignorant, nec aliam urbem convenit intelligere, quam eam ipsam *Rabbath*, de qua Joab ad Davidem scribebat. Itaque scripturam nos eam sequimur, quam exhibebant Græci Codices, quibus utebatur Josephus, cum narraret Joabum, *ab urbe Rabbath aquas interceptisse*, ut legatur עַד הַיָּם, *ab urbe*. Chaldæus et Syrus pro מַלְכָּא, exhibent מַלְכָּא, *regiam*, tanquam legerent הַיָּם, ut versu superiore; quam eorum scriptionem non amplectimur, quia pugnat cum sequentibus rebus: vide versus 28 and 29.

Dathe.—27 Tunc Davidi per nuncios indicavit, se in oppugnatione Rabbæ jam eo pervenisse, ut partem oppidi eam, in qua aqua esset, cepisset.

Ver. 30.

וַיִּקַּח אֶת־עֲצֻמַּת־מֶלֶכְךָ מֵעַל רֹאשׁוֹ
וּמִשְׁקָלָהּ כֶּסֶף וְזָהָב וְאֲבָנֵי יָקָר וְחֵי
עַל־רֹאשׁ דָּוִד וְשָׁלַל הָעִיר הַזֹּאת
חֶרֶב מְאֹד :

καὶ ἔλαβε τὸν στέφανον Μολχόμ τοῦ βασιλέως αὐτῶν ἀπὸ τῆς κεφαλῆς αὐτοῦ, καὶ ὁ σταθμὸς αὐτοῦ τάλαντον χρυσοῦ, καὶ λίθων τιμίον, καὶ ἦν ἐπὶ τῆς κεφαλῆς Δαυὶδ, καὶ σκύλα τῆς πόλεως ἐξήνεγκε πολλὰ σφόδρα.

Au. Ver.—30 And he took their king's crown from off his head, the weight whereof was a talent of gold with the precious stones: and it was set on David's head. And he brought forth the spoil of the city in great [Heb., very great] abundance.

The weight whereof was a talent of gold. So *Houb.*, *Dathe*, *Ged.*, *Booth*.

Pool.—*The weight whereof was a talent of gold*, or rather, *the price whereof* [so *Patrick*, *Clarke*], &c. For as the Hebrew *shekel* signifies both a weight, and a piece of money of a certain price; so also may *nishkal*, as proceeding from the same root. And, in general, the same words both in Hebrew, Greek, and Latin are promiscuously used, to signify either weight or price, as is well known to the learned. And the addition of *precious stones*, which are never valued by the weight of gold, makes this signification here most proper and probable. Moreover, the weight might seem too great, either for the king of Ammon or for David, to wear it upon his head. Although, if this were

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meant of the weight, it might be said that this was not a crown to be worn ordinarily, but merely to be put upon the king's head at his coronation, or upon solemn occasions, as here where this was done, in token of the translation of this kingdom to David; and, it may be, it was held up or supported by two officers of state, that it might not be too burdensome to him, and after a little while taken off.

Dr. A. Clarke.—*The weight whereof was a talent of gold.*] If this talent was only seven pounds, as Whiston says, David might have carried it on his head with little difficulty; but this weight, according to common computation, would amount to more than one hundred pounds!

If, however, *תשקל* be taken for the *value*, not the *weight*, then all is plain, as the worth of the crown will be about £5,075 15s. 7d. Now this seems to be the true sense, because of the added words *with the precious stones*, i. e., the *gold* of the crown, and the *jewels* with which it was adorned, were equal in *value* to a talent of gold.

Bishop Horsley.—“*A talent of gold.*” In value 785*l.* 15*s.* 3*d.* according to the weight of the Mosaic talent, but not more than 471*l.* 9*s.* 2*d.* if the royal standard was now in use, which was probably the case.

Ver. 31.

וְאֶת־הָעָם הָאֲשֶׁר־בָּא חֹזֶי'א וְנִשְׁכָּם
בְּמַגְרָה וּבְחֶרֶץ הַחֶרֶץ וּבְמַחֲזֵזוֹת
הַחֶרֶץ וְהַעֲבִיר אוֹתָם בַּמַּלְכִּין וְגו'
וַעֲשָׂה לְכָל עָרֵי בְנֵי־עַמּוֹן וַיָּשֶׁב דָּוִד
וְכָל־הָעָם וְיִשְׁלָם:
במלך ק'

καὶ τὸν λαὸν τὸν ὄντα ἐν αὐτῇ ἐξήγαγε, καὶ ἔθηκεν ἐν τῷ πρίονι καὶ ἐν τοῖς τριβόλοις τοῖς σιδηροῖς, καὶ ὑποστομεύσει σιδηροῖς, καὶ διήγαγεν αὐτοὺς διὰ τοῦ πλυνθίου καὶ οὕτως ἐποίησε πάσαις ταῖς πόλεσιν υἱῶν Ἀμμών. καὶ ἐπέστρεψε Δαυὶδ καὶ πᾶς ὁ λαὸς εἰς Ἱερουσαλὴμ.

Au. Ver.—31 And' he brought forth the people that *were* therein, and put *them* under saws, and under harrows of iron, and under axes of iron, and made them pass through the brickkiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

Pool.—*The people that were therein*: the words are indefinite, and therefore not ne-

cessarily to be understood of all the people; for it had been barbarous to use women and children thus; but of the men of war, and especially of those who had been the chief actors or abettors of that villainous action against David's ambassadors, (which was contrary to the law of nature, and of nations, and of all humanity,) and of the dreadful war ensuing upon it; for which they might seem to deserve the severest punishments. Although indeed there seems to have been too much rigour used; especially, because these dreadful deaths were inflicted not only upon those great counsellors, who were the only authors of that vile usage of the ambassadors; but upon a great number of the people, who were innocent from that crime. And therefore it is probably conceived that David exercised this cruelty whilst his heart was hardened and impenitent, and when he was bereaved of that free and good Spirit of God which would have taught him more mercy and moderation. *Put them under saws*: he sawed them to death; of which punishment we have examples, both in Scripture, Heb. xi. 37, and in other authors. *Under harrows of iron, and under axes of iron*; he caused them to be laid down upon the ground, and torn by sharp iron harrows drawn over them, and hewed in pieces by keen axes. *Made them pass through the brick-kiln*, i. e., to be burnt in brick-kilns. Or, *made them to pass through the furnace of Malchan*, i. e., of *Moloch*, called also *Milchom*, and here *Malchen*; punishing them with their own sin, and with the same kind of punishment which they inflicted upon their own children: see 2 Kings xvi. 3; xxiii. 10; Lev. xviii. 21; xx. 2; Deut. xviii. 10.

Bp. Patrick.—31 *Put them under saws, &c.*] Some of the inhabitants he caused to be sawn in sunder; over others horses drew harrows with great iron teeth; others were drawn over sharp sickles, or sharp stones, which perhaps he means by *brick-kilns*: for so some interpreters understand it, that he dragged them through the place where bricks were made; and there grated their flesh upon the ragged pieces of broken bricks. Though some will have this word *malcken* to signify the place where the Ammonites offered their sacrifices to their god Moloch, or Malcom (as he is often called), and made the people there to pass through

the fire. So the Vulgar translates it *for-nacem Moloch*, "the furnace of Moloch." This dreadful punishment was to terrify other countries from violating the right of nations, by abusing public ambassadors. Though many have thought it too severe, and looked upon it as an argument, that David did this in the state of his impenitence: when the mild and gentle Spirit of God was departed from him, and he was become cruel and furious, as well as lustful.

Thus did he unto all the cities.] This will not let us think that he punished so cruelly only those who advised the using of his ambassadors shamefully, or applauded it (as many it is likely did, that lived in Rabbah), for he treated all the cities in the country in the same rigorous manner.

Ken.—And put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln. If it is a duty of humanity to vindicate every man's character, when charged wrongfully; this is the more necessary, in proportion as the character is more exalted. David was a prince truly eminent and illustrious. And though it is certain that he was guilty of some great crimes, yet it is as certain that he ought not to be charged with crimes or cruelties of which he was really innocent. One heavy charge has been urged against him from this part of the sacred history; as if it represented him *sawing, and harrowing, and chopping, and burning* all the Ammonites: a savage representation which has raised much clamour among the enemies of revelation. But a charge so severe as this, and so very unlikely to be true, should be examined into with great care: and if the original records are consulted accurately, they will, I humbly apprehend, set the matter in a different light. Here in Samuel, the two first words signify *et posuit in serra*, as in the interlinear Latin version: which words are a true key to the following, and fairly show that David *put them to the saw*, and sentenced them to the other hard works of slavery. The whole mistake seems to have arisen from an error in the Hebrew text of the *parallel* place in Chronicles, by the omission of one small part of one letter: for the word instead of *וַיִּסֶּר*, *et posuit*, is now *וַיִּסֶּר*, *et serravit*, in 1 Chron. xx. 3. This corruption was probably very ancient, because expressed in the Greek version. But still there can be little

doubt that the two words were at first the same: and if so, the context requires the word in Samuel, especially as that reading is confirmed by five Heb. MSS. in Chronicles.

Dr. A. Clarke.—He brought forth the people.] And put them *under saws*. From this representation a great cry has been raised against "David's unparalleled, if not diabolic, cruelty." I believe this interpretation was chiefly taken from the parallel place, 1 Chron. xx. 3, where it is said, *he cut them with saws, and with axes, &c.* Instead of *וַיִּסֶּר*, *he sawed*, we have here (in Samuel) *וַיִּסֶּר*, *he put them*; and these two words differ from each other only in a *part of a single letter*, *ו* for *ס*. And it is worthy of remark, that, instead of *וַיִּסֶּר*, *he sawed*, in 1 Chron. xx. 3, six or seven MSS. collated by Dr. Kennicott have *וַיִּסֶּר*, *he put them*; nor is there found any various reading in all the MSS. yet collated for the text in this chapter, that favours the common reading in Chronicles. The meaning therefore is, He made the people *slaves*, and employed them in *sawing, making iron harrows, or mining* (for the word means both), and in *hewing of wood, and making of brick*. Sawing asunder, hacking, chopping, and hewing human beings, have no place in this text, no more than they had in David's conduct towards the Ammonites.

It is surprising, and a thing to be deplored, that in this and similar cases our translators had not been more careful to sift the sense of the original words, by which they would have avoided a profusion of exceptionable meanings with which they have clothed many passages of the sacred writings. Though I believe our translation to be by far the best in any language, ancient or modern, yet I am satisfied it stands much in need of revision. Most of the advantages which our unbelievers have appeared to have over certain passages of Scripture, have arisen from an inaccurate or false translation of the terms in the original; and an appeal to this has generally silenced the gainsayers. But in the time in which our translation was made, Biblical criticism was in its infancy, if indeed it did exist; and we may rather wonder that we find things so well, than be surprised that they are no better.

Brick-kiln.

Prof. Lee.—כִּילָן, masc.—pl. non occ., ר. לָן. Lit. brick-place; and may signify either a brick-yard or brick-kiln [so Gesen.]

The former seems most likely, 2 Sam. xii. 31; Jer. xliii. 9; Nah. iii. 14. LXX, διὰ τοῦ πλυνθίου.

Houb.—במלך: Masora, במלך, *per laterariam*. Huic sententiæ obstat pronomen *אֵם*, *eos*, quod de iisdem effertur, quos David subjecit serris ac tribulis ferreis; neque enim eosdem David tribulis ac serris humi prostratos laniaverit, et in laterariam conjecerit; ut necesse sit in verbis *אֵם* *הַצֵּדִיק* במלך, narrari, quomodo eorumdem hominum, quos David sub serris ac tribulis prosterni jusserat, supplicium absolveretur, significari-que verbo במלך, vel *aculeos*, vel *dentes*, per quos illi homines humi strati laniarentur. Nos conjecturæ indulgemus, ne sententia pereat; et credimus olim scriptum fuisse *מלך*, non *מלך*. Nam *מלך*, quod de *stimulo* bovis usurpatur, possit etiam notare *aculeos* tribulorum, vel *dentes* serrarum.

CHAP. XIII. 2.

וַיִּצָר לְאַמְנוֹן לְהַתְחַלֵּוֹת בְּעֵבֶר
תָּמָר אֲחֹתוֹ כִּי בְתוּלָה הָיָה וַיִּפְלֵא
בְּעֵינָיו אַמְנוֹן לְעֵשׂוֹת לָהּ מְאוּמָּה:
καὶ ἐθλίβετο Ἀμὼν ὥστε ἀβρῶστεϊν διὰ
Θημάρ τὴν ἀδελφὴν αὐτοῦ, ὅτι παρθένος ἦν
αὐτή, καὶ ὑπέρογκον ἐν ὀφθαλμοῖς Ἀμὼν τοῦ
ποιῆσαι τι αὐτῇ.

Au. Ver.—2 And Ammon was so vexed, that he fell sick for his sister Tamar; for she was a virgin; and Ammon thought it hard for him to do any thing to her [Heb., it was marvellous, or, hidden in the eyes of Ammon.]

And Ammon was so vexed that he fell sick. So most commentators.

Maurer.—מִצָּר מְאוּמָּה, *Et angustum fuit Ammoni* (צָר=צָר) i. e., mœruit Ammon: *ad ægrotum se faciendum, ad ægrescendum* (er grämte sich zum Krankwerden) i. e., adeo mœruit, ut paulum abesset, quin morbum contraheret. Vulgo vertunt: *mœruit, ita ut, adeo mœruit, ut morbum contraheret*. Sed si reapse in morbum incidit Ammon, qui fit, ut infra vs. 5, 6 morbum *simulet*? Neque magis placet Hitzigius, vertens: "*es wurde von Ammon ersonnen*," venit Ammoni in mentem morbum *simulare*. Nam צָר, *formavit, finxit* neque intransitive usquam nec impersonaliter usurpatur. וַיִּפְלֵא, *et difficile visum est Ammoni, illi aliquid facere*.

Ver. 8.

Houb.—8 וַיִּפְלֵא. *Et depseuit, vel subegit.*

Perperam Masora וַיִּפְלֵא, sine ו. Sic male versu 5 וַיִּפְלֵא, cum scribendum fuisset וַיִּפְלֵא, *et venit*. Etiam male versu 4 וַיִּפְלֵא, pro וַיִּפְלֵא, *Absalom*, ut legitur ver. 1.

Ver. 9.

וַתֵּקַח אֶת-הַמִּשְׁרָה וַתִּצֵּק לִפְנֵי
וַיִּמָּן לְאֹכֹל וּגְוֹ

καὶ ἔλαβε τὸ τήγανον καὶ κατεκίνωσεν ἐνώπιον αὐτοῦ, καὶ οὐκ ᾔθέλησε φαγεῖν, κ.τ.λ.

Au. Ver.—9 And she took a pan, and poured them out before him: but he refused to eat.

And she took a pan, and poured them out before him. So Pool, Patrick, Ged., Booth.

Bp. Horsley.—Rather, "And she took what she had dressed, and set it out before him." *אֵם*, *quod coxerat*, Vulg.

Gesenius.—מִשְׁרָה, a *frying-pan*, 2 Sam. xiii. 9. Chald. מִשְׁרָה, מִשְׁרָה, id. The etymology is uncertain, and it is even doubtful whether מ is radical or servile. But probably it is servile, and then the root may be שָׁרָה (שָׁרָה) i. q. שָׁרָה, to shine, to glitter; whence then שָׁרָה, and מִשְׁרָה a metal pan, so called from being kept bright.

Professor Lee.—מִשְׁרָה, m. once, 2 Sam. xiii. 9. Probably, a *frying-pan*. LXX, τὸ τήγανον. But Vulg., *quod coxerat*, &c. Syr. ܡܫܪܗ. Etymology uncertain.

Houb.—*Et patellam sumens fudit eique apposuit, &c.*

מִשְׁרָה, *Et fudit, ex sartagine videlicet in patellam*. Vulgatus, *effudit et posuit coram eo*. Forsan legebat מִשְׁרָה מִשְׁרָה, vel מִשְׁרָה, ut infra ver. 11, *fudit et apposuit*. Nos Vulgatum sequimur, quia verbum *fudit*, sine addito verbo, *et posuit*, non satis significat, cibum fuisse appositum.

Ver. 10.

Au. Ver.—Chamber.

Ged.—Alcove.

Booth.—Inner chamber.

Ver. 12.

Au. Ver.—Folly—one of the fools.

Ged.—Flagitiousness—a flagitious man.

Boothroyd.—Base deed—one of the profligates.

Ver. 16.

וַתֵּאָמֶר לוֹ אֶל-אֲחִיּוֹת הַדּוֹלָה
הַזֹּאת מֵאַחֶרֶת אֲשֶׁר-עָשִׂיתָ עִמִּי
לְשִׁלְחִי וְלֹא אָבָה לְשִׁמְעַתָּ לָהּ:
בְּנֵי אִמָּה

καὶ εἶπεν αὐτῇ Θημάρ περὶ τῆς κακίας τῆς μεγάλης ταύτης ὑπὲρ ἐτέραν, ἣν ἐποίησας μετ' ἐμοῦ, τοῦ ἐξοπσοστέλλαι με. καὶ οὐκ ἠθέλησεν Ἀμων ἀκοῦσαι τῆς φωνῆς αὐτῆς.

Au. Ver.—16 And she said unto him, *There is no cause: this evil in sending me away is greater than the other that thou didst unto me. But he would not hearken unto her.*

Bp. Horsley.—16 Might not this verse be thus rendered? "And she said unto him, There is no motive for this outrageous injury, after what thou hast done with me, to turn me out of doors," &c.

Houb.—16 *Illā ei respondit; ne sit ita, mi frater. Nam magnum hoc nefas minus est eo, quod nunc admittis, ut me ejicias. Ille eam noluit audire.*

תָּמָר: Oratio vitiosa et manca, quam frustra interpretari velis, sed quam ex uno Hexaplorum Interprete docemur sic esse resarciendam, תָּמָר לַעֲמֹן, *nequaquam frater mi, quia...* Nam ille Int. habet מִי אֲדֹלָפִי, *ne frater...* Sic Thamar fratrem suum allocuta est versu 12. Lector ex scriptione ipsa monebatur, latere aliquid erroris. Etenim תָּמָר תָּמָר nunquam non præfigitur לַעֲמֹן, nusquam verò תָּמָר. Sed scriptor ex similitudine לַעֲמֹן et תָּמָר, postquam scripserat תָּמָר, saltum fecit ad תָּמָר, omissis in medio verbis duobus לַעֲמֹן. Clericus credebatur subaudiendum תָּמָר; ut esset תָּמָר, *ne des, תָּמָר, occasionem*; etsi neque תָּמָר, *occasio est*, nec solet Hebr. lingua verbum תָּמָר relinquere lectori subaudiendum; et cum convertit hoc modo: *ne causam præbeas huic malo majori eo, quo me affeciisti, dimittendo me*, ne ipse quidem opinor, quid diceret, intelligebat. Est תָּמָר תָּמָר ipsum stuprum, quo deterius malum est, dimitti contumeliose. Ita videbatur sorori Amnon.

Maurer.—תָּמָר תָּמָר Hoc תָּמָר תָּמָר e duabus lectionibus conflatum volunt, altera תָּמָר תָּמָר, quam pauciores libri exhibent, altera תָּמָר לַעֲמֹן, quæ in multis codd. exstat. Illa placuit Gesenio, Winero, aliis, hæc Hitzigio Begriff, p. 123. Quam vellem hi critici textu ita constituto etiam sensum constituerent! Quid quæso hoc est: *propter hoc malum majus allero, quo me affeciisti, me dimittenda*? Nihil muto. Sensus hic est: *ne ansa detur, ne sis auctor hujus mali majoris eo, quo me affeciisti, me dimittenda*, i. e., noli rem pessimam pejorem adhuc facere me dimittenda.

Ver. 18.

וַעֲלִיף כְּהֶנֶת פָּסִים צִיָּן תְּלַבְּשָׁנָה
בְּיָמֶיהָ הַתְּבִנְיָה הַתְּבִנְיָה הַתְּבִנְיָה
וְהָיָה וְהָיָה

καὶ ἐν αὐτῇ ἦν χιτῶν καρπωτὸς, ὅτι οὕτως ἐνεδιδύσκοντο αἱ θυγατέρες τοῦ βασιλέως αἱ παρβένοι τοὺς ἐπενδύτας αὐτῶν. καὶ ἐξήγαγεν αὐτήν, κ.τ.λ.

Au. Ver.—18 And she had a garment of divers colours upon her: for with such robes were the king's daughters that were virgins apparelled. Then his servant brought her out, and bolted the door after her.

Ged., Booth.—18 Now Tamar had on her a garment of various colours: for such robes the king's virgin daughters anciently wore. Then, &c.

Anciently. So Josephus, from a reading much more probable than that of the present text: which has been variously corrected and amended, to make it speak something like sense. The best of these seems to be that of Michaëlis, viz., *from the age of puberty.*

Houb.—18 *Illā autem tunica polymita induta erat: nam virgines filiae regum sic a teneris induebantur. Ille igitur qui ministrabat, eduxit eam foras, et ostium post eam clausit.*

תָּמָר: Exploratum mendum, cujus loco scribendum fuerat תָּמָר, a teneris, seu a prima juventute (sic induebantur filiae regum.) Nam תָּמָר, tunicis, supervacaneum est, postquam dictum fuit, *sic vestiuntur*, aut iterandum fuerat tunicis, nam tunica agitur, non pallium, quæ duæ res nunquam promiscue usurpantur; et versu inferiori Thamar scindit tunicam, non pallium, quod satis significat non fuisse antea memoratum pallium. Itaque male occultabat mendum Clericus interpretans, *ad stolas superiores quod attinet*, cum constet tunicam, de qua mox, esse stolam interiorem, non superiorem.

Dathe.—18 (*Induta autem erat tunica variegata; sic enim solebant regis filiae virgines inde a pubertatis annis vestiri.*)

a) In textu legitur: תָּמָר, pallia. Sed quid pallia hoc loco sibi volunt, cum de tunica sermo sit? Pro illis igitur תָּמָר scribendum fuisset, si post verba תָּמָר תָּמָר vestimenti genus iterum nominari debebat. Atque in sequenti versu narratur quoque, Tamaram tunicam, non pallium, scidisse, quæ vestes fuerunt apud Hebræos perquam

diversæ. Suboluit jam Hubigantius vitium, quod emendavit תַּלְמִיד, a teneris s. a prima juventute. Michaëlis propius ad verum videtur accessisse, dum legi vult תַּלְמִיד, a pubertate ab גַּלְמ, coeundi cupidus fuit.

Gesen., Thes.—תַּלְמִיד m. vestimenti genus (a tegendo, v. rad. No. 1), tunica longior et amplior, qualem gestabant puellæ (ac regis quidem filiæ præter consuetudinem manicatam: sic enim explicanda sunt verba 2 Sam. xiii. 18: *gestabat ea תַּלְמִיד*, tunicam manicatam: תַּלְמִיד גְּזֵלָה תַּלְמִידָא פִּי כֶן תַּלְמִידָא גְּזֵלָה, sic enim sc. manicatas filiæ regis, dum virgines erant, solebant gestare tunicas), reges et principes 1 Sam. xviii. 4; xxiv. 5, 12; 1 Par. xv. 27; Ez. xxvi. 16, aliique viri nobiliores, Iob. i. 20; ii. 12, sacerdotes, velut Samuel, 1 Samuel xv. 27; xxviii. 14; Esras, Esr. ix. 3, 5, &c.

Prof. Lee.—תַּלְמִיד, m. pl. תַּלְמִידִים, r. תַּלַּם. Comp. תַּלְמִיד. Long and full upper garment, worn by persons of dignity (men or women), robe, mantle, or the like. See Braun. de Vest. Sacerd. ii. 5; Schrœd. de Vest. Mulierum, p. 269. It appears to have had a mouth, or neck hole, in the middle, Exod. xxxix. 23, and four corners, תַּלְמִידָא, LXX, πτέρυγες, Deut. xxii. 12;—1 Sam. xv. 27; xviii. 4; xxiv. 5, 12. Also by the prophets and priests, Ib. xxviii. 14:—but under the ephod; thence termed, תַּלְמִיד, Exod. xxviii. 31; xxxix. 22:—by women, 2 Sam. xiii. 18. Metaph. Is. lxi. 10; lix. 17. Aff. תַּלְמִיד, &c.

Ver. 20.

Houb.—אֲמֹנִי, male, pro אֲמֹנִי, [M. MSS.], Amnon.

Ver. 21.

Au. Ver.—21 But when king David heard of all these things, he was very wroth.

Dr. Adam Clarke.—To this verse the Septuagint add the following words: Καὶ οὐκ ἐλυπησε το πνεῦμα Ἀμνων του υἱου αυτου, οτι ηγαπα αυτον, οτι πρωτοτοκος αυτου ην. "But he would not grieve the soul of Amnon his son, for he loved him, because he was his first-born." [So *Houb., Ged., Booth.*] The same addition is found in the Vulgate and in Josephus, and it is possible that this once made a part of the Hebrew text.

Houb.—21 כִּדְּמָה וְלֹא כִדְּמָה, et graviter doluit. Post hæc verba hæc addimus, quæ non

omittunt Vulgatus et Græci Intt. et noluit contristare spiritum filii sui Amnon...quæque etiam legebat in suo Codice Græco Josephus, rerum scriptor Judaicarum. Hæc autem omissa fuerunt a Scribis Codicum Hodier-norum, ex occasione verborum sequentium ולא, quia similiter incipiebant per ולא, quæ omissa sunt. Nempe et noluit, est Hebraicè ולא אמר, quomodo infra, ver. 25. Nimium jejune diceretur, Davidem de stupro filiæ suæ oblato graviter doluisse, nisi adderetur, vel Amnon, stupri autorem, non impune tulisse, vel si scelus impune fuit, cur David meritas a filio suo poenas non reposeret. Aiunt quidam, id, quod habent Græci et Vulgatus, fuisse olim in margine scriptum, deinde ex margine in Contextum allatum. Sed causam probabilem non afferunt, cur ad marginem scripta ea fuerint, quæ ad contextum intelligendum necessaria non essent, nec vero ex ullo alio scripturæ loco desumpta; nos vero causam maxime probabilem damus eam, quam mox diximus, cur hæc omissa fuerint. Nam simili ex causa permutata omittuntur, codicibus describendis.

Ver. 22.

וְלֹא־דָבַר אֲבִשָׁלוֹם עִם־אֲמֹנִי לְהַרְעֵ
וְעַד־מָוֶת כִּי־שָׂנְאָה אֲבִשָׁלוֹם אֶת־אֲמֹנִי
עַל־דְּבַר אִשְׁתּוֹ עֲזָה אֵת הַתָּמָר אֲחֹתוֹ :

καὶ οὐκ ἐλάλησεν Ἀβεσσαλώμ μετὰ Ἀμνὼν ἀπὸ πονηροῦ ἕως ἀγαθοῦ, ὅτι ἐμίσει Ἀβεσσαλώμ τὸν Ἀμνὼν ἐπὶ λόγῳ, οὗ ἐταπείνωσε Θημάρ τὴν ἀδελφὴν αὐτοῦ.

Au. Ver.—22 And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

Pool.—For Absalom hated Amnon; or rather, but [so *Dathe*], or though [so *Patrick, Ged., Booth.*] Absalom, as the Hebrew particle *chi* commonly signifies; for the following clause is not added as a reason of the former, but by way of exception or opposition. Though he outwardly expressed no dislike of the fact, yet he inwardly hated him.

Bp. Patrick.—Though he hated him in his heart, yet he never expressed the least resentment. So the particle *ki* should be translated, not for, but though. By this means Amnon was lulled asleep into a belief that Absalom would not trouble him for what he had done, because he did not

threaten, nor so much as expostulate with him, nor take any notice of what had passed.

Houb.—*Quippe illi infensus erat.*

Ver. 26.

וַיֹּאמֶר אֲבִישָׁלוֹם וְלֹא יִלְחָדְנָא אִמְנֹן
וַיִּתְּנוּ אָחִיו וְנֹ

καὶ εἶπεν Ἀβессαλώμ πρὸς αὐτόν, καὶ εἰ μὴ, πορευθήτω δὴ μεθ' ἡμῶν Ἀμνὼν ὁ ἀδελφός μου, κ.τ.λ.

Au. Ver.—26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?

If not, I pray thee, &c.

Booth.—26 Then said Absalom, If thou wilt not go [Syr.], I pray thee, let my brother Amnon go with us.

Houb.—26 *Tum Absalom regi; quando-quidem ait, rex non venturus est, veniat, quæso, Amnon frater meus, &c.*

סָרַח אִמְנֹן כִּי לֹא יֵלֶךְ: Clericus sic convertit, an non, quæso, nobiscum veniet Amnon; quæ interrogatio, postquam de Amnon nondum sermo fuit, quam incommode huc inferatur, vident lectores, qui quid deceat, sentire assueverunt. Multo commodius Syrus et Vulgatus, quod si tu non venis, veniat, quæso, Amnon, seu legunt כִּי לֹא יֵלֶךְ אִמְנֹן, seu contextum supplent, quem sentiunt esse lacunosum. Sed quoniam Absalom regem, tertia persona utens, compellat ver. 24 hoc modo, veniat, quæso, rex, meliùs sic legatur, כִּי לֹא יֵלֶךְ אִמְנֹן, quod si non venit rex, veniat quæso, Amnon. Non mirum, quia כִּי bis legebatur, ex uno ad alterum saltum fecisse scribam.

Ver. 28.

Au. Ver.—28 Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you [or, will you not, since I have commanded you, Josh. i. 9]? be courageous, and be valiant [Heb., sons of valour].

Ged., Booth.—28 Absalom made a feast like the feast of a king [LXX, Vulg.]; And Absalom commanded his servants, saying, &c.

Ver. 33, 34.

כִּי־אִם אֲמָנוֹן לִבְדֹּף מָתָּה — 33
וַיִּבְרַח אֲבִישָׁלוֹם וַיִּשְׁלַח חֲנַנְיָהּ וְנֹ 34
v. 33. וְנֹ אִם

33 — ὅτι ἀλλ' ἢ Ἀμνὼν μονώτατος ἀπέθανε. 34 καὶ ἀπὲδρα Ἀβессαλώμ. καὶ ἦρε τὸ πασ δάριον, κ.τ.λ.

Au. Ver.—33 Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead.

34 But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way.

For Amnon only is dead. 34 But Absalom fled. So Houb.

Ged., Booth.—34 For Amnon only is dead; and Absalom will have fled.

Dathe.—Amnon tantum mortuus est, 34 et Absalomus fuga evasit, &c.

Ver. 37.

— וַיִּתְּנָהּ אֲבִישָׁלוֹם עַל־יְהִיָּהוּ :

— καὶ ἐπέθηκεν ὁ βασιλεὺς Δαυὶδ ἐπὶ τὸν υἱὸν αὐτοῦ πάσας τὰς ἡμέρας.

Au. Ver.—And David mourned for his son every day.

Ged., Booth.—And David [versions, so *Dathe*] mourned for his son many days. [So Syr., Arab., and four MSS., with several copies of Vulg. The rest "every day." *Ged.*]

Houb.—...וַיִּתְּנָהּ, et plorabat. Omnes, præter Chaldæum, supplent David; Græci autem, rex David, ex scriptura וַיִּתְּנָהּ, quæ eadem recurrit versu inferiori, quæque est hoc versu non minus necessaria: nam וַיִּתְּנָהּ, nimis longo intervallo est, quam ut id sacra pagina omiserit, præsertim cum verba ea, quæ antecedunt, non ad David, sed ad Absalom pertineant.

Ver. 39.

וַיִּתְּנָהּ אֲבִישָׁלוֹם עַל־יְהִיָּהוּ לְצִמְתָּהּ אֶל־
אֲבִישָׁלוֹם עַל־יְהִיָּהוּ לְצִמְתָּהּ אֶל־

καὶ ἐκόπασεν ὁ βασιλεὺς Δαυὶδ τοῦ ἐξελθεῖν πρὸς Ἀβессαλώμ, ὅτι παρεκλήθη ἐπὶ Ἀμνὼν, ὅτι ἀπέθανε.

Au. Ver.—38 So Absalom fled, and went to Geshur, and was there three years.

39 And the soul of king David longed [or, was consumed] to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.

Pool.—To go forth unto Absalom, to wit, to visit him, or to send for him. And thus this word the soul is here understood, partly from the Hebrew verb, which being of the

feminine gender, agrees not with David, but with David's soul; and partly by comparing this with other places, where the same verb is used, and *the soul* expressed, as Psalm lxxxiv. 2; cxix. 81. But as this supplement may seem too bold, so this version seems not so well to agree with that phrase of *going out to Absalom*; for David neither desired nor intended to go out to Absalom, but that Absalom should come home to him. And these words may be and are otherwise rendered, by the most ancient and remarkable interpreters, to this purpose; *And king David made an end of going out* (to wit, in an hostile manner, as that verb is often used. Gen. xiv. 18; 2 Sam. xi. 1) *against* (for so the Hebrew particle *el* is often used, as Jer. xxxiv. 7; Ezek. xiii. 9, 20; Amos vii. 15) *Absalom*; i. e. having used some, though it is probable but cold and remiss, endeavours to pursue after Absalom, and to fetch him from his grandfather's to receive condign punishment, he now gave over thoughts of it. Thus the same verb, and that in the same conjugation, is used in the same manner, 1 Kings iii. 1, he *made an end of building*. It is to be objected, That the Hebrew verb is of the feminine gender, and therefore doth not agree with king David, which is masculine. It may be answered, that enallage of genders is a most frequent figure; and as the masculine gender is sometimes applied to women when they do some manly and gallant action, Exod. i. 21, so the feminine gender is sometimes used of men when they show an effeminate tenderness in their disposition; which is the case here, as some learned Hebricians have noted.

Bp. Patrick.—*The soul of king David longed to go forth unto Absalom.*] He had a vehement desire to see him. Though some, even of the ancients, translate the words, "he ceased to pursue after Absalom:" as if he had at first endeavoured to seize him, either in his flight to Geshur, or afterward, when at any time he went abroad. But ours appears to be a true translation, from the beginning of the next chapter; where David's heart is said to be *towards Absalom*.

Bp. Horsley.—Perhaps, for *ואל*, the true reading may have been *ואל*. "And David the king restrained himself from pursuing Absalom." To this effect the Vulgate.

Ged., Booth.—38 But when Absalom,

who had fled and gone to Geshur, had been there three years, (39) king David longed for Absalom; for he was comforted concerning Amnon, seeing he was dead.

Houb.—39 *ואל דוד* Nos, *interea cessavit David*, quia cum Vulgato, legimus *ואל*, ne sit solecismus. Sed dubitamus, an sit legendum cum Chaldaeo *ואל דוד נשך*, et *desiderabat anima David (exire ad Absalom)* vel *ואל*, genere fem. Hæc sententia melius quadrat in id, quod sequitur. Et recte additur *נשך*, quo verbum *ואל* semper nititur, ubi habet significatum *desiderandi*.

Maurer.—[*ואל דוד* Hunc locum Hitzigius Begriff, p. 139, negans, lectionem receptam tolerabilem sensum præbere, ita restituendum putat: *ואל דוד נשך*, et *constituit Davides rex* (propr. *es wurde [von] dem K. David beschlossen*, cf. 1 Sam. xx. 7, 9, 33, et quoad formam Ex. xxxix. 32) *egredi*, i. e., sanguinis vindices emittere *adversus Absalomum*, *mærebat enim Amnonis mortem*. Illud quidem verissimum est, verba recepta significare non posse: *desiit Davides rex egredi contra Absalomum* (sensu supra notato), *erat enim de morte Amnonis consolatus*. Ita enim leges grammaticæ pro *ואל* poscerent *ואל*. Præterea nusquam legitur, Davidem sanguinis vindices adversus Absalomum emisisse. Denique tantum abest, ut Davides de morte Amnonis fuerit consolatus, ut vs. 37 contrarium dicatur. Sed vide, an non vulgaris lectio alium eumque satis commodum sensum fundat. Scilicet inter omnes constat, verbum *ואל* notionem suam interdum mutuari a *כלא*. Hoc autem inter alia significat *continuit*, *cohibuit*. Quo significatu si sumas nostrum *נשך*, facillimus hic sensus prodibit: *neque a se impetrare potuit Davides rex, ut exiret ad Absalom* sc. ejus videndi causa (propr. *und es hielt ihn zu rück*, h. e., dolor, quo mors filii Davidem affecerat [cf. seqq.] eum cohibuit cet.); *dolebat enim mortem Amnonis*.

CHAP. XIV. 1.

Houb.—1 *בן ציה*, *filius Sarviæ*. Lapsus est scriba, cum omitteret *י*; nam scribi solet *ציה*, *Sarviæ*. Sic sæpe antea, et lib. i. xxvi. 6. Sic infra ver. 4 fuerat scribendum *הקצית*, *Thecutilis*, non *הקצית*, sine *י*.

Ver. 4.

*וְהָאִמָּר הָאִשָּׁה הַחֲמִישִׁית אֶל־הַכֶּלֶה
וְהַכֶּלֶה עַל־אִמָּתָהּ אָרָצָה וְהַשְׁתַּחֲוָה
וְהָאִמָּר הוֹשַׁעַת הַכֶּלֶה :*

ἀπὸ τῆς τριχὸς τοῦ υἱοῦ σου ἐπὶ τὴν γῆν. 12 καὶ εἶπεν ἡ γυνή, Δαλησάτω δὴ ἡ δούλη σου πρὸς τὸν κύριόν μου βασιλέα ῥῆμα· καὶ εἶπε, Δάλησον. 13 καὶ εἶπεν ἡ γυνή, Ἵνατί ἐλογίσω τοιοῦτο ἐπὶ λαὸν Θεοῦ; ἢ ἐκ στόματος τοῦ βασιλέως ὁ λόγος οὗτος ὡς πλημμέλεια, τοῦ μὴ ἐπιστρέφαι τὸν βασιλέα τὸν ἐξωσμένον αὐτοῦ; 14 ὅτι θανάτῳ ἀποθανοῦμεθα, καὶ ὥσπερ τὸ ὕδωρ τὸ καταφερόμενον ἐπὶ τῆς γῆς, οὐ συναχθήσεται, καὶ λήψεται ὁ Θεὸς ψυχὴν, καὶ λογιζόμενος τοῦ ἐξῶσαι ἀπ' αὐτοῦ ἐξεωσμένοι. 15 καὶ νῦν ὁ ἦλθον λαλῆσαι πρὸς τὸν βασιλέα τὸν κύριόν μου τὸ ῥῆμα τοῦτο, ὅτι ὄψεται με ὁ λαὸς, καὶ ἐρεῖ ἡ δούλη σου, Δαλησάτω δὴ πρὸς τὸν κύριόν μου τὸν βασιλέα, εἰπὼς ποιήσει ὁ βασιλεὺς τὸ ῥῆμα τῆς δούλης αὐτοῦ, 16 ὅτι ἀκούσει ὁ βασιλεὺς· ῥυσάσθω τὴν δούλην αὐτοῦ ἐκ χειρὸς τοῦ ἀνδρὸς τοῦ ζητούντος ἐξῆραί με καὶ τὸν υἱόν μου ἀπὸ κληρονομίας Θεοῦ. 17 καὶ εἶπεν ἡ γυνή, Εἰ ᾔδῃ ὁ λόγος τοῦ κυρίου μου τοῦ βασιλέως εἰς θυσίας· ὅτι καθὼς ἄγγελος Θεοῦ, οὕτως ὁ κύριός μου ὁ βασιλεὺς, τοῦ ἀκούειν τὸ ἀγαθὸν καὶ τὸ πονηρὸν· καὶ Κύριος ὁ Θεός σου ἔσται μετὰ σοῦ.

Au. Ver.—11 Then said she, I pray thee, let the king remember the LORD thy God, that thou wouldest not suffer the revengers of blood to destroy any more [Heb., that the revenger of blood do not multiply to destroy], lest they destroy my son. And he said, *As* the LORD liveth, there shall not one hair of thy son fall to the earth.

12 Then the woman said, Let thine handmaid, I pray thee, speak *one* word unto my lord the king. And he said, Say on.

13 And the woman said, Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished.

14 For we must needs die, and *are* as water spilt on the ground, which cannot be gathered up again: neither doth God respect *any* person: yet doth he devise means [*or*, because God hath not taken away *his* life, he hath also devised means, &c.], that his banished be not expelled from him.

15 Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the man *that*

would destroy me and my son together out of the inheritance of God.

17 Then thine handmaid said, The word of my lord the king shall now be comfortable [Heb., for rest]: for as an angel of God, so *is* my lord the king to discern [Heb., to hear] good and bad: therefore the LORD thy God will be with thee.

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

Pool.—11 *Let the king remember the Lord thy God*: the sense is, either, first, Make mention (as this Hebrew verb is oft rendered) of the name of the LORD thy God, to wit, in an oath, i. e. swear to me by God [so *Patrick, Horsley*], that thou wilt protect me and my son against the revenger of blood; for so David did in compliance with this desire of hers. Only she was forced to express her mind in more general and ambiguous terms, because it had been presumption and rudeness for her in plain terms to desire the king's oath, as if she durst not trust his word; yet withal she insinuates her meaning so plainly that the king understood it; and yet so handsomely and elegantly, that the king was much pleased with her wisdom, and thereby inclined to grant her request. *Or*, secondly, this, Remember the gracious nature of thy God, who is not too severe and rigorous to mark at all that is amiss, nor doth cut off every man-slayer, as appears from Numb. xxxv., and from the example of Cain, and from thyself, O king; though this she expresseth not, but only useth such words which she knew would give so wise and good a king occasion to reflect upon himself, and upon the goodness of God in sparing him, though a wilful murderer, that thereby he might be obliged to imitate God, in sparing the person whom she designed. *Or*, thirdly, this, Remember the LORD, in whose presence thou hast made me this promise, and who will be a witness against thee, if thou breakest it. *That thou wouldest not suffer the revengers of blood to destroy any more*, Heb. *lest the avenger of blood multiply to destroy*, i. e. lest they cause one destruction to another, and add my surviving son to him who is slain already. *Or, lest thou dost multiply avengers of blood to destroy*, i. e. lest by thy connivance at their

cruel and malicious proceedings against my son, thou dost encourage avengers of blood to the like furious practices, and thereby increase the number of that sort of men, and upon that pretence occasion multitudes of murders. *Lest they destroy my son; or and let them not destroy my son*; the future tense being put for the imperative mood, as is frequent.

12 Having obliged the king by his oath in her supposed case, she now throws off the veil, and begins to apply this parable to the king's and kingdom's present case [so *Patrick*].

13 If thou wouldst not permit the avengers of blood to molest me, or to destroy my son, who are but two persons; how unreasonable is it that thou shouldst proceed in thy endeavours to avenge Amnon's blood upon Absalom, whose death would be highly injurious and grievous to the whole commonwealth of Israel, all whose eyes are upon him as the heir of the crown, and a wise, and valiant, and amiable person, unhappy only in this one act of killing Amnon, which was done upon a high and heinous provocation, and whereof thou thyself didst give the occasion, by permitting Amnon to go unpunished! *The king doth speak this thing as one which is faulty*; by thy word, and promise, and oath given to me for thy son, thou condemnest thyself for not allowing the same equity towards thy own son. *His banished*, to wit, Absalom, from that heathenish country, where he is in evident danger of being infected with their idolatry and other vices; which is likely to be a great and public mischief to all thy people, if he come to reign in thy stead, which he is very likely to do.

14 *We must needs die*, Heb., *in dying we shall die*, i. e., we shall certainly and suddenly die all of us; both thou, O king, who therefore art obliged to take due care of thy successor, who is Absalom; and Absalom, who, if he do not die by the hand of justice, must shortly die by the necessity of nature; and Amnon too must have died in the common way of all flesh, if Absalom had not cut him off. Therefore, O king, be not implacable towards Absalom for nipping a flower a little before its time of fading, and restore him to us all before he die in a strange land. *Neither doth God respect any person*, to wit, so far as to exempt him from this common law of dying. But this version

seems not to agree with the Scripture phrase; for the *accepting of a person* is never to my knowledge expressed in Hebrew by *nasa nephesh*, which is the phrase here, but by *nasa panim*, everywhere. The words therefore may be rendered either thus, *yet God will not take away*, or *doth not use to take away* (the future tense oft noting a continued act, as Hebricians observe), *the soul*, or *souls*, or *lives of men*, to wit, by violence. God doth not severely and instantly cut off offenders, but suffers them to live till they die by the course of nature; and therefore so shouldst thou do too. Or rather thus, *yet God hath not taken away his soul or life*; the pronoun *his* being understood here as it is in many other places, and as being easily supplied out of the context. So the sense is, God hath hitherto spared him, and did not suffer his brethren to kill him, as in reason might have been expected; nor hath God himself yet cut him off for his murder, as he oft doth with persons who are out of the magistrate's reach; but hath hitherto preserved him even in a heathenish land; all which are intimations that God would have him spared. *Yet doth he devise means, that his banished be not expelled from him*; or, *but hath devised means, &c.*, i. e., hath given laws to this purpose, that the man-slayer who is banished should not always continue in banishment, but upon the high priest's death return to his own city; whereby he hath showed his pleasure that the avenger of blood should not implacably persist in seeking revenge, and that the man-slayer should be spared. Or rather thus, *but thinketh thoughts*, or, *but hath designed*, or, *therefore he intendeth that he who is banished* (to wit, Absalom) *be not* (always) *expelled or banished from him*, i. e., from God and from his people, and from the place of his worship, but that he should return home to him. So the sense is, that God, by sparing Absalom's life in the midst of dangers, did sufficiently intimate that he would in due time bring him back to his land and people.

15 *It is because the people have made me afraid*; the truth is, I was even forced to this bold address to thee by the disposition and condition of thy people, who are discontented at Absalom's perpetual banishment, and full of fears; either lest, upon thy death, which none knoweth how soon it may happen, they should be involved in a civil war about thy successor; or lest, in the mean

time, if Absalom by his father-in-law's assistance invade the land, and endeavour by force to regain and secure his right to the succession, the people, who have a great opinion of him, and kindness for him, and think he is very hardly used, should take up arms for him; or lest he who is thy heir and successor should, by continual and familiar conversation with heathens, be insnared in their errors, or alienated from the true religion, and from God's worship, from which he is now utterly excluded. *And thy handmaid said, or, therefore thy handmaid said;* either within myself, i. e., I intended; or to the people, to quiet them.

16 For I know the king is so wise and just, that I assure myself of audience and acceptance.

Out of the inheritance of God, i. e. out of that inheritance which God hath given to me and mine; or out of that land which God gave to his people to be their inheritance and possession, and in which alone God hath settled the place of his presence and worship; whereby she intimates the danger of Absalom's living in a state of separation from God and his house, and amongst idolaters.

17 *The word of my lord the king shall now be comfortable;* I doubt not the king will give a gracious and satisfactory answer to my petition. *As an angel of God,* to wit, in wisdom, and justice, and goodness. *To discern good and bad;* to hear and judge of causes and requests, whether they be just, and good, and fit to be granted, as mine is; or unrighteous, and unreasonable, and fit to be rejected. *Therefore;* because thou art so wise, and just, and pitiful, and gracious to those who in strict justice deserve punishment. *The Lord thy God will be with thee;* God will own and stand by thee in this thy act of grace; or, God will prosper thee in thy enterprises; or, at least, not be offended with thee.

Bp. Patrick.—11 *Let the king remember the Lord thy God.*] She seems to desire him to confirm what he had said by an oath. For men swore by *remembering* (or making mention of) the name of the Lord. Others think she only prays him to remember how merciful and gracious God is, and had been to himself, even in pardoning the murder of Uriah.

The revengers of blood to destroy.] In the Hebrew, *to multiply to destroy*: that is, after

she had lost one son, to take away the life of the other, as the next words explain it.

Lest they destroy my son.] Or, "let them not destroy my son," which remains.

13 *Against the people of God.*] Who were in danger to lose Absalom, the heir of the crown; which was far worse than the private loss of her son.

For the king doth speak this thing as one which is faulty.] In the sentence he had pronounced for her, he had condemned himself, because he had not called Absalom from his exile. This looks like too bold a speech: but the sense is no more than this; Do not judge otherwise in thy own case, than thou hast done in mine.

14 *For we must needs die, and are as water spilt on the ground.*] She pleads for further pity towards him, from the consideration of our common mortality; and represents that death comes on apace, and we need not hasten it: and when we are dead, we can no more be recovered, than water when it is spilt on the ground, which is presently sucked up and seen no more. Some apply this to his mourning for Amnon; as if she had said, Dost thou still weep for thy other son? he must have died; and now he is gone, thy tears cannot call him to life again. But this is not probable, because it is said in the conclusion of the foregoing chapter, "He was comforted concerning Ammon, seeing he was dead."

Neither doth God respect any person.] If this be a right translation, the meaning is, that David himself was mortal, though a great king. But I think the Hebrew words, *issa nephesh*, never signify respect to persons; but the word *panim* is used in that sense, not *nephesh*, which signifies the *soul*, as the other doth the *face* or countenance. Therefore these words should be translated, "God doth not take away the soul, or life." She argues from the sparing mercy of God, who doth not presently inflict the punishment of death when men have deserved it. And perhaps she had in this a particular respect to Absalom, whom God had not cut off, but let him live; and therefore she desires David to imitate God.

Yet doth he devise means, that his banished be not expelled from him.] Or, according to the foregoing words, "But he doth devise means," &c. God provided many cities of refuge, she means, to which he that slew another unawares might flee: where, though

he was banished from his habitation for a time, he was not quite expelled, but might return again after the death of the high priest. From whence she argues, that kings being the images of God, nothing could more become them than clemency and mercy; in mitigating the punishment of offenders, though there was just cause of anger against them. Which still was short of the present case; for God was not so merciful as to provide for the safety of a wilful murderer. But such specious arguments are good enough, when men are willing to be persuaded: and nothing more moving than the example of God, who doth not delight in the death of a sinner.

15 *It is because the people have made me afraid.*] This sounds as if the people talked so discontentedly about Absalom's banishment, that it was another motive to her to make this address to the king. But it doth not seem to me to be likely that the people were dissatisfied, because he was not recalled: but rather David was afraid the people would be dissatisfied if he did recall him. I said indeed before (ver. 13), that David imagined by her speech that they were desirous of his return from banishment; but he did not think so before: and whatsoever their desires might be, they did not express any discontent because he was not; for then there would not have been any need of this woman to bring that about which he desired more than they. Therefore I think the last words should be translated, not *because*, but "though the people made me afraid." That is, those she advised withal told her it was too bold an attempt: but this did not discourage her; because she presumed the king would be so good as to give her a favourable audience, and not be angry with her, since what she said was well intended. So the next word is to be translated *but*, not *and*.

I will now speak unto the king.] This is, notwithstanding the fears which some put into her, she resolved to make this petition; and she gives her reason for it in the next verse.

16 Clemency and kindness are the properties of good kings; and such she saith she knew the king to be, who would take pity upon her and her son, in whose preservation her life was bound up. And when she calls the land of Israel the *inheritance of God*, who dwelt among them there, she

secretly puts the king in mind how dangerous it was to let Absalom (unto whom she had adventured to apply her case) to continue in an idolatrous country; where God was not worshipped, as he was in the land of Israel.

To discern good and bad.] To discern between just and unreasonable petitions, as well as patiently to hear both those things which are grateful, and those which are less acceptable. And therefore she doubted not of such a kind answer as the angels bring, who are messengers of Divine mercy.

The Lord thy God will be with thee.] To direct him to judge aright and to show mercy.

Dr. A. Clarke.—12 The argument contained in this 14th verse is very elegant, and powerfully persuasive; but one clause of it has been variously understood, *Neither doth God respect any person*; the Hebrew is, *וְלֹא שָׂם אֱלֹהִים*, "And God doth not take away the soul." The Sept. [Alex.] has it, *Καὶ ληψεται ὁ Θεὸς τὴν ψυχὴν, And God will receive the soul.* This intimates that, after human life is ended, the soul has a state of separate existence with God. This was certainly the opinion of these translators, and was the opinion of the ancient Jews, at least *three hundred years* before the incarnation; about which time this translation was made. The Vulgate has, *Nec vult Deus perire animam*, "Nor does God will the destruction of the soul." God is not the author of death; neither hath he pleasure in the destruction of the living; imitate him; pardon and recall thy son.

Ged.—11 "I pray thee, then," said she, "let the king remember, for the Lord thy God's sake; not to suffer those numerous blood-avengers to destroy my son." "As the Lord liveth," said the king [Arab., and one MS.], "not one hair of thy son's head [Chald., Syr., Arab., and one MS.] shall fall to the ground." (12) The woman then said: "Let thine handmaid speak a word *more* to my lord-king." "Speak!" said he. (13) The woman said: "On what ground hast thou thus decided, with respect to God's people? From this decision, the king himself is not guiltless; in as far as he bringeth not home his own exiled son. (14) Since die we must, and are as water spilled upon the earth, which cannot be gathered up again (for God excepteth no person); *let the king* devise such measures, as that his exiled

son be not longer an exile. (15) If I have now come to speak in this manner to the king, it is because people so advised me; and thine handmaid said: 'I will speak to the king: perhaps the king will grant the request of his handmaid.' (16) For thine handmaid thought, if the king will but listen to my first request, to preserve his handmaid out of the hands of the man, who would exterminate me and my son together, from God's inheritance; (17) that then the king's determination, with regard to his own son, would also be favourable. For like an angel of God is my lord-king, in discerning good and bad; and the Lord, thy God, is with thee."

Bp. Horsley.—11 "Let the king remember the Lord thy God, that thou wouldst not suffer the revengers," &c. —"let the king swear by Jehovah thy God, not to give authority to the revengers."

"Not to give authority." מִדְּבָרָהּ, "not to make them great."

15—17 These three verses seem to be misplaced. They should intervene between the 7th and the 8th verses; for they are evidently part of the woman's speech about her own pretended affair; and the 18th verse should follow the 14th immediately.

Booth.—11 Then said she, I pray thee, let the king remember, for the sake of Jehovah, not to suffer the multitude of blood-avengers to destroy any more, lest they destroy my son. 15 Now therefore I am come to speak of this thing to my lord the king, because the people have made me afraid: and thy handmaid said, I will now speak to the king; it may be that the king will perform the request of his handmaid. 16 For the king may so hear as to deliver his handmaid out of the hand of every one, who would destroy me and my son together out of the inheritance of God. 17 Thy handmaid also said, The word of my lord the king may now be comfortable: for as an angel of God is my lord the king, to discern good and bad: and may Jehovah thy God be with thee. And he said, As Jehovah liveth, there shall not one hair of thy son fall to the earth. 12 Then the woman said, Let thy handmaid, I pray thee, speak one word to my lord the king. 13 And he said, Say on. And the woman said, On what ground then hast thou thus decided concerning one of the people of God? From the word the king speaketh, he is guilty, in as

far as the king bringeth not home his banished son. 14 For we must needs die, and become as water spilt on the ground, which cannot be gathered up again; (for God excepteth no person;) let the king devise means, so that his banished son may no longer be banished from him. 18 Then the king answered and said to the woman, Hide not from me, I pray thee, the thing that I am about to ask thee. And the woman said, Let my lord the king now speak.

Houbigant.—11 *Tum mulier; recordetur, quæso, rex Domini Dei sui, ne multi sint sanguinis ad necem ultores, et ne filium meum interimant.* [15 *Nam quod veni, ut cum Domino meo rege hæc loquerer, dum me populus videt, hoc eo fecit ancilla tua, quod speravit, si cum rege loqueretur, eum facturum esse, ut ancilla ejus nunc loquitur.* 16 *Assentietur rex ancillæ suæ, ut eam liberet de manu ejus, qui meditatur me et filium meum de Dei hæreditate delere.* 17 *Nam sperat ancilla tua, verbum Domini mei regis ad pacem fore.* *Dominus enim meus rex sicut angelus Dei est, de quibuscunque rebus audiat, et Dominus Deus tuus est tecum.]* *Rex vero; vivit Dominus, ne capillus quidem filii tui cadet in terram.* 12 *Deinde dixit mulier; loquatur, quæso, ancilla tua Domino meo regi unum verbum; dixit ei rex; loquere.* 13 *Tum mulier; quale, inquit, consilium cepisti adcersus populum Dei? Nam quasi delictum est illud propositum regis, ut ne revocet exulem suum.* 14 *Enimvero nos morti debiti sumus, et similes sumus aquis, quæ in terram dilabuntur, nec amplius colliguntur.* *Verum Deus non aufert animam.* *Imo consilium ejus est, ut qui ab eo exulat, non penitus abjiciatur.* 18 *Tum rex mulieri hæc locutus est, &c.*

11 מִדְּבָרָהּ Recte Masora מִדְּבָרָהּ, ne multi sint in voce Hophal. Sic etiam lego in duobus Codicibus Orat. Redit nunc mulier ad filium suum, ceptam fabulam persequens, et aliam captans occasionem fabulæ suæ explicandæ, quia videt nondum se a rege intelligi.

15 וְעַתָּה, Nunc autem (quod veni ut loquerer Domino meo regi...) Si quis orationis seriem diligenter considerabit, videbit versus tres 15, 16, et 17 fuisse male ac præpostere hic collocatos. Nam quis non videt præpostere facturam fuisse hanc mulierem, si postquam Davidi aperte significaverat, ver. 13 se fabulam narrare de consilio regis

et de exsule Absalom, nunc rediisset ad filium suum, quem nullum esse jam David intelligebat? Ergo hæc, quæ sequuntur, antecedere debebant, ut mulier de filio quodam suo non amplius loquatur, postquam fabulæ suæ nodum pene jam solvit. Ordo erit legitimus, si post hæc verba, וְיָבִי, quæ jacent versu 11 pergat mulier hæc dicens, quæ versibus 15, 16, et 17 continentur, et si post versum 17 reditur ad finem versus 11, ubi David ait, *Vivit Dominus, non peribit capillus de capite filii*, ut postea mulier vss. 12, 13, et 14 aperte declaret id, quod tacite significatum non intellexerat David; et ut denique David ver. 18 ex muliere quaerat, an non hæc fecerit, Joab impulsore. Quonam pacto fuerit ordo mutatus, non opis est nostræ divinare: sed ordinem fuisse mutatum arguebat error quorundam interpretum, qui cum viderent mulierem hanc filii sui salutem a rege adhuc petere, postquam palam significarat se Absalom exulem loqui, crediderunt narratam fuisse a muliere veram filii sui historiam; quanquam ne ita sentirent, deterrebat ipsa hæc mulier, cum Davidi confiteretur, se, Joab autpore, fecisse, ut *verteret figuram sermonis hujus*. Nam his verbis aperte declaratur, fabulam fictam, non rem veram, fuisse narratam.

16 וְיָבִי: Hoc infinitum a nullo verbo pendet, quod antecesserit. Itaque hiat series, quæ quidem suppletur ex Codice Græcorum Intt. ubi scriptum erat וְיָבִי, hominis querentis perdere. Saltum fecit scriba ex eo ו in quod desinit וְיָבִי, ad וְיָבִי, omittens וְיָבִי, quod similiter in ו desinit.

Dathe.—11 Tunc illa: Recordetur rex Jovæ, Dei tui, ne tot sanguinis vindices nocere parati filium meum perdant. Et rex: Per Jovam immortalem! ne pilum quidem amittet filius tuus. 12 Tunc mulier: Liceat mihi, pauca apud te, rex, loqui. Loquere sane, inquit rex. 13 Et mulier: Cur vero sic status in causa ad populum Dei pertinente? Hac enim sententia te ipsum damnas, dum propter te profugum non revocas. 14 Mortales sumus, similes aquæ in terram effusæ, quæ non colligitur. Nec tamen Deus e medio tollit hujusmodi hominidam, sed legem sanxit, qua exsulem a se non repellit. 15 Jam igitur ingenuus fateor, me hoc consilio venisse, ut tecum, mi domine rex, hæc de re tecte loquerer, nam deterruerunt me a) homines; propterea tutius existimavi, si tecum simulate loquerer, fortasse

precibus meis locum dares. 16 Si rex promiserit, me defendere ab eo, qui me et filium meum ejicere vult e terra patria: b) 17 equidem existimabam, regem quoque militarem sententiam pronuntiaturum esse. c) Rex enim est instar angeli Dei sapientissimus, ut statim possit bonum a malo discernere. Jovæ, Deus tuus, tibi adsit.

a) Sc. fore, ut irascereris propter audaciam meam.

b) Hebr. ex possessione Dei. Sic sæpe terra Israëlita vocatur.

c) Scilicet in causa Absalomi.

Maurer.—15 וְיָבִי — וְיָבִי וְיָבִי Verba Gesenius in Thes. vertit: und nun so bin ich gekommen, vereor ut recte. Sententia hæc esse videtur: jam, quod ego veni — causa hæc est, quod me terruerunt homines.

Ver. 19.

וְיָבִי וְיָבִי וְיָבִי — וְיָבִי וְיָבִי וְיָבִי
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וְיָבִי וְיָבִי וְיָבִי וְיָבִי וְיָבִי

— καὶ εἶπεν ἡ γυνὴ τῷ βασιλεῖ, Ζῆ ἡ ψυχὴ σου, κύριέ μου βασιλεῦ, εἰ ἔστιν εἰς τὰ δεξιὰ ἢ εἰς τὰ ἀριστερά ἐκ πάντων ὧν ἐλάλησεν ὁ κύριός μου ὁ βασιλεὺς, κ.τ.λ.

Au. Ver.—19 And the king said, Is not the hand of Joab with thee in all this? And the woman answered and said, As thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid.

Houb.—וְיָבִי וְיָבִי: Lege, cum veteribus. ... וְיָבִי, si est ad dexteram (aut ad sinistram) Masora hoc loco ל' כ', hoc est וְיָבִי וְיָבִי, sic necesse esse, quia nolebant Judæi confiteri culpam suorum scribarum. Nihil enim minus necesse erat, quam ut scribæ וְיָבִי, pro וְיָבִי, ponerent. Sed sæpe litteras וְיָבִי et וְיָבִי scribæ permiscebant, quia similiter pronuntiabantur. Nescio quid meditans Clericus hoc loco interpretebatur, sic fas est nemini deflectere ad dextram, aut ad sinistram, supplens וְיָבִי, fas est, et habens וְיָבִי pro וְיָבִי: utrumque per fas et nefas, et tam obscure, ut nihil esse possit obscurius.

Maurer.—19 וְיָבִי וְיָבִי וְיָבִי Per vitam tuam, si est, licet, i. e., non est, non licet dextrorsum vel sinistrorsum discedere, h. e., rem acu tetigisti. וְיָבִי pro וְיָבִי (cf. וְיָבִי

1 Chron. ii. 13, pro פֶּשֶׁ). Præter hunc locum semel tantum legitur Mich. vi. 10. Multi libri utroque hoc loco פֶּשֶׁ exhibent, quam scripturam Masorethæ jure merito reprobarunt. Cf. E. § 117.

Ver. 20.

Au. Ver.—20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth.

To fetch about this form of speech.

Ged., Booth.—To give this turn to the discourse.

In the earth.

Pool.—In the earth, or, in this land, in all thy kingdom; all the counsels and devices of thy subjects which have any relation to thee or thy affairs.

Ver. 21.

וַיֹּאמֶר הַמֶּלֶךְ אֶל-יוֹאָב הַחֲתָנִי
עֲשֵׂי־מִי אֶת-הַדָּבָר הַזֶּה וְגו'
פס"א

καὶ εἶπεν ὁ βασιλεὺς πρὸς Ἰωάβ, Ἰδοὺ δὴ ἐποίησά σοι κατὰ τὸν λόγον σου τοῦτον κ.τ.λ.

Au. Ver.—21 And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again.

I have done this thing.

Ged., Booth.—I grant this request.

Maurer.—Non audiendi sunt Masorethæ, pro פֶּשֶׁ legi jubentes פֶּשֶׁ. Bene Lutherus: siehe, ich habe solches gethan, i. e., precibus tuis pro mulierem propositis indulsi.

Ver. 26.

וּבְנֵי־חֹרֶן אֶת-רִאשׁוֹ וְהָיָה כְּמֶשֶׁךְ
יָמִים | לַיָּמִים אֲשֶׁר יִגְלָה בִּירְדָּבָד עָלָיו
וְנִלְחָו וְשָׁקַל אֶת-שִׁעָרָא רִאשׁוֹ כַּמֶּתֶיִם
שָׁקָלִים בְּמֶלֶךְ :

καὶ ἐν τῷ κείρεσθαι αὐτὸν τὴν κεφαλὴν αὐτοῦ, καὶ ἐγένετο ἀπ' ἀρχῆς ἡμερῶν εἰς ἡμέρας ὥς ἂν ἐκείρετο, ὅτι κατεβαρύνετο ἐπ' αὐτὸν, καὶ κειρόμενος αὐτὴν ἔστρεψε τὴν τρίχα τῆς κεφαλῆς αὐτοῦ διακοσίους σίκλους ἐν τῷ σίκλῳ τῷ βασιλικῷ.

Au. Ver.—26 And when he polled his head (for it was at every year's end that he polled it: because the hair was heavy on him, therefore he polled it:) he weighed the

hair of his head at two hundred shekels after the king's weight.

Pool.—Whereas ordinarily the hair of a man's head which grows in a year's space comes not to half so much. But some men's hair grows much faster, and is much heavier than others. But others understand this not of the weight, but of the price of his hair, which was sold by him that polled it at that rate.

Bp. Patrick.—26 For it was at every year's end that he polled it.] It is not certain that he cut his hair once a year, for the words in the Hebrew are, "from the end of days to days," without any particular designation of the time. And therefore the Targum translates it, at stated times; that is, when it grew too heavy, which might be once in two years, more or less, as Bochartus observes.

He weighed the hair of his head at two hundred shekels.] In those days hair was accounted a great ornament, and the longer it was the more it was esteemed. And therefore no wonder Absalom nourished his with much care, and let it grow to a great length, which made him look more like a goodly person. Insomuch that, in after ages, they were wont to use art (as perhaps they did now) to make the hair grow, and grow thick and strong (as the same Bochartus hath shown), and they anointed their hair also with fragrant oils, of myrrh, cinnamon, and such like; and after that powdered it with the dust of gold: all which made it very ponderous. So that Absalom's hair weighed, when it was cut off, two hundred shekels: which he demonstrates was no more than three pounds and two ounces of our weight. This is not at all incredible, considering that he let it grow as long as he was able to bear the weight of it; which was increased, it is likely, by such additions as I have mentioned: for a king's son would not want any thing that might add to his splendour. Josephus also informs us, that such ostentation was in use among the Jews in those days; for, speaking of the noble guard which attended king Solomon, with long hair flowing about their shoulders, he saith that they scattered in their hair every day ψήγματα τοῦ χρυσοῦ, "little particles of gold," which made their hair shine and sparkle by the reflection of the sun's rays upon the gold. As for their interpretation, who think that Absalom's hair did not weigh

thus much, but was sold for two hundred shekels, Bochartus shows how absurd it is to imagine a king's son would sell his hair, or that any one would buy it, especially at that rate, there being no perukes worn in those days. And besides, the text confutes it, "he weighed the hair of his head," &c., whereas, if it had been sold, the buyer would have weighed the money, not Absalom; as Abraham did when he bought the field of Ephron (Gen. xxiii. 16), and Jeremiah when he bought the field in Anathoth, xxxiii. 9 (see his epistle to Michael Faulkellius, at the end of the third edition of his *Geographia Sacra*).

Bishop Horsley.—*At every year's end; rather, at stated times.*

Two hundred shekels after the king's weight, equal to 12 oz. 80 grs. Troy.

Dr. A. Clarke.—"And at every year's end, he (Absalom) polled his head; and he weighed the hair at *two hundred shekels*."

The very learned Bochart has written a dissertation on this subject (vide *Bocharti Opera*, vol. iii., coll. 883, edit. Lugd. 1692), in a letter to his friend M. Faulkell. I shall give the substance in what follows.

There is nothing more likely than that corruptions in the Scripture numerals have taken place. Budæus de Asse (lib. ii., p. 49 and 51, also lib. iii., p. 67, &c.) complains loudly of this.

This might easily have happened, as in former times the numbers in the sacred writings appear to have been expressed by single letters. The letter γ stands for *two hundred*, and might in this place be easily mistaken for τ , which signifies *four*; but this may be thought to be too little, as it would not amount to more than a quarter of a pound; yet if the *two hundred shekels* be taken in, the amount will be utterly incredible; for Josephus says (*Antiq.*, lib. vii., cap. 8), *Σικλους διακοσιους, οἱτοι δε εσι πεντε μιναι*, i. e., "Two hundred shekels make five minæ:" and in lib. xiv., cap. 12, he says, "Ἡ δε μινά παρ' ἡμιν ὀσχει λίτρας β' καὶ ἡμισυν;" "And a mina with us (i. e., the Jews) weighs two pounds and a half." This calculation makes Absalom's hair weigh *twelve pounds and a half*! *Credat Judæus Apella!*

Indeed, the same person tells us that the hair of Absalom was so thick, &c., *ὡς μολυσσιν ἡμέραις ἀποκείρειν οκτώ*, "that eight VOL. II.

days were scarcely sufficient to cut it off in!" This is rabbinism, with a witness.

Epiphanius, in his treatise *De Ponderibus et Mensuris*, casts much more light on this place, where he says, *Σικλος ὁ λεγεται καὶ κοδραντης τεταρτον μιν εστι της ουνγκιας, ἡμισυν δε του στατηρος, δυο δραχμας εχων*. "A shekel (i. e., a common or king's shekel, equal to half a shekel of the sanctuary), which is called also a *quarter*, is the fourth part of an ounce, or half a stater; which is about two drachms." This computation seems very just, as the half-shekel (i. e., of the sanctuary), *Exod.* xxx. 13, which the Lord commanded the children of Israel to give as an offering for their souls, is expressly called in *Matt.* xvii. 24, *τα διδραχμα*, "two drachms;" and our Lord wrought a miracle to pay this, which the Romans then exacted by way of tribute: and Peter took out of the fish's mouth a *stater*, which contained exactly four drachms or one shekel (of the sanctuary), the tribute money for our Lord and himself.

The king's shekel was about the fourth part of an ounce, according to what Epiphanius says above; and Hesychius says the same, *Δυναται δε ὁ σικλος δυο δραχμας Αττικας*. "A shekel is equal to, or worth, two Attic drachms." The whole amount, therefore, of the *two hundred shekels* is about *fifty ounces*, which make *four pounds, two ounces*, Troy weight, or *three pounds two ounces*, Avoirdupois. This need not, says my learned author, be accounted incredible, especially as abundance of *oil* and *ointments* were used by the ancients in dressing their heads; as is evident, not only from many places in the Greek and Roman writers, but also from several places in the sacred writings. See *Ps.* xxiii. 5; *Eccles.* ix. 8; *Matt.* vi. 17.

Josephus also informs us that the Jews not only used *ointments*, but that they put *gold dust* in their hair, that it might flame in the sun; and this they might do in considerable quantities, as gold was so plentiful among them. I must own I have known an instance that makes much for Bochart's argument: an *officer*, who had upwards of *two pounds* of powder and ointments put on his head daily, whose hair did not weigh a fourth part of that weight. And Absalom, being exceedingly vain, might be supposed to make a very extensive use of these things. There are some, however, who endeavour to

solve the difficulty by understanding שָׁל to mean rather the *value* than the *weight*.

Bochart concludes this elaborate dissertation, in which he appears to have ransacked all the Hebrew, Greek, and Roman authors for proofs of his opinion, by exhorting his friend in these words of Horace :

—Si quid novisti rectius istis,

Candidus imperti; si non, his utere mecum.

To me the above is quite unsatisfactory; and, with due deference to so great a character, I think I have found out *something* better.

I believe the text is not here in its original form; and that a mistake has crept into the numeral letters. I imagine that ל, *thirty*, was first written; which, in process of time, became changed for ר, *two hundred*, which might easily have happened from the similarity of the letters. But if this be supposed to be *too little* (which I think it is not), being only *seven ounces and a half* in the course of a year; let it be observed that the sacred text does not limit it to that quantity of time, for שָׁל לַיָּמִים signifies literally, "From the end of days to days;" which Jonathan properly renders, כִּמְנָן עֵד, "at proper or convenient times," viz., when it grew too long or weighty, which it might be several times in the year. Beside, this was not all his hair; for his head was not *shaved*, but *polled*, i. e., the redundancy cut off.

But how was it probable that these two numerals should be interchanged? Thus; if the upper stroke of the ל were but a little impaired, as it frequently is both in MSS. and printed books, it might be very easily taken for ר, and the remains of the upper part of the *lamed* might be mistaken for the stroke over the ר, which makes it the character of *two hundred*.

But how could שְׁלֹשִׁים, *two hundred*, in the text, be put in the place of שְׁלֹשִׁים, *thirty*? Very easily, when the numbers became expressed by words at length instead of numeral letters.

The common reading of the text appears to me irreconcilable with truth; and I humbly hope that what I have offered above solves every difficulty, and fully accounts for all that the sacred historian speaks of this vain-comely lad.

Ged.—When he polled *the hair* of his head, which he did from time to time, because it burthened him, the weight of the

hair of his head was two hundred shekels, according to the royal standard.

Booth.—26 And when he polled his head, which he did from time to time, because it burthened him; and when he polled it the hair of his head weighed two hundred shekels, according to the king's standard.

Houb.—26 Quando autem caput ejus tondebatur (nam certa tempora erant cum tondebatur, ut onere se sublevaret) quando igitur tondebatur, erat pondus capillorum capitis ejus siclorum ducentorum, regio pondere.

כֶּקֶן יָמִים לִימִים, post finem dierum in dies; i. e., certo tempore revertente. Qui credunt יָמִים esse annum, refelluntur ex versu 28, ubi legitur שְׁנֵים יָמִים, annos duos dierum, sive totos; in quibus verbis appendix est יָמִים vocabuli שְׁנֵים antecedentis, nec solitarie usurpatur, ut significet annum; quem errorem Grammaticorum jam sæpe confutavimus.

Dathe.—26 Quando caput tondebat, quod quotannis facere solebat, capilli gravitate sic cogente, pendebat ejus cæsaries ducentos siclos pondere regio.

Ver. 27.

— תָּמָר הָיְתָה אִשָּׁה יְפֹת מַרְאֶה :

— αὕτη ἦν γυνή καλὴ σφόδρα καὶ γίνεται γυνή 'Ροβοὰμ υἱὸς Σαλωμών, καὶ τίττει αὐτῇ τὸν Ἀβιά.

Au. Ver.—27 And unto Absalom there were born three sons, and one daughter, whose name was Tamar: she was a woman of a fair countenance.

She was, &c.

Ged.—She was a beautiful woman, and became the wife of Rehoboam, the son of Solomon. [LXX. Jos.]

Bp. Patrick.—How the LXX, in the Vatican edition came to add here, that Tamar was afterward the wife of Rehoboam, and bare him Abijah, I cannot tell, but I suppose it was from some Jewish tradition.

Ver. 30.

וַיֹּאמֶר אֶל-עֲבָדָיו רְאֵה חֲלֵלָה יָדְיָ אֶל-יְדֵי וְלֹא-שָׁם עֲלֵיָם לְבִי וְהוֹצֵאתִיהָ בָּאֵשׁ וַיִּצִּיתוּ עֲבָדֵי אֲבִישָׁלוֹם אֶת-הַחֲלֵלָה בָּאֵשׁ :

וַיִּצִּיתוּ

καὶ εἶπεν Ἀβισσαλώμ πρὸς τοὺς παῖδας αὐτοῦ, ἴδετε ἡ μερὶς ἐν ἀργῷ τοῦ Ἰωάβ ἐχόμενά μου, καὶ αὐτῷ ἐκεῖ κριβαί, πορεύεσθε ἐλ-

πρήσατε αὐτήν ἐν πυρί. καὶ ἐνέπρησαν οἱ παῖδες Ἀβεσσαλὼμ τὴν μερίδα. καὶ παρα-
γίνονται οἱ δούλοι Ἰωάβ πρὸς αὐτὸν διερρή-
χότες τὰ ἱμάτια αὐτῶν, καὶ εἶπον, ἐνέπυρσαν
οἱ δούλοι Ἀβεσσαλὼμ τὴν μερίδα ἐν πυρί.

Au. Ver.—30 Therefore he said unto his servants, See, Joab's field is near mine [Heb., near my place], and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire.

He said.

Geddes, Booth.—Absalom [LXX, Syr., Arab.] said.

See, Joab's field is near mine, and he hath barley there.

*Ged.—Lo! nigh to my monument there is
a field of Joab which hath barley.*

And Absalom's servants set the field on fire.

Houb., Ged., Booth.—And Absalom's servants set the field on fire. And the servants of Joab came to him, with their garments rent, and said, The servants of Absalom have set fire to thy field. [LXX].

Houb.—Addimus hoc versu, quæ legebant Græci et Vulgatus, tum ex eorum autoritate, tum quia causa maxime probabilis apparet, cur hæc omitterentur. Nempe quæ omissa sunt hod. in Codicibus, initium habebant in verbo *וָיָא*, et *venerunt*, ut versus sequens in *וָיָא*, et *venit*; finem vero, in vocabulo *וָאֵשׁ*, *igne*; quomodo etiam versus subsequens, ut facile scribere ex similibus verbis ad similia saltum facerent.

CHAP. XV. 1.

Houb.—סוס, pro סוסס, *equi*, non ferendum esset, ne in codice quidem punctato, quanquam codices omnes sic haberent. Sed melioris notæ codices litteram ך, quæ radicis est, non omittunt.

Ver. 2.

Au. Ver.—2 And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came [Heb., to come] to the king for judgment, then Absalom called unto him, and said, Of what city *art* thou? And he said, Thy servant *is* of one of the tribes of Israel.

Pool.—Beside the way of the gate ; either, first, Of the king's palace. Or rather, secondly, Of the city ; for that was the place of judicature or judgment, for which these men came.

Bp. Patrick.—*Stood beside the way of the*

gate.] Not of the king's palace, some think, but of the city, where was the seat of judgment. But since he speaks of coming to the king for judgment, it is likely he sat in his own palace at the gate of which Absalom was wont to stand.

Dathe, Ged., Booth.—Palace-gate.

Of one of the tribes of Israel.

Ged., Booth.—Of such, or such a tribe of Israel.

Ver. 7.

וַיְהִי בַּקֶּץ אַרְבָּעִים שָׁנָה וַיָּמָת
אֶבְשָׁלוֹם אֶל־הַשָּׁלֹחַ אֶלְכָּה כִּי אֵם וַיֵּשְׁלֶם
אֶת־נַדְבִי אֶשֶׁר־נִדְּרָתִי לַיהוָה בְּחֶבְרֹן :

καὶ ἐγένετο ἀπὸ τέλους τεσσαράκοντα ἔτων,
καὶ εἶπεν Ἀβεσσαλὼμ πρὸς τὸν πατέρα αὐτοῦ,
Πορεύσομαι διὰ καὶ ἀποτίσω τὰς εὐχάς μου, ὥς
ἠψάμην τῷ Κυρίῳ ἐν Χεβρών.

Au. Ver.—7 And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron.

Forty years.

Cap., Grot., Houb., Mich., Schulz, Ken., Horsley, Clarke, Ged., Booth.—After four years [Syr., Arab., four Greek, and four Latin MSS.].

Pool.—After forty years. *Quest.* Whence are these to be computed? *Ans.* Not from Absalom's birth; for he was born in Hebron some considerable time after David had begun his reign, 2 Sam. iii. 3, much less from the time of his vow made, or of his return from banishment; but either, first, From the time of David's election or designation to the kingdom, 1 Sam. xvi. 13. Or, secondly, from the beginning of Saul's reign; which being a solemn time, and observable for the change of the government in Israel, might very fitly be made an epocha, from which the computation or account of times begin; as the Greeks and Roman's began their accounts in the same manner, and upon the same ground. Or rather, thirdly, From the beginning of David's reign, who reigned forty years; and so the words may be rendered, *about or towards the end of forty years*, i. e., in the beginning of the fortieth year. And so this very phrase is used Deut. xv. 1, *At the end of every seven years*, i. e. in the seventh year, even from the beginning of it, as is manifested and confessed. So in a like ex-

pression, *After three days will I rise again*, Mark viii. 31, i. e. on the beginning of the third day, when Christ did rise; the number of three days being then completed when the third day is begun. And the forty years are here expressed as one motive or inducement to Absalom to rebel, because now his father's end grew near; and one of the Hebrew doctors affirms, that there was a tradition, or rumour, or prediction, that David should reign but forty years. And Absalom might easily understand that David intended to decline him, and to make Solomon his successor. Against this opinion two things are objected: first, that David was in the time of this rebellion a strong man, for he marched on foot, ver. 30, whereas in his last year he was very infirm and bedrid. Secondly, That after this rebellion was ended divers other things happened, as the three years' famine, 2 Sam. xxi. 1, and other things following in the history. But it may be answered to the first, that David might in the beginning of his last year have so much strength and vigour left as to march on foot, especially when he did so humble and afflict himself, as it is apparent he did, ver. 30; and yet through his tedious marches, and the tormenting cares, fears, and griefs of his soul for Absalom, might be so strangely and suddenly impaired, as in the end of the same year to be very feeble and bedrid, it being a very common accident, especially in old men, and upon extraordinary occasions, to languish and decline exceedingly, and to fall from some competent degree of health and vigour, to be very infirm and bedrid, and that in the space of a few months. And to the second objection, That those histories related ch. xxi., &c., though they be placed after this rebellion, yet indeed were done before it; the proof of which see on chap. xxi. 1. For it is so confessed and evident, that things are not always placed in the same order in which they were done, that it is a rule of the Hebrews, and approved by other learned men, *Non datur prius et posterius in sacris literis*; that is, *There is no first and last in the order of Scripture relations*. And here is a plain reason for this transplacing of this history, which is allowed in other like cases, that when once the history of Tamar's rape had been mentioned, it was very fit to subjoin the relation of all the mischiefs which followed upon that occasion. If any infidel

will yet cavil with this text and number of years, let him know, that instead of *forty*, the Syriac, and Arabic, and Josephus the Jew read *four years*; and that it is much more rational to acknowledge an error of the scribe, who copied out the sacred text, than upon so frivolous a ground to question the Divine authority of the Holy Scriptures.

Bp. Patrick.—[7 *After forty years*.] One would think, that in the copy which Josephus used, it was written *arba*, four, not *arbaim*, forty years: for his words are, *μετὰ δὲ τὴν τοῦ πατρὸς καταλλαγὴν τεττάρων ἐτῶν ἦδη παρεληλυθότων*, "four years after his father was reconciled to him." But there are no warrants now for this reading: but the forty years here mentioned are not to be understood, as if this happened after David had reigned forty years, that is, in the last year of his reign: for he was now very vigorous, which he was not a little before he died; but, as our great Primate of Ireland in his *Annals* understands it, forty years after David was anointed by Samuel. That is, when he was threescore years old, ten years before he died. Then his son conspired against him between the feast of the Passover and Pentecost; as some gather from Barzillai's presenting him with parched corn and new fruits, when he fled from Absalom (xvii. 28). And so Strigelius. But the Talmudists in *Seder Olam*, and other books, will have these forty years to commence from the time that the Israelites asked a king to reign over them. And after all, Abarbanel is of opinion, that the plainest sense is after forty years of David's reign; so that it was about the latter end of his life, when this great calamity befell him, though not in the very last year of it. For it is not said "in the fortieth year," but "about the end of forty years" (see Buxtorf. *Anticritica*, p. 1,004).

Ken.—*After forty years*. There being no æra, from which these forty years are to be computed; it can scarce be doubted, but the true number here is four: for when Absalom fled to Geshur, *he was there three years* (xiii. 38), and this event was soon after his return. In my *Second Dissertation on the Hebrew Text*, p. 357, I observed, that this number four is confirmed by the Syr. version, by Josephus, Theodore, the famous Vulg. of Sixtus, with the Gothic Latin MS., and some others. To these may be now added four Latin MSS. in my own pos-

session; all of which have four, not forty: and, what is more important, the numeral here is also four, in at least four Greek MSS.; namely, *Paris S. Germ.* 3, *Royal Library*, 2, *Carmelite*, and *Vatican*, 330. One instance this, amongst many, to prove the great advantages, which would result from a collation of the *Greek* MSS., and the MSS. of the other ancient versions of the Old Testament.

Dr. A. Clarke.—*After forty years.*] There is no doubt that this reading is corrupt, though supported by the commonly printed Vulgate, the Sept., and the Chaldee. But the Syriac has ܐܪܒܐ ܫܢܝܢ, *arba shanin*, *four years*; the Arabic the same اربع سنين

arba shinin, *four years*; and Josephus has the same; so also the *Sixtine edition* of the *Vulgate*, and several MSS. of the same version. Theodoret also reads *four*, not *forty*; and most learned men are of opinion that אַרְבַּע, *forty*, is an error for אַרְבַּע, *four*; yet this reading is not supported by any Heb. MS. yet discovered. But *two* of those collated by Dr. Kennicott have סָדָה instead of סָדָה, i.e., *forty days*, instead of *forty years*; and this is a reading more likely to be true than that in the commonly received text. We know that Absalom did stay *three years* with his grandfather at Geshur, chap. xiii. 38, and this probably was *a year after his return*: the era, therefore, may be the time of his slaying his brother Amnon; and the *four years* include the time from his flight till the conspiracy mentioned here.

Houb.—6, 7, רַב: Male numero plur. forsā ex Chaldæo. Cæteri legunt רַב, numero sing. ut et legendum monet alterum verbum אַרְבַּע שָׁנִים... אַרְבַּע שָׁנִים, *post annos quadraginta*. Legunt Josephus et Theodoretus in Codicibus Græcis, *post annos quatuor*; similiter Syrus in suo Hebr. Codice אַרְבַּע שָׁנִים, quem sequitur Arabs. Hieronymus non negat legi *quatuor* in quibusdam Codicibus, seu Latinis, seu Græcis; verum antetulit scripturam *quadraginta*, quæ erat Codicum Hebraicorum, confutavitque eos, qui cum mallerent *quatuor*, initium eorum quatuor annorum ducebant a cæde Amnon. Nam, inquit, in Quæstionibus Hebraicis, *Absalom, interfecto Amnon, in Gessur...tribus annis, et in Jerusalem non viso patre duobus moratus fuit annis, et sexto anno faciem*

patris vidit. Recte hæc Hieronymus adversus eos, quos arguebat. Verum annorum quatuor initium sumendum fuerat, quod fecit Lud. Cappellus, ab redivit Absalom de Gessur; ut Absalom duobus annis patre non conspecto, manserit in Jerusalem: alteris annis duobus conjunctionem pararit. Recte igitur, post Lud. Cappellum Hugo Grotius: "Haud dubius error scripturæ, additis ad vocem אַרְבַּע, duabus litteris; quatuor enim annos intercessisse dixit Josephus, nec aliter Theodoretus. Et hoc verum esse res ipsa loquitur." Contra disputabat Buxtorfius in *Anticritica* sua, nec tamen docebat unde initium habuerint anni *quadraginta*. Nam si a Saül inaugurato, ut magistri quidam Judæi volunt, nihil inauguratione hæc ad regnum Davidis, quod nunc agitur; si ab ipso Davide regnante, quod vult Clericus; David, anno regni quadragesimo, erat senio confectus, non autem vir valens, et quem Chusai comparare posset (in infra dictis) urso irato et in armis metuendo. Si denique ab ipsa prima inauguratione Davidis, multo antequam regnaret, a Samuele facta, fabula hæc erit, cum nunquam numerentur anni Davidis regnantis ab ejus inauguratione, sed a regno, in Saülis morte inchoato.

Maurer.—אַרְבַּע שָׁנִים אַרְבַּע שָׁנִים. Hi *quadraginta* anni quum de annis ætatis Absalomi intelligi omnino non possint, apparet, aut pro אַרְבַּע שָׁנִים legendum esse אַרְבַּע שָׁנִים, quam scripturam exhibent Joseph., Syr., Ar., Theodoret., aut cum duobus codd. (K. 70, 96) אַרְבַּע שָׁנִים pro אַרְבַּע שָׁנִים. Priorem lectionem approbarunt Cappell., Grot., Hubig., Mich., Schulz., Dathius, alii, quorum plerique istos quatuor annos numerandos putant a redivit Absalomi (xiv. 23), pauci a primo Davidis cum Absalomo colloquio (xiv. 33). Posterior lectio nuper placuit Hitzigio Begriff, p. 146. Equidem ego legendum puto אַרְבַּע שָׁנִים, licet paululo angustius ac brevius hoc temporis spatium videri possit. Quominus enim אַרְבַּע שָׁנִים scribam, hoc me impedit, quod numeralia 2—10 exceptis paucissimis exemplis (G. Gr. ampl., p. 696; Gr. min. § 118, 2) cum *plurali* construuntur, ad quem canonem Critici supra nominati non attenderunt. Ceterum res ipsa docet, istos quadraginta dies numerandos esse ab eo tempore, quo David es cum filio prorsus in gratiam redierat.

Ver. 8.

כִּי־יָרַד בְּנֵי עֲבֹדָה בְּשָׂבָתִי בְּשָׂבָתִי
בְּיָמֵינוּ

ὅτι εὐχὴν ᾗξατο ὁ δούλος σου ἐν τῇ οἰκείῃ
με ἐν Γεδσοὺρ ἐν Συρίᾳ, κ.τ.λ.

Au. Ver.—8 For thy servant vowed a
vow while I abode at Geshur in Syria, say-
ing, If the Lord shall bring me again indeed
to Jerusalem, then I will serve the Lord.

In Syria. So *Houb., Pool, Patrick, Dathe,*
Ged., Booth.

Ken.—Instances have been already given,
in which the similar words *סוּר*, *Syria*, and
עֲדוּם (or *עֲדָם*) *Edom*, have been exchanged by
mistake: and another plain proof occurs
here. For that Geshur, the country of
Talmi, to whom Absalom fled, lay on the
south of Canaan, and in or near Edom, is
certain from *Judg. i. 10*; *2 Sam. xiii. 37*;
and *1 Sam. xxvii. 8*.

Dr. A. Clarke.—*While I abode at Geshur*
in Syria.] Geshur, the country of Talmi,
was certainly not in Syria, but lay on the
south of Canaan, in or near Edom, as is
evident from *Judg. i. 10*; *1 Sam. xxvii. 8*;
chap. xiii. 37. Hence it is probable that
סוּר, *Aram, Syria*, is a mistake for *עֲדוּם*,
Edom; *ו* and *י* being easily interchangeable.
Edom is the reading both of the Syriac and
Arabic.

Ver. 10.

וַיִּשְׁלַח אֲבִשָׁלוֹם כְּרָזִים בְּכָל־
שְׂכֵמֵי יִשְׂרָאֵל לֵאמֹר כְּשִׁמְעֶכֶם אֶת־
קוֹל הַתְּשֻׁרָה וְאַמְרָתָם כָּלֶנּוּ אֲבִשָׁלוֹם
בְּחֶבְרוֹן:

καὶ ἀπέστειλεν Ἀβισσαλὼμ κατασκόπους ἐν
πάσαις φυλαῖς Ἰσραὴλ, λέγων, Ἐν τῇ ἀκοῦσαι
ὑμᾶς τὴν φωνὴν τῆς κερατίνης, καὶ ῥεῖτε,
Βεβασιλευκε βασιλεὺς Ἀβισσαλὼμ ἐν Χεβρών.

Au. Ver.—10 But Absalom sent spies
throughout all the tribes of Israel, saying,
As soon as ye hear the sound of the trumpet,
then ye shall say, Absalom reigneth in
Hebron.

Pool.—*Absalom sent* from Hebron; or,
had sent [so *Dathe, Ged., Booth.*] from Je-
rusalem; that when he went to Hebron, they
should go into the several tribes to sift the
people, and to dispose them to Absalom's
party, and acquaint them with his success.
As soon as ye hear the sound of the trumpet;
which I shall take care to have sounded in
several parts by other persons; and when
that is done, you shall inform them of the
reason of it. Or, as soon as you understand
that the trumpet was sounded at Hebron;

partly to call the people together for my
assistance; and partly to celebrate my in-
auguration to the kingdom, which you shall
speedily know by messengers whom I shall
send to you to that end.

Houb.—10, 11, 12, &c. *סוּר*: *Lege* *סוּר*,
plene, *tubæ*, ut lego in codicibus tribus.
Similiter plene *סוּר*, *vocati*, ver. 11, ut
unus codex; ver. 13 *גִּלּוֹנִית*, *Gilonitem*, plene,
ut duo codices, et ut Chaldaeus ac Syrus,
ver. 14 etiam plene *אֲבִשָׁלוֹם*, *Absalom*, duo
codices; et *וְאַמְרָתָם*, *et assequatur nos*, duo
codices, non sine '.

Ver. 15.

וַיֹּאמְרוּ עַבְדֵי־הַמֶּלֶךְ אֶל־הַמֶּלֶךְ בְּכָל־
אֲשֶׁר־יֹאמַר אֲדֹנָי הַמֶּלֶךְ הִנֵּה עֹבְדֵי:

καὶ εἶπον, οἱ παῖδες τοῦ βασιλέως πρὸς τὸν
βασιλέα, κατὰ πάντα ὅσα αἰρεῖται ὁ κύριος
ἡμῶν ὁ βασιλεὺς, ἰδοὺ, οἱ παῖδες σου.

Au. Ver.—15 And the king's servants
said unto the king, Behold thy servants *are*
ready to do whatsoever my lord the king
shall appoint [Heb., choose].

Houb.—15 *וְהָנָה עֲבָדָיו*, *Ecce servi tui*.
Syrus *עֲבָדָיו*...*facient servi tui*, quasi le-
geret *עֲבָדָיו* ante *עֲבָדָיו*, quomodo etiam *legere*
videtur *Vulgatus*; non contemnenda scriptio,
quia *servi tui faciemus*, commode jungitur
cum *סוּר* *etiam*, *secundum omnia quæ*...*quod*
antececessit. Facile omissum fuerit *עֲבָדָיו* prope
עֲבָדָיו, ante inventas litteras finales.

Ver. 16.

וַיֵּצֵא הַמֶּלֶךְ וְכָל־בֵּיתוֹ בְּרִגְלָיו וְגו'
καὶ ἐξῆλθεν ὁ βασιλεὺς καὶ πᾶς ὁ οἶκος
αὐτοῦ τοῖς ποσὶν αὐτῶν.

Au. Ver.—16 And the king went forth,
and all his household after him [Heb., at his
feet].

Pool.—*After him*, or, *on foot*, by com-
paring ver. 30.

Ver. 17.

וַיֵּצֵא הַמֶּלֶךְ וְכָל־יְהוָה וְכָל־יִשְׂרָאֵל
וַיֵּצֵא מִן־הַיָּד הַיְּמִינִית:

καὶ ἐξῆλθεν ὁ βασιλεὺς καὶ πάντες οἱ παῖδες
αὐτοῦ πεζοί, καὶ ἔστησαν ἐν οἴκῳ τῷ μακρῷ.

Au. Ver.—17 And the king went forth,
and all the people after him, and tarried
in a place that was far off.

All the people.

Ged.—*All the rest of his household.*

Booth.—All his servants [LXX, three
MSS.].

In a place that was far off.

Dathe, Ged., Booth.—At Beth-amerhak.

Bp. Horsley.—"And halted at Beth-merchach." See Houbigant.

Houb.—17 וַיִּסְדּוּ בֵּית מֶרְכַּח, *Et constituerunt in Beth-merch.* Nomine proprio interpretamur, quia non aliter constare potest grammatica ratio et ipsa sententia. Nam male Clericus, *ad domum remotam constituerunt*, ubi non est præpositio ante בֵּית, et ubi ה demonstrans, ante מֶרְכַּח.

Ver. 18.

Au. Ver.—Cherethites and Pelethites. See notes on viii. 18.

Ver. 19.

— וְשָׁב עַם-הַמֶּלֶךְ קִרְיַת-
אֶחָה וְנִגְלָה אִתָּה לְמִוְחָה :

— ἐπιστρέψε, καὶ οἶκει μετὰ τοῦ βασιλέως, ὅτι ξένος εἶ σὺ καὶ ὅτι μετῴκηκας σὺ ἐκ τοῦ τόπου σου.

Au. Ver.—19 Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou art a stranger, and also an exile.

Pool.—Return to thy place: either, first, To thy native country of Gath, where thou wilt be remote from our broils. Or, secondly, To Jerusalem, where thy settled abode now is. And abide, or, or abide; for he could not both go to Gath, and tarry in Jerusalem with Absalom. Although this part of the verse lies otherwise in the Hebrew text, and may be rendered thus, Return (to wit, to Jerusalem) and abide with the king (there); for thou art a stranger and exile from thy own place; or, in respect of thy own place, or, as concerning thy place, i. e. in regard of the place of thy birth and former habitation. With the king; with Absalom, who is now made king by the choice of the people, and therefore is able to give that protection and encouragement which thou deservest; whereas I am in a manner deposed, and unable to do for thee what I desired and intended.

Ver. 20.

תָּמָל וּבֹאֲךָ וְהָיִיתָ אִתָּי עַד
לָקַחְתָּ וְאָנֹכִי הוֹלֵךְ עַל אֲשֶׁר-אֲנִי הוֹלֵךְ
וְשָׁב וְחָשָׁב אֶת-אֲחֵרָי עִמָּךְ חָסֵד
וְאֵמֶת :

v. 20. אֲנִי עָרָא

εἰ ἐχθὲς παραγίγονας, καὶ σήμερον κινήσω σε μεθ' ἡμῶν; καὶ γε μεταναστήσεις τὸν τόπον σου· χθὲς ἡ ἐξελυσις σου, καὶ σήμερον μετακινήσω σε μεθ' ἡμῶν τοῦ πορευθῆναι; καὶ ἐγὼ πορεύσομαι σὺ δ' ἂν ἐγὼ πορευθῶ· ἐπιστρέφου καὶ ἐπιστρέφον τοὺς ἀδελφούς σου μετὰ σοῦ, καὶ κύριος ποιήσει μετὰ σοῦ ἔλεος καὶ ἀλήθειαν.

Au. Ver.—20 Whereas thou camest but yesterday, should I this day make thee go up and down [*Heb.*, make thee wander in going] with us? seeing I go whither I may, return thou, and take back thy brethren: mercy and truth be with thee.

Mercy and truth be with thee. [*So Booth.*]

Bp. Patrick.—In the Hebrew the words are, "with thee mercy and truth." Which some take to signify, "thou art a right honest and good man." But our translation seems better, which makes them a form of a blessing, or prayer to God, that he would requite the kindness and fidelity of Ittai, by showing mercy to him, and faithfully fulfilling his promises made to those who came to put their trust in him.

Ged.—Return thou, and take back with thee thy brethren: and may the Lord show thee true kindness, for thy true kindness to me [*LXX, Vulg.*].

Houb.—*Et reduc fratres tuos tecum: Dominus autem tibi justam mercedem retribuet.*

אֲנִי; Errare faciam. Recte Masora אֲנִי, in Hiphil. Sed הֵרִי, heri, melius sit וְהֵרִי, an heri, ut legunt Græci Intt. qui εἰ ἐχθὲς, si heri, vel nunc heri (venisti) ut postea in אֲנִי nexus ἵ ceptam interrogationem continuet. ... מִטִּיל מִטִּיל מִטִּיל: Mutilus contextus, quem supplent veteres alii alio modo. Chaldaeus, et fac cum eis misericordiam et veritatem, sententia non bona, et nulla, opinor, ex certa scriptura. Græci Intt., reduc fratres tuos tecum, et Dominus faciet tecum misericordiam et veritatem, optima sententia, et ex scriptura tali, וְשָׁב וְחָשָׁב אֶת-אֲחֵרָי עִמָּךְ חָסֵד וְאֵמֶת. Scribæ, ex priori מִטִּיל מִטִּיל מִטִּיל ad posterius saltum fecerunt, omissis iis, quæ in medio erant; qui error fuit frequentissimus. Sunt qui sic interpungunt, reduc fratres tuos: tecum misericordia et veritas. Supplent sit, frustra. Nusquam enim hæc scribendi formula usurpatur sine verbo וְשָׁב.

Dathe.—Revertere igitur cum popularibus tuis. Te virum bonum esse, jam satis probasti. a).

a) Verba textus sunt וְשָׁב וְחָשָׁב אֶת-אֲחֵרָי עִמָּךְ, quæ

alii optative explicant: *tecum sit gratia et veritas*, sc. Dei. Sic ol ó. Sed Vulgatus: *quia ostendisti gratiam et fidem*.

Maurer.—Miror, interpretes hunc locum non intellexisse. Plane apparet, *וְעָצָה* construendum esse cum antecedentibus, *וְעָצָה* vero adverbialiter accipiendum: *revertere et redue fratres tuos tecum in caritate et fide* i. e. nihil aliud quam: i cum pace.

Ver. 21.

— הַיְיָ הָיָה וְחַי אֲדֹנָי הַשָּׁמַיִם
אֵלֵינוּ בְּמִלְחָמָה וְיִהְיֶה אֲשֶׁר יִהְיֶה אֲלֵינוּ
הַשָּׁמַיִם אֲמִלְכֵנוּ אֲמִלְכֵנוּ אֲמִלְכֵנוּ
יְהִי עֲבָדָה :

כחב ולא קר

— *ἢ Κύριος καὶ ἢ ὁ κύριός μου ὁ βασιλεὺς, ὅτι εἰς τὸν τόπον οὗ ἐὰν ἦ ὁ κύριός μου, καὶ ἐὰν εἰς θάνατον καὶ ἐὰν εἰς ζωὴν, ὅτι ἐκεῖ ἔσται ὁ δοῦλός σου.*

Au. Ver.—21 And Ittai answered the king, and said, *As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.*

Houb.—אֵלֵינוּ: Idem error, qui supra, cap. xiii. 33, ubi Masora monet non legendum אֵלֵינוּ. Nam hic pariter אֵלֵינוּ superfluit.

Maurer.—וְיִהְיֶה אֲשֶׁר יִהְיֶה *Per Jovam et per Dominum meum regem, ita est, ubicunque fuerit dominus meus rex, sive moriendum sit sive vivendum (sive adversa sive secunda fortuna utaris), ibi futurus est servus tuus.* אֵלֵינוּ Gen. xl. 14 al. *tantum*, hinc certo, *profecto*, ut 2 Reg. v. 20; E. § 604. Igitur rejicienda est lectio Masoretharum וְיִהְיֶה. Posterius וְ per infinitivum resolvendum est, ut 1 Reg. xix. 2, al.

Whether in death or life.

Ged.—Be death or life my lot.

Booth.—Whether it be my lot to die or to live.

Ver. 22, 23.

וַיֹּאמֶר דָּוִד אֶל־אֶתָּי לֵךְ וְעֲבֹר
וַיַּעֲזֹב אֶתָּי חֲגֹמִי וְכָל־אֲנָשָׁיו וְכָל־
הַצֹּהַר אֲשֶׁר אִתּוֹ: 23 וְכָל־הָאָרֶץ
בֹּכִים קוֹל גָּדוֹל וְכָל־הָעָם עָבְרוּ
וְהַמֶּלֶךְ עָבַר בְּנַחֲל הַדְּדָיוֹן וְכָל־
הָעָם עָבְרוּ עַל־פָּנָי דָּוִד אֶת־
הַפְּדֻיָּה :

22 καὶ εἶπεν ὁ βασιλεὺς πρὸς Ἐθὶ, Δεῦρο,

καὶ διάβαινε μετ' ἐμοῦ. καὶ παρήλθεν Ἐθὶ ὁ Γεθαῖος καὶ ὁ βασιλεὺς, καὶ πάντες οἱ παῖδες αὐτοῦ καὶ πᾶς ὁ ὄχλος ὁ μετ' αὐτοῦ. 23 καὶ πᾶσα ἡ γῆ ἔκλαιε φωνῇ μεγάλῃ· καὶ πᾶς ὁ λαὸς παρεπορεύοντο ἐν τῇ χειμάρρῳ τῶν Κέδρων καὶ ὁ βασιλεὺς διέβη τὸν χειμάρρουν Κέδρων καὶ πᾶς ὁ λαὸς καὶ ὁ βασιλεὺς παρεπορεύοντο ἐπὶ πρόσωπον ὁδοῦ τὴν ἔρημον.

Au. Ver.—22 And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that were with him.

23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron [*called*, John xviii. 1, Cedron], and all the people passed over, toward the way of the wilderness.

Ged.—22 Then David said to Ittai: "Pass on, then." So Ittai, the Gathite, passed on. Now the king, and all his men, and all who accompanied him, 23 the whole people, wept with a loud voice, as they passed along. Thus the whole people, with the king, crossing the torrent Kidron, passed on, toward the way of the wilderness.

22 *Now the king, &c.* So Sept. when corrected and rightly pointed. The rest, *passed on, with all his men and his little ones. And the whole country, &c.*

Booth.—22 David then said to Ittai, Go and pass on. And Ittai, the Gathite, passed on, and all his men, and all the little ones who were with him. And all the country and all the people as they passed along, wept with a loud voice. Thus the king himself passed over the brook Kidron, and all the people passed over, towards the way of the wilderness.

Ver. 24.

וְהָיָה נִסְיָדוֹן וְכָל־הַלֵּוִיִּם
קָשְׂאִים אֶת־מִצְוֹן בְּרִית הָאֱלֹהִים
וַיִּצְבְּהוּ אֶת־מִצְוֹן הָאֱלֹהִים וַיַּעַל אֲבִיָּתָר
עִדָּתָם כָּל־הָעָם לַעֲבֹד כֹּהֵן־עֹזֵר :

καὶ, ἰδοὺ, καὶ γε Σαδὼκ καὶ πάντες οἱ Λευῖται μετ' αὐτοῦ, αἰρונτες τὴν κιβωτὸν διαθήκης Κυρίου ἀπὸ Βαθβάρ· καὶ ἔστησαν τὴν κιβωτὸν τοῦ Θεοῦ. καὶ ἀνέβη Ἀβιάθαρ ὡς ἐπαύσατο πᾶς ὁ λαὸς παρελθεῖν ἐκ τῆς πόλεως

Au. Ver.—24 And lo Zadok also, and all the Levites were with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up,

until all the people had done passing out of the city.

Pool.—They set down the ark of God; either in expectation of drawing forth more people to David's party, if not from their loyalty to their lawful king, yet from their piety and reverence to the ark; or that all the people might pass along, and the ark might come in the rear of them for their safeguard and encouragement. *Abiathar went up*; either, 1. From the ark, which now was in the low ground, being near the brook Cedron, to the top of the Mount of Olives, whence he had the prospect of the city and temple, as appears from Mark xiii. 3, where he could discern when the people ceased to come out of the city after David; which when they did, he gave notice to David that he should wait no longer, but march away and carry the ark with him. Or, 2. From the ark to the city, which was in a higher ground, that so he being high priest, might use his authority and interest with the people to persuade them to do their duty, in going forth to defend and help their king against his rebellious son; and there he staid until all those whom he could persuade were gone forth.

Bp. Horsley.—And they set down the ark of God; and Abiathar went up, until all the people, &c.; rather, and they set down the ark of God (and Abiathar was come up) until all the people, &c. I cannot, however, but suspect that *וַיַּעַל* is a corruption of *וַיֵּלֶךְ* of *וַיֵּלֶךְ*. Thus, the sense will be,—and they set down the ark of God, and close by it [stood] Abiathar, until all the people, &c.

Ged.—Along with them went, also, Zadok and all the Levites, who were with him; carrying the ark of the covenant of the Lord; and when they set down the ark, Abiathar sacrificed before it, until the people had wholly passed out of the city.

Of the Lord. So Sept., Chald., Arab., and three MSS. al. God; one MS. has Lord God.

Booth.—24 And lo, Zadok also, and all the Levites were with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar offered before it, until all the people had wholly passed out of the city.

Houb.—24 *Ecce vero advenerunt Sadoc universique Levitæ arcam fœderis Dei gestantes, quam et deposuerunt; venit etiam*

Abiathar, interea dum populus absolvebat ex urbe profectionem.

Et venit Abiathar, interea dum populus omnis absolvebat transitum. Non excludit ٧ tempus præsens: propterea nos, *interea dum.* Illi qui convertunt *donec*, nihil jam sententiæ habent in his verbis, *venit Abiathar donec populus absolviasset transitum.* Itaque supplent negationem; *non venit*, inquit, *donec*, quorum ex numero est Clericus, etsi nefas est negationem, quæ non antecesserit, supplere.

Dathe.—24 *Aderat etiam Sadokus cum Levitis omnibus arcam legis divinæ bajulantibus, quam interea deposuerant. Postquam omnes urbe erant egressi, venit quoque Ebjathar a).*

a) Verba textus difficilia sunt *וַיַּעַל*, *ascendit Ebjathar.* Michaelis vertit: *Ebjathar sacrificabat, usque dum populus urbe esset egressus.* Sed dubito, an in tanta rerum omnium perturbatione de sacrificiis offerendis, idque in loco alieno, quisquam cogitarit. Neque de fide in Davidem suspectus mihi videtur Ebjathar, uti Clerico, quoniam in ultimis fuit, qui regem sequebantur. Nam potuit alia de causa non reprehendenda forsitan ab ipso Davide jussus in urbe remorari.

Ver. 25.

Au. Ver.—The ark of God.

Ged.—The ark of the Lord [Chald.].

Ver. 27.

וַיֵּלֶךְ הָאָרְכָּה אֶל־צִדְקָה הַכֹּהֵן
וַיֵּלֶךְ אִתּוֹ אֲבִיָּאֶתָר הַכֹּהֵן
וַיֵּלֶךְ אִתּוֹ אֲחִימָאֵז בֶּן־נִחָנְיָהוּ
וַיֵּלֶךְ אִתּוֹ יֹנָתָן בֶּן־אֲבִיָּאֶתָר
כִּי־יָבִיֵּא אֶת־הָאָרְכָּה

*καὶ εἶπεν ὁ βασιλεὺς τῷ Σαδὼκ τῷ ἱερεῖ,
"Ἴδετε, σὺ ἐπιστρέφεις εἰς τὴν πόλιν ἐν εἰρήνῃ,
καὶ Ἀχιμάας ὁ υἱὸς σου, καὶ Ἰωνάθαν ὁ υἱὸς
Ἀβιάθαρ οἱ δύο υἱοὶ ὑμῶν μεθ' ὑμῶν.*

Au. Ver.—27 The king said also unto Zadok the priest, *Art not thou a seer?* return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

Art not thou a seer?

Pool.—The king said also unto Zadok; either because Abiathar was gone from him, ver. 24, and not yet returned; or because David put more confidence in Zadok. *A seer*, i. e., either, 1. A prophet, for such were called seers, 1 Sam. ix. 9; 2 Sam. xxiv. 11;

Amos vii. 12. And such he may be called, either, because he really had the gift of prophecy; or because as the name of *prophets* is sometimes given to those who had not prophetic gifts, but were only officers and ministers devoted to and employed in God's worship and service, as 1 Sam. x. 5, &c.; 1 Kings xviii. 4, 13; compare 1 Chron. xxv. 1—3; so it is reasonable that the name of *seers* be extended to the same latitude; and therefore he may properly and fitly be called a *seer*, as he was with and under Abiathar the chief governor of the house and worship of God; who, by his office, was to instruct and direct the people in those matters, whereby he had many opportunities both of sifting out Absalom's counsels, and of minding the people of their duty to David, as he saw opportunity: which sense suits well with David's scope and design. Or, 2. *A seeing*, or *discerning*, or *observing* man; for so the Hebrew verb *raah* is oft used. And this suits well with David's mind: Thou art a wise man, and therefore fit to manage this great business, which requires prudence and secrecy. *In peace*; as men of peace, giving over all thoughts of war, and devoting yourselves entirely to God's service.

Ged.—To Zadok, the priest, the king moreover said: "Markest thou? Return quietly into the city," &c.

Booth.—The king also said to Zadok, the priest, Observest thou? Return in peace to the city, &c.

Dathe.—27 *Tum porro rex Sadoko sacerdoti dixit: Attende, redi in urbem quiete, &c.*

Houb.—27 *Hæc etiam rex ad Sadoc sacerdotem: Tu es videns: redi cum pace in civitatem; simul Achimaas filius tuus et Jonathas filius Abiathar, duo filii vestri vobiscum.*

וַיֹּאמֶר דָּוִד: Melius Codices tres Orat. וַיֹּאמֶר, sine י: sic alibi scribitur. *Tu es videns*, non autem, *O videns*. Nam וַיֹּאמֶר, pronomen personæ secundæ, vicem gerit ejusdem personæ *es* verbi substantivi. Significat David sacerdoti, hæc non sine Dei numine advenire, nec sine adumbratione rerum futurarum. ...שׁוּבָה: Unus codex, שׁוּבָה, *revertere*, quod melius.

Ver. 29.

Au. Ver.—The ark of God.

Geddes.—The ark of the LORD [Chald., Arab.].

Ver. 31.

וַיֹּדֶן הַצִּיד לְאַחִיטָפֶל בְּקִשְׁרִים
עַם־אֲבִסָלוֹם וַיֹּאמֶר דָּוִד כִּפְלֶגְנָה אֶת־
עֲצַת אֲחִיטָפֶל יְהוָה:

καὶ ἀνηγγέλη Δαυὶδ, λέγοντες, Καὶ Ἀχιτόφελ ἐν τοῖς συστρεφόμενοις μετὰ Ἀβессαλώμ. καὶ εἶπε Δαυὶδ, Διασκεδάσον δὴ τὴν βουλὴν Ἀχιτόφελ, Κύριε ὁ Θεός μου.

Au. Ver.—31 And one told David, saying, Ahithophel is among the conspirators with Absalom. And David said, O LORD, I pray thee, turn the counsel of Ahithophel into foolishness.

And one told David. So *Ged.*, *Booth.*, *Maurer.*

Pool.—One told David, or, David told, i.e., David being hereof informed, acquaints his friends and followers with it, to stir them up to join with him in the following prayer against him, *Turn the counsel of Ahithophel into foolishness*; either infatuate him, that he may give foolish counsel; or let his counsel be rejected as foolish, or spoiled by the foolish execution of it.

Bp. Horsley.—And one told David. For דָּוִד, read דָּוִד; And it was told unto David.

Houb.—דָּוִד וְדָוִד, duplici mendo, pro דָּוִד, הֵנָּה *Davidi autem nuntiatum est.* Sic Syrus, דָּוִד וְדָוִד, et *nuntiatum fuit Davidi.*

Dathe.—31 *Cum deinde Davidi esset indicatum, a) Ahithophelem quoque esse inter eos, qui cum Absalomo conjurassent, &c.*

a) Lectio textus recepta est דָּוִד וְדָוִד, et *David declaravit*, etc. Sed omnes interpretes antiqui passive vertunt: *Davidi indicatum est.* Præterea duo Kennicotti codd. 155 et 246 habent דָּוִד, quæ est illa ipsa antiquarum vers. lectio, et alius sub num. 254 habet דָּוִד passive: *David certior factus est.* Qui testium consensus ex regulis criticis, quas in aliis locis viri docti sequendas præcipiunt, in h. l. non contemnendus videtur. Igitur non possum assentiri Ill. Michaëli, qui lectionem vulgarem defendit ex ratione, quæ nulli interpretum, quod ipse ait, neque antiquorum neque recentiorum in mentem venit, quam vero ipse pro ἀγχιώϊα sua indagavit. Nempe Davidem jam antea novisse, Ahithophelem conjurationis esse participem, sed noluisse id declarare, ne omnium animos terrore impleret, quoniam ab hujus viri calliditate sibi quisque timuisset. Jam vero, *cum alea jacta esset*, Davidem, quid factum esset, declarare. —

Quoniam iudicium de eo, quod probabile sit, quod minus, varium esse solet, fateor, nec mihi valde probabile videri, Davidem prius certiore factum esse de Ahithophelis perfidia, quam alios; neque eum tam parum virtuti et constantiæ suorum fidere potuisse, ut sibi verendum fuisset, ne se desererent, aut animos prorsus desponderent, si audirent, Ahithophelē participem esse conjurationis.

Maurer.—31 וְהָיָה הַיָּדָא הַזֶּה מִיָּדָא מִיָּדָא Hæc Michael, Schulz., Gesenius alique explicant: *et Davides indicavit, Achithophelē esse inter eos, qui cum Absalomo conjurassent.* Nempe Davidem jam antea novisse, Achithophelē conjurationis esse participem, sed noluisse id declarare, ne omnium animos terrore impleret, quoniam ab hujus viri caliditate sibi quisque timuisset. Jam vero, cum alea jacta esset, Davidem, quid factum esset, declarare. At enim vero ex verbis *ego morabor in planitie solitudinis* וְיָדָא הַזֶּה מִיָּדָא vs. 28 clarissime patet, non a Davide aliis, sed ab aliis Davidi hic aliquid indicari. Itaque plerique interpretes, in his nuper Fäsius, pro וְיָדָא הַזֶּה legendum existimarunt וְיָדָא הַזֶּה: *et Davidi indicavit* sc. וְיָדָא, i. e., *indicarunt, indicatum est.* Quid vero, si lectio recepta eundem hunc sensum fundit? Meminerint lectores, וְיָדָא non solum cum dativo, verum etiam cum *accusativo* pers. (*certiorem facere aliquem*) construi, ut Ezech. xliii. 10: וְיָדָא הַזֶּה מִיָּדָא הַזֶּה cf. ib. xl. 4: וְיָדָא הַזֶּה מִיָּדָא הַזֶּה Job xxvi. 4: וְיָדָא הַזֶּה מִיָּדָא הַזֶּה. Igitur etiam veteres interpretes, quorum alii habent: *et Davidi nunciarunt*, alii: *et Davidi nunciatum est*, nullam aliam quam receptam scripturam legisse, et codicum varias lectiones: וְיָדָא K. 155, 246, R. 679, וְיָדָא Tharg. cod. R. 737, וְיָדָא K. 154 ex illis demum natas esse crediderim.

Ver. 32.

Au. Ver.—God.

Ged.—The Lord [Chald., and some copies of LXX].

Ver. 34.

וְיָדָא הַזֶּה מִיָּדָא הַזֶּה מִיָּדָא הַזֶּה
וְיָדָא הַזֶּה מִיָּדָא הַזֶּה מִיָּדָא הַזֶּה
וְיָדָא הַזֶּה מִיָּדָא הַזֶּה מִיָּדָא הַזֶּה
וְיָדָא הַזֶּה מִיָּדָא הַזֶּה מִיָּדָא הַזֶּה

καὶ ἐὰν ἐπιστρέψῃς ἐπὶ τὴν πόλιν, καὶ ἔρῃς τῷ Ἀβессαλώμ, Διελγύθασιν οἱ ἀδελφοί σου, καὶ ὁ βασιλεὺς κατόπισθε μου διελγύθην ὁ πατήρ σου· καὶ νῦν παῖς σου εἰμὶ, βασιλεῦ,

ἔασόν με ζῆσαι παῖς τοῦ πατρὸς σου ἡμῶν τότε καὶ ἀρτίως, καὶ νῦν ἐγὼ δούλος σός· καὶ διασκεδάσεις μοι τὴν βουλήν Ἀχιτόφελ.

Au. Ver.—34 But if thou return to the city, and say unto Absalom, I will be thy servant, O king; *as I have been* thy father's servant hitherto, so *will* I now also *be* thy servant: then mayest thou for me defeat the counsel of Ahithophel.

Houb.—34 וְיָדָא הַזֶּה: Post וְיָדָא interpungendum minori puncto, ut sequatur וְיָדָא, *eram autem (servus tui patris) ego autem deinceps et nunc servus tuus.* וְיָדָא הַזֶּה, sine ו ante id alterum וְיָדָא. Series non potest aliter expediri. Significat וְיָדָא, *ab hoc tempore*, presenti videlicet, וְיָדָא vero tempus deinceps futurum, ut alibi sæpe. ...וְיָדָא, *et dissipabis.* Duo Codices Orat. וְיָדָא, sine illo ה supervacaneo, ut alibi sæpe melioris notæ codices.

Maurer.—34 וְיָדָא הַזֶּה מִיָּדָא הַזֶּה מִיָּדָא הַזֶּה *Patri tuo quidem antehac deditus fui, jam vero tuus ero*, propr. *Sklav deines Vaters, so war ich das vordem, und jetzt, so bin ich dein Sklav.* Cf. E. § 593.

CHAP. XVI. 1.

וְיָדָא הַזֶּה מִיָּדָא הַזֶּה

— καὶ ἑκάτὼν φοίνικες, κ.τ.λ.

Au. Ver.—1 And when David was a little past the top of the hill, behold, Ziba, the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine.

Summer fruits. So *Prof. Lee.*

Ged., Booth.—A hundred clusters of figs.

Gesen.—וְיָדָא m. (r. וְיָדָא III. *to cut off*) *harvest of fruits, fruit-harvest*, not of grain which is וְיָדָא; pp. *the cutting off* of fruit, Is. xvi. 9; Jer. viii. 20; xlviii. 32. Spec. *harvest of figs*, which in Palestine takes place in August; although *early figs* (וְיָדָא) ripen at the summer solstice; Is. xxviii. 4, *as the early fig before the harvest*, Mic. vii. 1. Hence

a) *Harvest-time of figs*, i. e., *summer*, especially mid-summer, the hottest season;

Arab. وِشْو or وِشْو mid-summer. Chald.

שׁ, Syr. وِشْو, id.—Ps. xxxii. 4 וְיָדָא וְיָדָא, *into the droughts of summer.* Prov. vi. 8; x. 5: xxvi. 1; xxx. 35. וְיָדָא וְיָדָא,

summer-house, Am. iii. 15. Sometimes it seems to include *the spring*, as *יָרֵךְ* also includes autumn and winter; see in *יָרֵךְ*.

b) *Fruit*, spec. *figs*, Am. viii. 1, 2; comp. Jer. xxiv. 1 sq. Jerome, *poma*, which is a general word including *figs*; see the lexicons. 2 Sam. xvi. 1 *כֶּמֶץ רַב*, ellipt. for *כֶּמֶץ רַב לֶחֶם*, *a hundred cakes of figs*.

Prof. Lee.—*כֶּמֶץ*, m. aff. *כֶּמֶץ*. Arab.

قَط, r. *قَيِظ*, *admodum ferbuit*, uti *media*

æstate dies; *æstiva habuit*; *قَيِظ* *media*

æstas. Syr. *صَمَلٌ*, *æstas*, *æstus*. (a)

Summer. (b) *Summer fruits*. (a) Genesis viii. 22, &c. (b) 2 Sam. xvi. 1, 2; Isaiah xvi. 9; Jer. xl. 12, 12, &c.

Ver. 2.

וַיֹּאמֶר הַמֶּלֶךְ אֶל־צִיבָא מַחֲלֵה לֶחֶם וַיֹּאמֶר צִיבָא הַחֲמוּזִים לֶחֶם הַמֶּלֶךְ לִרְכֹּב וְלִהְיוֹתָם וְהַנֶּחֱץ וְגו'

καὶ εἶπεν ὁ βασιλεὺς πρὸς Σιβᾶ, τί ταῦτά σοι; καὶ εἶπε Σιβᾶ, τὰ ὑποζύγια τῇ οἰκίᾳ τοῦ βασιλέως τοῦ ἐπικαθῆσθαι, καὶ οἱ ἄρτοι καὶ οἱ φοίνικες, κ.τ.λ.

Au. Ver.—2 And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses *be* for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink.

To ride on. So *Ged.*, *Booth*.

Houb.—*Pro domo regis ad vecturam*, sive ad onera supportanda. Nam *רכב*, *equitare*, latissime patet, nec minus in onera dorso imposita convenit, quam in sessorem. Non videtur Sibam dixisse, *asinus duos esse pro domo regis ad equitandum*. Qui si hoc dixisset, responderi ei poterat, *quid hæc inter tantos?*

Dathe.—Asini inserviant familiæ regis ad vehendum, panes et palathæ militibus, &c.

Summer fruits. See notes on ver. 1.

Ver. 4.

וַיֹּאמֶר צִיבָא הַשְּׂמִתְחִיתִי אֶמְצָא

כֵּן בְּעֵינֶיךָ אֲדֹנָי הַמֶּלֶךְ :

— καὶ εἶπε Σιβᾶ προσκυνήσας, Εὐροίμη χάρις ἐν ὀφθαλμοῖς σου κύριέ μου βασιλεῦ.

Au. Ver.—4 Then said the king to Ziba, Behold thine *are* all that *pertained* to Me—

phibosheth. And Ziba said, I humbly beseech thee [*Heb.*, I do obeisance] that I may find grace in thy sight, my lord, O king.

And Ziba said, I humbly beseech thee that I may find favour in thy sight, &c.

Ged., *Booth.*—And Ziba, making obeisance, said, May I find favour in thine eyes, my lord the king.

Making obeisance.—I have followed a reading which seems to have been that of Sept. and Chald. The present text runs thus: "Ziba said, 'I make obeisance; may I,'" &c. And so Jerom appears to have read in his copy.

Houb.—*Tum Siba; ego minor sum beneficentia ista Domini mei regis.*

הַשְּׂמִתְחִיתִי אֶמְצָא. Non cohærent hæc duo verba, nisi aut particula nectantur, aut posterius sit Modi Infiniiti, ut legatur אֶמְצָא, *quam ut inveniam (gratiam)* vel אֶמְצָא, eadem in sententia. In verbo autem הַשְּׂמִתְחִיתִי, sequimur potestatem *abjectum esse, minorem esse*, quam exhibet Syrus, qui convertit, *multum mihi est*, quomodo, Gen. xxxii. 10, כִּסְתִי מִכָּל הַחַסְדִּים, *minor sum omnibus misericordiis*.

Ver. 7.

אָמַר אֶמָּא וְגו'

— εἰέλθε εἰέλθε, κ.τ.λ.

Au. Ver.—7 And thus said Shimei when he cursed, Come out, come out, thou bloody man [*Heb.*, man of blood], and thou man of Belial.

Come out, come out.

Ged., *Booth.*—Get off, get off.

Bp. Patrick.—*Come out, come out.*] As much as if he had said, Get thee out of the kingdom, from whence thou deservest to be expelled. So the words are in the Hebrew, "Go out, go out."

Ver. 8.

Au. Ver.—Hath returned.

Ged., *Booth.*—Now returneth [so *Houb.*, *Dathe*].

Hath delivered. So *Dathe*.

Houb., *Ged.*, *Booth.*, delivereth.

Ver. 10.

וַיֹּאמֶר הַמֶּלֶךְ מַחֲלֵי וְלָהֶם בָּנֵי צְרוּיָה כִּי יִקְלָל וְכִי יְהוּדָה אָמַר לֵךְ הֲלָל אֶת־דָּוִד וְכִי יֹאמַר מְדוּעַ עָשִׂיתָ

כֵּן :

כִּי

כֵּן

καὶ εἶπεν ὁ βασιλεὺς, τί ἐμοὶ καὶ ὑμῖν υἱοὶ
Σαρωνίας; καὶ ἄφετε αὐτὸν, καὶ οὐτως κατα-
ράσθω, ὅτι κύριος εἶπεν αὐτῷ καταράσθαι τὸν
Δαυὶδ· καὶ τίς ἐρεῖ, ὡς τί ἐποίησας οὕτως;

Au. Ver.—10 And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?

So let him curse, because, &c.

Dr. A. Clarke.—The particle *וְיִ* should be translated for *if*, not *because*. For *if the Lord had said unto him, Curse David, who shall then say, Wherefore hast thou done so?*

Ged., Booth.—Thus let him revile on; if Jehovah hath said to him, Revile David, who shall then say, Why hast thou done so?

Houb.—*Sinite eum maledicere. Si enim, Deo jubente, mihi maledicit, quis dicit, &c.*

וְיִ: Vult Masora *וְיִ* כִּי, sic maledicat, ut legere videntur Græci et Chaldæus. Cæteri hic legunt *וְיִ* לֹא, ut versu inferiori, *dimittite eum, ut maledicat*, quam nos scripturam hodiernæ antetulimus, quæ quidem trunca videtur, et parum Hebraica. ... *וְיִ*: Masora tollit sine necessitate. Nam hoc loco nexus est legitimus cum subsequentibus ante-dictorum.

Maurer.—10 Pro *וְיִ* K'ri et nonnulli libri: *וְיִ*, pro *וְיִ* alii *וְיִ* omissa copula, alii *וְיִ*. Sed vulgaris lectio commodum sensum fundere videtur, nempe hunc: *quando maledixerit, et quando Jova eum jusserit Davidi maledicere: quis tum (hanc vim apodosi addit copula) dicat: cur ita facis, i. e., quando jubente Jova mihi maledixerit: quis eum propterea in jus vocet?*

Ver. 12.

אֵלֵי יְרֵאָה יְהוָה בְּצוֹנִי וְהָשִׁיב
וְגו'

בְּעִי ק'

εἶπὼς ἰδοὺ κύριος ἐν τῇ ταπεινώσει μου, καὶ ἐπιστρέψει, κ.τ.λ.

Au. Ver.—12 It may be that the Lord will look on mine affliction [*or, tears; Heb., eye*], and that the Lord will requite me good for his cursing this day.

Houb.—12 בעני: (*si Dominus respicit iniquitatem meam. Nemo Veterum legit בעני: omnes interpretantur, vel humilitatem meam, ex scriptura bona, vel afflictionem meam, ex בעני. Utraque scriptio bona. Pessime omnium Masora בעני, in oculum meum, ut convertit Arias, Masoræ pedisse-*

quus, nec non Chaldæi, qui cum legeret וְיִ, nec mendum corrigere auderet, posuit וְיִ נַצַּח, *lacrymam oculi mei*, sententiam ex mendo qualemcunque eliciens. ... חלף: Recte Masora וְיִ, *maledicta ejus*, nec aliter lego in omnibus codicibus.

Ver. 14.

וַיָּבֹא הַמֶּלֶךְ וְכָל־הָעָם וַיָּנֹחַ וַיִּשְׁכְּחוּ
עֲיָתֵם וַיִּנְחָשׁ שָׁם:

καὶ ἦλθεν ὁ βασιλεὺς καὶ πᾶς ὁ λαὸς με', αὐτοῦ ἐκλελυμένοι, καὶ ἀνέψυξαν ἐκεῖ.

Au. Ver.—14 And the king, and all the people that were with him, came weary, and refreshed themselves there.

Came weary.

Houb., Horsley, Dathe, Ged., Booth.—Came to Ephim.

Houb.—*עֲיָתֵם*: Nos, in Ephim, nomine proprio interpretantes. Nam diserte declaratur in adverbio *שָׁם*, *ibi*, locum quemdam mox fuisse nominatum. Parum sapienter Clericus, *pervenerunt fessi quo tendebant*, addens contra fas, *quo tendebant*, ut postea locum habeat adverbium *illic*.

Dathe.—*עֲיָתֵם*. Interpretes antiqui omnes *fessi* ex significatione, quam *עֲיָתֵם* alias habet. Sed quoniam *עֲיָתֵם* sequitur, videtur esse nomen proprium loci.

Ver. 15.

Au. Ver.—15 And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.

Dr. A. Clarke.—*The men of Israel.*] These words are wanting in the Chaldee, Septuagint, Syriac, Vulgate, and Arabic, and in two of Kennicott's and De Rossi's MSS.

Ver. 16.

Au. Ver.—God save the king. See note on 1 Sam. x. 24, p. 389.

CHAP. XVII. 2, 3.

וַיָּבֹאוּ עָלָיו וְהָמָא וְגַעַל וְהָרָקָה וְהַיָּם
וְהַחֲרָדָתִי אֲתָו וְנָס בְּלִיחָעִם אֲשֶׁר
אֲתָו וְהַגִּיתִי אֶת־הַמֶּלֶךְ לְבָדֹו:
וְהָשִׁיבָה בְּלִיחָעִם אֲלֵי וְשָׁבוּ חֲצַל
הָאִישׁ אֲשֶׁר־אֲתָו בְּבִקָּשׁ בְּלִיחָעִם יְהוָה
שְׁלֹם:

2 καὶ ἐπελεύσομαι ἐπ' αὐτὸν καὶ αὐτὸς κοπιῶν καὶ ἐκλελυμένος χερσὶ, καὶ ἐκοτήσω αὐτὸν, καὶ φεύξεται πᾶς ὁ λαὸς ὁ με' αὐτοῦ, καὶ πατάξω,

τὸν βασιλέα μονώτατον· 3 καὶ ἐπιστρέψω πάντα τὸν λαὸν πρὸς σέ, ὃν τρόπον ἐπιστρέφει ἡ νόμφη πρὸς τὸν ἄνδρα αὐτῆς. πλὴν ψυχὴν ἀνδρὸς ἐνὸς σὺ ζητεῖς, καὶ παντὶ τῷ λαῷ ἔσται εἰρήνη.

Au. Ver.—2 And I will come upon him while he is weary, and weak-handed, and will make him afraid: and all the people that are with him shall flee; and I will smite the king only:

3 And I will bring back all the people unto thee: the man whom thou seekest is as if all returned: so all the people shall be in peace.

Pool.—2 The man whom thou seekest is as if all returned, i. e. the death of that man whom thou seekest to destroy is no less considerable to thee, than if all the people that follow him should desert him and return unto thee.

Bp. Patrick.—The man, &c. By smiting David, with whom alone was his quarrel, the whole nation would come into him: there being no other, to whom they should subvert when he was dead.

Bp. Horsley.—And I will bring back, &c. This verse, as the Hebrew text now stands, is not reducible to any sense at all. Accordingly, the words of our translation, in which the Hebrew is literally rendered, have no meaning. By the version of the LXX, their copies seem to have given the passage thus:

ואשיבה כל העם אליך כשוב כל
לאישה: איש אחד אשר אתה מבקש
נפשו: לכל העם יהיה שלום:

And I will make all the people return unto thee, as a bride returneth to her husband: He is one man whose life thou art seeking: Let the people in general have peace.

הכל חלה might be changed into האיש, by the omission of one ל, and a transposition of the other letters. The word נפשו might easily be omitted after מבקש, and the omission of the prefix ל is not uncommon.

Ged.—3 I shall come upon him when he is weary, and weak handed, and terrify him; and while all the people who are with him flee, I will smite the king only. (4) And the whole people I will bring back to thee, as a bride is brought to her husband [LXX]; every man whom thou wishest for, the whole people of the Lord, in peace.

3 As a bride, &c. i. e. as quietly; without tumult or bloodshed.

Booth.—2 And I shall come upon him while he is weary and weak-handed, and terrify him: and, while all the people that are with him flee, I will smite the king only. 3 And I will bring back all the people unto thee, as a bride is brought to her husband [LXX]; (for only one man's life thou seekest;) and the whole people shall have peace.

Houb.—2 Ego eum assequar lassatum et sine viribus. Itaque ei terrorem injiciam et omnes qui cum eo sunt fugient; percutiamque eum unum regem, quem tu petis. 3 Faciamque ut ad te omnis populus revertatur, quomodo sponsa redit ad maritum suum; et deinde omnia erunt in populo tranquilla.

3. כשוב הכל האיש, sicut revertitur omnis ille homo (quem tu quæris). Hæc nihil dicunt, etsi in iis Clericus, sensum commodum videre sibi videbatur. Nam hæc verba, quem tu quæris, significant, quem tu ad necem persequeris. Sic Jud. iv. 22, Jahel, Baracum alloquens, de Sisara apud se dormiente, sic loquitur, veni et ostendam tibi hominem, quem tu quæris. Constat igitur hominem eum esse ipsum Davidem, quem quærebat Absalom, ut eum interficeret, atque adeo hæc verba, אשר אחד מבקש, colloncanda esse proxime post hæc הכי את המלך לבדו, ut series sit talis, et percutiam regem solum, quem tu quæris; ut deinde sequatur, reducamque ad te populum, sicut revertitur sponsa ad maritum suum; ita ut pro הכל האיש, legatur כלה לאיש, sponsa ad virum suum, quam scripturam Græci Interpretes exhibent in iis verbis Græcis, η νόμφη προς τον ανδρα αυτης: quæ sententia in hunc locum mirifice quadrat.

Dathe.—2 Aggrediar eum adhuc fatigatum ex itinere et imprudentem, atque terrore ei injecto fugient omnes, quos secum habet, et sic unus rex occidetur. 8 Tunc reducam ad te universum populum. Idem erit ac si omnes reverterentur, illo, quem tu quæris, interfecto. Populus autem omnis erit salvus.

Verti textum receptum eumque obscurum, ut potui. Οἱ δ' aliam ejus lectionem exhibent, quam profecto non ex ingenio suo dederint, sed in suo codice legerint: Καὶ ἐπιστρέψω, κ.τ.λ. Quis non videt, eos illa verba, in quibus maxime laboratur, כשוב הכל, legisse: אשר אחד אשר אתה מבקש נפשו. Vulgatus etiam modo legisse videtur, quod bis repetit: quomodo unus homo reverti solet: unum enim virum tu quæris et omnis populus erit in pace. Sed

Syrus habet textum vulgarem, quem obscure sic vertit : *populum universum ad te reducam,*

לְשׁוֹב הַכָּל בְּיָדְךָ *acsi rediret quisquis, quem velles, et totus populus erit saluus.* Neque tamen audeo lectionem vulgarem ex uno τῶν ὁ testimonio emendare.

Maurer.—3 מִיָּדְךָ אֶתְּחַיֵּי אִישׁ קָדֵשׁ [קָדֵשׁ] “quando revertentur omnes, vir, cui insidiaris, sc. occisus erit. Per aposiopesisin supprimit verbum de cæde patris Absalomi, quod haud dubie gestu aliquo indicavit.” Sic post Michael. Schulzius, a quibus Dathius in eo tantum discedit, quod ἃ pro particula comparandi habet. Hic enim liberius sic vertit: “(tunc reducam ad te universum populum.) Idem erit ac si omnes reverterentur illo quem tu quæris interfecto.” Quæ interpretationes vehementer dubito an nostræ ætatis hominibus satisfacturæ sint. Mihi certe, fateor, non satisfaciunt. Multo autem minus probandæ sunt reliquorum interpretum explanationes, a verbis scriptoris nimium quantum aberrantes. Equidem duplicem loci difficultioris explicandi rationem propono lectoribus. Una hæc est: tunc reducam ad te universum populum, *ac si reverterentur omnes*, reverteretur (קָדֵשׁ) *vir ille, quem tu quæris*, i. e., ac si vir ille, quem tu quæris (Davides), cum suis omnibus reverteretur. Altera in eo cernitur, ut, quum quis interdum transitive sumatur, vertas: tunc reducam ad te universum populum, *ac si reduceret omnes vir ille, quem tu quæris*. Prior ratio præferenda videtur ea de causa, quod minus probabile est, scriptorem verbis מִיָּדְךָ אֶתְּחַיֵּי in eodem contextu eundem significatum tribuisse. Utramcunque elegeris, sensum hunc esse statues: Davide occiso reducam ad te universum populum sine strepitu, tumultu, unde additur: *populus omnis fruetur pace*. Singularis et digna sane quæ hic transcribatur est Græci interpretis explicatio. Apparet, hunc interpretem inter alia pro הַכָּל legisse vel coniecisse אֶתְּחַיֵּי אִישׁ קָדֵשׁ. Vulg. inde a verbo קָדֵשׁ habet: *quomodo unus homo reverti solet; unum enim virum tu quæris* cet. quæ quid sibi velint difficile dictu est. Syr. lectionem vulgarem obscurius expressit.

Ver. 6.

וְהָיָה כְּשֶׁיִּפֹּל אֶתְּחַיֵּי אִישׁ קָדֵשׁ —

דָּבָר :

— ποιήσομεν κατὰ τὸν λόγον αὐτοῦ; εἰ δὲ μή, σὺ λήλῃσον.

Au. Ver.—6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Athithophel hath spoken after this manner: shall we do after his saying [Heb., word]? if not: speak thou.

Shall we do, &c.

Houb., Dathe, Ged., Booth.—Shall we follow his counsel or not? Speak thou.

Ver. 8.

וְהָיָה כְּשֶׁיִּפֹּל אֶתְּחַיֵּי אִישׁ קָדֵשׁ —

— ὡς ἄρκος ἡτεκνωμένη ἐν ἀγρῷ, κ.τ.λ.

Au. Ver.—As a bear robbed of her whelps in the field, &c.

Ged., Booth.—As a bear of the forest bereaved of her whelps.

Ver. 9, 10.

9 הִגֵּדָה עֲתִידָהּ הַיּוֹמָהּ בְּאֶחָת הַפְּחָתִים אֲשֶׁר בְּאֶחָד הַמְּקוֹמֹת וְהָיָה כְּשֶׁיִּפֹּל בָּהֶם בְּתוֹחֶלֶת וְשָׁמַע הַשָּׂמַע וְאָמַר הִתְהַיָּה בָּעֵם בְּעֵם אֶחָד אֶתְּחַיֵּי אִישׁ קָדֵשׁ : 10 וְהָיָה כְּשֶׁיִּפֹּל אֶתְּחַיֵּי אִישׁ קָדֵשׁ לְבָדוּ בְּלִבָּם הָאֲרִיָּה הַכֶּסֶם יָאֵם וְגו'

9 Ἰδοὺ γὰρ αὐτὸς νῦν κέκρυπται ἐν ἐνὶ τῶν βουνῶν ἢ ἐν ἐνὶ τῶν τόπων· καὶ ἔσται ἐν τῷ ἐπιπσεῖν αὐτοῖς ἐν ἀρχῇ, καὶ ἀκούσῃ ἀκούων, καὶ εἴπῃ, Ἐγενήθη θραύσις ἐν τῷ λαῷ τῷ ὀπίσω Ἀβισσαλῶν. 10 καὶ γε αὐτὸς υἱὸς δυνάμεως, οὗ ἡ καρδία καθὼς ἡ καρδία τοῦ λέοντος, τηκομένη τακίσταται, κ.τ.λ.

Au. Ver.—9 Behold, he is hid now in some pit, or in some other place: and it will come to pass, when some of them be overthrown [Heb., fallen] at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

10 And he also that is valiant, whose heart is as the heart of a lion, shall utterly melt, &c.

9 And it will come to pass, when some of them be overthrown at the first.

Bp. Horsley.—Rather, and it will come to pass, that when he first falls upon them. To this effect the LXX. I observe that for כָּשָׁל, three of Kennicott's Codd. have כָּשָׁל. Perhaps the true reading may be כָּשָׁל.

Houb.—כָּשָׁל בָּהֶם בְּאֶחָד, Cum primum ceciderit ex eis quispiam. Intelligit Chusai in בָּהֶם, ex eis, homines eos, qui Absalom sequuntur. Nos, ex tuis, perspicuitati servientes, nisi legitur כָּשָׁל.

Dathe.—9 *Haud dubie ille jam in fovea aut alio quodam loco latet. Quodsi tunc nonnulli de populo principio ceciderint, et innotuerit, tuos cladem accepisse, 10 Tunc vel fortissimus, instar leonis animosus, metu exanimabitur, &c.*

De populo. Pro חָזָק malim legere חָזָק, quod etiam sequitur. Sed nullum est hujus lectionis indicium in versionibus.

Maurer.—חָזָק] Dathius mavult legere חָזָק, præter necessitatem. Notissima res est, pronomen haud raro prius poni quam nomen, ad quod refertur. Præterea cf. vs. 1.

10 *And he also, &c.*

Ged., Booth.—10 And thus, even the valiant, whose heart, &c.

Ver. 13.

וְאִם-אֶל-עִיר יִצְחָק וְהָשִׁיאוּ כָל-
יִשְׂרָאֵל אֶל-הָעִיר תְּהִיָּא חֲבָלִים
וְסָבְבָנָה אֹתָהּ עַד-הַנָּחַל עַד אֲשֶׁר-לָא
נִמְצָא שָׁם בְּסִדְרֵי:

καὶ ἐὰν εἰς τὴν πόλιν συναχθῇ, καὶ λήψεται πᾶς Ἰσραὴλ πρὸς τὴν πόλιν ἑκείνην σχοινία, καὶ συροῦμεν αὐτήν ἕως εἰς τὸν χειμάρρουν, ὅπως μὴ καταλειφθῇ ἐκεῖ μηδὲ λίθος.

Au. Ver.—13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

Pool.—Then shall all Israel bring ropes to that city; not that they should do so, or that it was the custom to do so; but it is an hyperbolical and thrasonical expression. *We will draw it into the river*, adjoining to the city; it being usual to build cities near some river, both for defence, and for other accommodations.

Bp. Patrick.—13 He represents a further advantage of such a multitude; that if David quitted the field, and got into the strongest of their cities, encompassed with high walls, and a deep ditch, they were enough to begirt it round, and, by ropes put about the walls, draw them down and all the houses of the city, into the ditch that run about it. There was no such thing, that we read of, practised in war; therefore some by *chabalim* (which we translate *ropes*) understand *troops*, or *bands* of men, who by machines drawn with ropes could batter down walls and houses: or rather, this is a bragging hyperbolical speech, that they should be so numerous as to be able to do

this, if there were no other way to reduce the city.

Dr. A. Clarke.—The original word חָבָל, which signifies *ropes*, and from which we have our word *cable*, may have some peculiarity of meaning here; for it is not likely that any city could be pulled down with ropes. The Chaldee, which should be best judge in this case, translates the original word by כִּסְרֵי, *towers*: this gives an easy sense.

Ged.—13 Or, if he get into a walled city, then shall all the men of Israel bring ropes to that city, and drag it into the next torrent; until, &c.

Houb.—13 *Quod si vero in aliquam unam urbium se recipiet, omnis Israel in eam rete injiciet, nosque rete contrahemus, donec in eo ne calculus quidem relinquatur.*

וְהוֹדָה אִתּוֹ עַד הַנָּחַל, et trahemus eum usque ad torrentem (donec ne calculus quidem ibi relinquatur). Hæc omnia, quid sententiæ habeant, lectores attenti judicabunt. Mox dixit Chusai, si David in urbem se aliquam recipiet, nos super eam funes (seu retia) expandemus; consequens est ut addat, nos trahemus eum cum reti, donec in eo ne calculus quidem supersit. Nam sic solent piscatores, lapides e sagena ejicere, postquam sagenam aqua extraxerunt. Nihil igitur tam obvium, quam ut pro וְהוֹדָה, legatur, וְהוֹדָה; præsertim cum nesciatur quis sit ille torrentis, nec quid sibi velit trahere ex urbe ad torrentem, nec denique quid, donec ne lapillus quidem remaneat, in torrente; nam si relinquatur וְהוֹדָה, torrentis, erit שָׁם, ibi, de torrente ipso intelligendum.

Dathe.—13 *Quodsi in oppidum aliquod sese receperit, omnes Israëlitarum funes injicient muro istius oppidi, et trahemus eum in fossam, ita ut ne lapillus quidem supersit.*

Ver. 17.

Au. Ver.—17 Now Jonathan and Ahimaaz stayed by En-rogel; for they might not be seen to come into the city: and a wench went and told them, &c.

Dr. Adam Clarke.—17 *En-rogel.*] The fuller's well; the place where they were accustomed to tread the clothes with their feet; hence the name עֵץ, a well, and רֶגֶל, the foot, because of the treading above-mentioned.

And a wench went and told them.] The word *wench* occurs nowhere else in the Holy Scriptures, and, indeed, has no business here; as the Hebrew word נַפְתָּח should have

been translated *girl, maid, maid-servant*. The word either comes from the Anglo-Saxon *pencele*, a *maid*, or the Belgic *wunch*, *desire*, a *thing wished for*; multum enim ut plurimum *puellæ* a *juvenibus desiderantur*, seu *appetuntur*. So Minsheu. Junius seems more willing to derive it from *wince*, to *frisk*, to be *skittish*, &c.; for reasons sufficiently obvious, and which he gives at length. After all, it may as likely come from the Gothic *wens* or *weins*, a word frequently used in the gospels of the Codex Argenteus for *wife*. Coverdale's Bible, 1535, has *damsell*. Becke's Bible, 1549, has *wenche*. The same in Cardmarden's Bible, 1566; but it is *maid* in Barker's Bible, 1615. *Wench* is more of a Scotticism than *maid* or *damsel*; and king James probably restored it, as he is said to have done *lad* in Gen. xxi. 12, and elsewhere. In every other place where the word occurs, our translators render it *hand-maid, bond-maid, maiden, woman-servant, maid-servant*, and *servant*. Such is the latitude with which they translate the same Hebrew term in almost innumerable instances.

Ver. 18.

Houb.—בְּבִּחִירִים: Lege בבחורים, in *Bahurim*, plene, ut antea. Sic lego in omnibus codicibus, præterquam in uno.

Ver. 19.

וַתִּקַּח הָאִשָּׁה וַתִּפְרֹשׂ אֶת-הַמִּסָּךְ
עַל-פְּנֵי הַבְּאֵר וַתִּשְׂמַח עָלֶיהָ הַרְבֵּה
וְלֹא נֹדַע דָּבָר :

καὶ ἔλαβεν ἡ γυνή, καὶ διενέτασε τὸ ἐπι-
κάλυμμα ἐπὶ πρόσωπον τοῦ λάκκου, καὶ ἔψυξεν
ἐπ' αὐτῇ ἀραφῶθ, καὶ οὐκ ἐγνώσθη ῥῆμα.

Au. Ver.—19 And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.

Over the well's mouth.

Houb.—עַל פְּנֵי הַבְּאֵר, super faciem putei. Masora hoc loco, סִבְרִין סִי וַדִּין צִי, conjiciunt סִי, legunt סִי. Emendatione hic locus indigebat potius, quam conjectura. Nam superficies putei nusquam legitur; contra sæpe os putei. Nec aliter legunt Chaldæus et Vulgatus.

Ground corn.

Bp. Horsley.—Rather, "burgle." See Parkhurst, רָשָׁה, II.

Parkhurst.—רָשָׁה I. to give way, yield, relax, &c.

VOL. II.

II. As a N. fem. plur. רָשָׁה occ. 2 Sam. xvii. 19, which see. It is rendered in our translation *ground corn*, but as we do not find that it was ever *usual* in the East to spread corn abroad after it was *ground*, it should seem that spreading this over the covering of the well would rather excite, than lull, suspicion. *Montanus* comes nearer the truth in rendering it *grana contusa, pounded corn*. The Vulg. appear to have given the true explanation, though not a literal version, of the text; Et expandit velamen super os putei quasi siccans ptisanas (so *Aquila* and *Symmachus* πτισανας), And she spread a cloth covering over the mouth of the well, as if drying ptisans. Ptisana, in Greek πτισανη or πτισσωνη, is from the v. πτισσω to pound or husk in a mortar, and signifies corn, particularly barley, which after having been soaked in water, was dried in the sun, and then pounded in a mortar with a wooden pestle till the husks came off, and so kept for use. This method of preparing corn was well known to the ancient Greeks and Romans, and we find similar preparations among the eastern people to this day, under the names of *burgle* and *sawik*. The Heb. name רָשָׁה seems evidently taken from the corn's yielding (its husk) to the stroke of the pestle. As a N. fem. plur. רָשָׁה either corn pounded as above, so Vulg. ptisanas, or in general things pounded, as *Aquila* and *Theodotion* ἐμπτισσομένων, occ. Proverbs xxvii. 22.

Gesen.—רָשָׁה f. plur. (r. רָחַף, to rub) pounded corn, or grain, grits, polenta, 2 Sam. xvii. 19; Prov. xxvii. 22.

Prof. Lee.—רָשָׁה, and רָשָׁה, twice, 2 Sam. xvii. 19; Prov. xxvii. 22. *Aquila* and *Sym.*

πτισάνας, ἐμπτισσομένων. Arab. رَسَتْ,

Fregit, comminuit, رَفَاتٌ, Res fracta minutatim. Grain.

And the thing was not known. So Houb., *Dathe*.

Ged., Booth.—And the woman took and spread a covering over the mouth of the cistern, and spread on it pounded corn [Ged., pounded grain], that the thing might not be known.

Ver. 20.

וַתִּתֵּן לָהֶם הָאִשָּׁה עֲדָרִי מִיֶּמֶל
הַחֲמִים וְגו'

— καὶ εἶπεν αὐτοῖς ἡ γυνὴ, Παρήλθαν μικρὸν τοῦ ὕδατος, κ.τ.λ.

Au. Ver.—And the woman said unto them, They be gone over the brook of water. And when they had sought and could not find them, they returned to Jerusalem.

Pool.—Over the brook of water, i. e., over Jordan.

Bp. Patrick.—The brook of water.] Which came, I suppose, from the fountain of Enrogel.

Bishop Horsley.—Rather, “the shallow water.” See Parkhurst, כִּל, VI.

Parkhurst.—VI. As a N. כִּיל, joined with הַמַּיִם, water, seems to denote shallow water which may be passed through, q. d., a practicable water, occ. 2 Sam. xvii. 20; where the LXX, παρήλθον μικρὸν τοῦ ὕδατος, they passed over a little water. Here μικρὸν expresses the general sense, though not the precise idea, of the Heb. כִּיל. From this form and application of the Hebrew root the Arabs appear to have derived their verb כִּיל, which is by them often applied to a channel or well having but little water; and from this use of the Arabic word Schultens in his MS. Origines Hebraicæ makes כִּיל a Hebrew root of the same import, and consequently the כ in כִּיל to be radical; but the former interpretation seems the truer.

Gesen.—כִּיל obs. root; Ar. مَكِيل spoken of a well, to have little water, to have muddy water; مَكِيلٌ, مَكِيلٌ, a well of this sort;

مَكِيلٌ a pool with little water. Hence

I. כִּיל m. 2 Sam. xvii. 20, כִּיל הַמַּיִם, brook of water, rivulet.

Prof. Lee.—כִּיל, masc. once, 2 Sam. xvii. 20, in כִּיל הַמַּיִם. Usually, brook of water. Gesen., “parvus rivus aquæ;” from

כִּיל, parum aquæ continuit (puteus). But,

both seem incongruous; for, if כִּיל contains the notion of water at all, to add הַמַּיִם, must have been superfluous; as much so as in brook of waters with us. The Arabic term, however, seems to apply to a well only. How then it can apply to a brook, does not seem very obvious. In the Arabic we have,

وَكَلٌ, lassus fuit; وَكَلٌ, segnitie et tarditas equi. And, supposing a noun of place

thence formed, as مَكِيلٌ, or مَكِيلٌ, from the cogn. يَكِيل, we shall have our term כִּיל, place of inactivity or stagnation: and with כִּיל following, stagnant place, pit, or lake, of waters. Which might have been some lake or morass in the Desert, between Jerusalem and the Jordan. Some have proposed to read כִּיל here, r. יל, i. e. stream. So Capellus. Buxtorf's answer is, “No such word is to be found: but, that כִּיל may be derived from יל, signifying, vehementia aquæ, for river, or the Jordan. The Jews, in the days of Jerome, certainly understood the Jordan.” See his questions on the place.

Houb.—Celeriter transierunt.

עבר כִּיל הַמַּיִם, Transierunt rivum aquarum. Ita Arias, et post eum Buxtorfius, qui quidem dubitat, an sit nomen proprium. Certe nullibi כִּיל, vel יל, rivus. Antetulit כִּיל, e fluxu, Lud. Cappellus. Verum nescitur quis sit iste rivus, non enuntiatio nivi nomine. Veteres habuere scripturam alii aliam. Illa anteferenda, quam exhibet unus apud Hexapla Interpres, qui σπένδοντες, festinantes: nempe ille, כִּיל הַמַּיִם, legit סומדומים, festinatione trepidi. Est הַמַּיִם, tumultuari, trepidare; atque id verbum Græci Intt. Jerem. xxxi. 20 convertere ἔσπενυσσ, festinavi.

Dalhe.—Illa vero respondit, eos rivulum illum transiisse, &c.

Ver. 23.

Au. Ver.—23 And when Ahithophel saw that his counsel was not followed [Heb., done], he saddled his ass, &c.

Houbigant.—הוֹסֵד, Asinum. Lege הוֹסֵד, asinum ssum, ut legunt, præter Chaldæum, omnes veteres, et ut significat legendum רֹד הַמֹּדֵם demonstrans, quod in הוֹסֵד sine affixo non quadrat.

Ver. 25.

וַאֲתֵּי-עֲמֻשָּׁא בְּמֵשָׁא קָם אֶבְשָׁלִים תַּחַת יוֹאָב
עַל-יֶהוָה וַעֲמֻשָּׁא בְּרָאִישׁ וְשִׁמּוֹן יִתְרָה
הַיִּשְׂרָאֵלִי אֲשֶׁר-בָּנָה אֶל-אֲבִיבֵל בֶּת-נִחֲשׁ
אֲחֻזַּת צְרוּיָה אִם יוֹאָב :

καὶ τὸν Ἀμεσσαὶ κατέστησεν Ἀβεσσαλαὺμ ἀντὶ Ἰωάβ ἐπὶ τῆς δυνάμεως. καὶ Ἀμεσσαὶ υἱὸς ἀνδρός, καὶ θύομα αὐτοῦ Ἰεθέρ ὁ Ἰσραηλῆτης οὗτος εἰσῆλθε πρὸς Ἀβιγαιᾶν θυγατέρα Νάας ἀδελφὴν Σαρωνίας μητρὸς Ἰωάβ.

As. Ver.—25 And Absalom made Amasa captain of the host instead of Joab: which Amasa was a man's son, whose name was Ithra an Israelite [or, Jether an Ishmaelite], that went in to Abigail the daughter of Nahash, sister to Zeruah, Joab's mother.

Pool.—*Ithra an Israelite.* *Object.* He was an Ishmaelite, 1 Chron. ii. 17. *Ans.* Not Amasa; but Ithra, or Jether, Amasa's father, is there so called, because he was such, either by his birth from such parents, or by his long habitation among them, or for some other reason now unknown. Compare 2 Sam. xv. 18. And Amasa is here called an Israelite, either because he was a proselyte; or in opposition to Joab, who was of the tribe of Judah, as Amasa was of one of the ten tribes; or rather, to intimate, that although he or his parents were called Ishmaelites for some reason, yet as to their extraction they were indeed Israelites; which if Amasa had not been, it is not probable that he could have had so powerful an influence upon the tribe of Judah as he had, chap. xix. 14. *The daughter of Nahash.* Nahash is either another name of Jesse [so Patrick]; or rather, the name of Jesse's wife; by whom he had this Abigail, as he had Zeruah by another wife; so they were sisters by the father, but not by the mother; and Nahash is here named to signify so much.

Bp. Patrick.—*Amasa was a man's son, whose name was Ithra an Israelite.* By religion, though by birth an Ishmaelite (see 1 Chron. ii. 27). Abarinel thinks the quite contrary, that he was an Israelite by birth, but had lived long in the land of the Ishmaelites. And by "the son of a man" he understands an illustrious person.

That went in to Abigail the daughter of Nahash. That is, he married one of the daughters of Jesse, who is here called Nahash. For, as Kimchi observes, many persons had two names: and this signifies a serpent. From whence it is, that when Isaiah saith, xiv. 29, "out of the serpent's root (or the root of Nahash) shall come forth a cockatrice, or basilisk;" the Chaldee paraphrase expounds it, "out of the root of Jesse shall come forth the Messiah." Who was typified by the brazen serpent in the wilderness.

Houb.—25 *Fecerat Absalom Amasa exercitus ducem, in loco Joab. Amasa erat filius*

hominis, nomine Jetra de Jexrael, qui rem habuerat cum Abigail, filia Naas, sorore Sarviae, matris Joab.

אִשְׂרָאֵלִי, Israelita. Idem 1 Par. ii. 17, dicitur fuisse *Ismaelita*. Hoc loco Græci Intt. *Ἰσραηλῖτης, ex Jexrael*, quod quidem præstat, ex scriptione *אִשְׂרָאֵלִי*. Neque ejus Amasæ regio, qualis esset, notaretur, si diceretur tantum, *Israelita*. Sed scriptio *Ismaelita*, aut *Jexraelita*, utra utri præstet, incertum est; quomodo etiam incertum est; an legendum postea *אִשְׂרָאֵלִי, Naas*, ut hoc loco, an *אִשְׂרָאֵלִי, Isai*, ut 1 Paral. ii. 17.

Maurer.—*אִשְׂרָאֵלִי* "Manifesto corrupta lectio est, neque enim, si Amasæ pater Israelita fuerit, ratio patet, cur eum Israelitam fuisse adnotarit scriptor sacer. Apud LXX variant codd. et vel *Ἰσραηλῖτην*, vel *Ἰεζραηλῖτην*, vel *Ἰσραηλῖτην* exhibent. Vulgatus habet de *Jesraeli*, in quo tamen mirabile est, *Jesrael* per s scribi, cum alias semper apud eundem x habere soleat. Locus 1 Chron. ii. 17 dirimit litem, ac *אִשְׂרָאֵלִי* legendum esse ostendit; qua lectione assumpta patet etiam ratio, cur Amasie patrem Ismaelitam fuisse adnotarit scriptor, eum enim sine hoc indice Israelitam quisque reputaturus fuisset." Sic Schulzius, recte uti ego quidem arbitror.

Ver. 27.

Houb.—27 *מָלָךְ רַב: Lego in codicibus duobus מָלָךְ רַב, ex Lodabar.* Sic etiam unus Codex Orat. supra ix. 4. Cæterum legendum conjunctè, *מָלָךְ רַב*, ut sit unum nomen proprium, non duo verba.

Ver. 28, 29.

מִשְׁעָבִים וְסִפּוֹת וְכֵלֵי יוֹזֵר וְחַשְׁמֵים וְשִׁעָרִים וְקַמָּח וְהָלִי וְהָפֹל וְעִדְשֵׁים וְהָלִי: 28 וְדָבָשׁ וְחֶמְאָה וְצֹאֵן וְשִׁפּוֹת בָּקָר חֲגִישׁוֹ לְדָגֵר וְלֶכֶם אֲשֶׁר-אֵתָוּ לְאֹכֹל כִּי אֶמְרֵי הָעָם דָּעָה וְעָה וְצֶאֱמָ בִּפְתָּקָר: 29

28 ἤνεγκαν δέκα κοίτας ἀμφιτάπους, καὶ λέβητας δέκα, καὶ σκεῖη κεράμους, καὶ πυρούς, καὶ κριθάς, καὶ ἄλευρον, καὶ ἄλφιτον, καὶ κύαμον, καὶ φακόν, 29 καὶ μέλι, καὶ βοῦν-τυρον, καὶ πρόβατα, καὶ σαφῶς βοῶν, καὶ προσήνεγκαν τῷ Δαυίδ, καὶ τῷ λαφῷ τῷ μετ' αὐτοῦ φαγεῖν ὅτι εἶπεν, ὁ λαὸς πεινῶν καὶ ἐκλελυμένος καὶ διψῶν ἐν τῇ ἐρήμῳ.

Au. Ver.—28 Brought beds, and basons [or, cups], and earthen vessels, and

ten thousand of us [Heb., as ten thousand of us]: therefore now it is better that thou succour [Heb., be to succour] us out of the city.

But now thou art worth, &c.

Dr. A. Clarke.—The particle *now*, is doubtless a mistake for the pronoun *thou* [so *Houb.*, *Horsley*, *Dathe*, *Maurer*, &c.]; and so it appears to have been read by the Septuagint, the Vulgate, and the Chaldee, and by *two* of Kennicott's and De Rossi's MSS.

Houb.—*אשר כמנו עשרה אלפים*: Legendum, *ut sit, nam tu, sicut nos, decem millia*. Ita legunt Græci et Vulgatus, et apud Hexapla Symmachus. Nihil solidi affert Buxtorfius cur *ut sit legendum*. Nisi enim *tu legitur*, nulla persona in oratione relinquatur, ad quam pertineat *decem millia*. Et planum est, comparisonem institui inter Davidem cæterosque ejus milites, ut *אשר, tu*, Davidem exhibeat, כמנו, cæteros milites. Chaldæus et *אשר* et *אשר* exprimit; quia cum legeret *אשר*, videbat huic vocabulo nihil subesse sententiæ, nisi etiam *אשר* efferretur. ... *לעזר*: Masora *לעזר*, ad auxilium: adhuc meliùs *לעזר*, sine *ו*.

Maurer.—*לעזר* ut Ex. xiii. 21; Num. v. 22; Deut. xxvi. 12; 1 Sam. ii. 33. K'ri sine idonea ratione *לעזר* vel *לעזר*.

Ver. 6.

Au. Ver.—6 So the people went out into the field against Israel: and the battle was in the wood of Ephraim.

Ged.—6 *The battle was in the forest of Ephraim*. So text, with Sept., Chald., and Vulg. But Syr. has only, *The battle being joined*. Arab. has: *And when they came up with them, they engaged them; and, the battle raging, &c.* Was this a forest on the east side of the Jordan; so called from a defeat of the Ephraimites in the days of Jephthah? Or had Abshalom retreated from Gilead and repassed the Jordan; before he risked a battle? Or, finally, is the word *Ephraim* an interpolation; and should we read *in a forest*?

Bp. Horsley.—6 *In the wood of Ephraim*. Some wood on the eastern side of the Jordan, which might take the name, either as the spot where Oreb and Zeeb were captured by the Ephraimites, or as near the spot where the Ephraimites were slaughtered by Jephthah.

Ver. 9, 10, 14.

Au. Ver.—Oak.

Ged., Booth.—Turpentine-tree. See notes on Gen. xxxv. 4, vol. i., p. 65.

Ver. 11.

וַיֹּאמֶר יוֹאָב לְאִישׁ הַפְּצִיד לֵאמֹר
רְאִיתָ וּמָצוּעַ לְאִי־חֵיקִיתוֹ שָׁם אֶרְצָה
וְגו'

καὶ εἶπεν Ἰωάβ τῷ ἀνδρὶ τῷ ἀπαγγέλλοντι αὐτῷ, καὶ ἰδοὺ ἑώρακας· τί ὅτι οὐκ ἐπάταξας αὐτὸν ἐκεῖ εἰς τὴν γῆν, κ.τ.λ.

Au. Ver.—11 And Joab said unto the man that told him, And, behold, thou sawest him, and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle.

And why didst thou not smite him there to the ground? So *Ged.*, *Booth.*, and most commentators.

Houb.—*Quare tu, inquit, cum eum vidisti, non percussisti et in terram dejecisti? &c., &c.* וכדוע לא הכיתו לא הרי, *Et quare non percussisti eum in terra?* Id sententiam habere nullam potest. Nam, cum Absalom arbore suspensus esset, atque in ea capite hæreret, qui poterat vel *in terram*, vel *in terra* percuti? Lacuna supplenda est ex Chaldæo, Syro et Arabe, qui tres interpretes habent, *quare non percussisti eum, et projecisti eum in terram?* Nempe legebant, הכירו והשליכו, *quæ* *omissum fuit verbum* והשליכו, quia similiter desinebat ut *verbum* הכירו, vicinum.

Ver. 12, 13.

וַיֹּאמֶר הָאִישׁ מְלִי־יֹאָב וְלֹא אֶלָּכִי
שָׁקַל עַל־פְּפִי אֶלֶף כֶּסֶף לְמִלְחָמָה
וְגו' מִלְחָמָה הָיְתָה פִּי בְּאֶזְנוֹי וְצָנָה
הַמֶּלֶךְ אֶתֶּךָ וְאֶת־אֲבִישִׁי וְאֶת־אֶמְתִּי
לְאִמֶּר שְׂמֵרָתִי בְּפָנֶיךָ בְּאֶבְשָׁלוֹם
וְגו' מִלְחָמָה הָיְתָה בְּנַפְשִׁי וְכָל־דָּבָר
לְאִי־יָבִיד מִלְחָמָה וְאֶתֶּךָ תִּתְּנָה
סֶכֶם

13. v. בנפשי קר

12. v. וְלֹא קר

12 εἶπε δὲ ὁ ἀνὴρ πρὸς Ἰωάβ, καὶ ἐγὼ εἶμ' ὁστρημὸς ἐπὶ τὰς χεῖράς μου χιλιῶς σίκλους ἀργυρίου, οὐ μὴ ἐπιβάλω τὴν χεῖρά μου ἐπὶ τὸν νιὸν τοῦ βασιλέως, ὅτι ἐν τοῖς ὅσιν ἡμῶν ἐνετείλατο ὁ βασιλεὺς σοι καὶ τῷ Ἀβессα καὶ τῷ Ἐθι, λέγων, φυλάξατέ μοι τὸ παιδάριον τὸν Ἀβессαλὼμ, 13 μὴ ποιῆσαι ἐν τῇ ψυχῇ αὐτοῦ ἀδικον· καὶ πᾶς ὁ λόγος οὐ λήσεται ἀπὸ τοῦ βασιλέως, καὶ σὺ στήσῃς ἐξεναντίας.

Au. Ver.—12 And the man said unto

Joab, Though I should receive a thousand *shekels* of silver in mine hand [Heb., weigh upon mine hand], yet would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none touch [Heb., Beware whosoever ye be of, &c.] the young man Absalom.

13 Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against me.

12 *Beware that none touch, &c.*

Pool.—Or, take heed what (for so the Hebrew pronoun *mi* is sometimes used, as Judg. xiii. 17) ye do with the young man. It expresseth David's sense, though not his words.

13 Either, first, I should have been guilty of false and perfidious dealing against the king's express injunction, and that with the manifest hazard of my own life. Or, secondly, I should have betrayed my own life. I should not only have deceived myself with false hopes, either of concealing my fact from the king, or of obtaining a reward, yea, or a pardon, from him or thee for it; but also have destroyed myself thereby, and laid a plot against my own life. Thou thyself wouldest have set thyself against me; thou wouldest have been my adversary and accuser. Or, thou wouldest have stood afar off, as this phrase is used, Psal. xxxviii. 11. Thou wouldest not have stood to me to intercede for my life or reward, but wouldest keep at a distance from me.

Ged.—12 The man said to Joab: "Were a thousand shekels of silver to be counted into mine hand, I would not put forth mine hand against the king's son: for, in our hearing, the king charged thee, and Abishai, and Ittai, saying: 'Beware of hurting the young man Absalom.' 13 Nor, had I, by taking his life, obtained a reward, could any thing be hidden from the king: and thyself would stand up against me."

By taking his life obtained a reward. So I render partly from the present printed text, and partly from a conjectural emendation. Another reading of more than twenty MSS., and Chald., Syr., Arab., Vulg. is commonly rendered thus: *made a lie against my own life, &c.*

Booth.—12 And the man said to Joab, Though I should receive a thousand shekels of silver in my hand, I would not put forth

my hand against the king's son, for in our hearing the king charged thee and Abishai and Ittai, saying, Preserve, for my sake, the young man Absalom. 13 Or, had I thus done falsely, it would have been at the risk of my own life [versions]: for there is no matter hid from the king, and thou thyself wouldest have stood up against me.

Houb.—12 *Homo respondit Joab; ego, si appenderem in manu mea mille argenteos, non propterea mitterem manum in regis filium. Rex enim, audientibus nobis, sic tibi et Abisai et Ethai præcepit; servate mihi puerum Absalom.*

א: Recte Masora י, si, pro לו. Superfluit ו, videturque esse tollendum, neque id Syrus legebat. ... שרר י בניס. Scripturam י tueri se putat Buxtorfius, cum sic convertit, *cavete quis puerum*. Videat tamen lector ne non Hebraicum sit id, quod Latinum est. Nam sæpe Latini post verbum *cavere*, et similia verba, negationem *ne* reticent, non item suum י Sacri Scriptores. Rectius igitur Lud. Cappellus statuit legendum י, *mihi*; præsertim cum sic legerent Græci Intt., Vulgatus, Chaldæus, Syrus.

Dathe.—12 *Ille vero Joabo dixit: Etiam si ego jam appensos numerare possem in manu mea mille siclos, nollem manum inferre filio regis. Ipsi enim audivimus, quam serio tibi, Abisæo et Ittæo rex præcepit, ut Absalom juveni parceretis.* a) 13 *Aut si ego in eum b) facinus commissem, quidquid factum esset, non potuissset regem celari, imo tu ipse me accusasses.*

a) Pro י versiones antiquæ omnes et quatuor Kennicotti codd. habent י.

b) In codd. Hebr. est varia lectio a Masorethis observata. Lectio marginalis est יפנ, quam Vulgatus expressit: *si fecissem contra animam meam audacter*. Sic quoque Chaldæus et Syrus et 18 codd. Kennicotti. Sed lectio textualis est יפנ, quam legerunt οἱ δ: ἐν τῇ ψυχῇ αὐτοῦ. Quæ et mihi præferenda videtur.

Maurer.—12 'אֵלֶּיךָ שָׁחָל עַל בְּנֵי מִלְּחָמָה בְּיָדִי כֶסֶף וְאֵינִי מֵשַׁחֵל בְּיָדִי אֶת יְדִי כִּי אֶשְׁחָל אֶת בְּנֵי מִלְּחָמָה בְּיָדִי כֶסֶף' K'ri: י. Atque ita fere omnes interpretes legunt vertuntque: *etiam si ego jam appensos numerare possem in manu mea mille siclos, nollem manum inferre filio regis*. Sed lectio vulgaris sensum satis aptum fundere videtur, nempe hunc: *equidem nollem appensos accipere* (propr. *ponderare in manu mea*) mille siclos, nollem manum inferre, cet. [שְׁחָלוּ בְּיָדֵיכֶם אֶת בְּנֵי מִלְּחָמָה] *custodite quisque vestrum Absalomum juvenem*. י, quicunque

(vestrum in eum inciderit). Cf. Exod. xxiv. 14, coll. Jud. vii. 3, et infra vs. 22, 23, *וְיָדָהּ*, *quidquid sit, accidat*. Alii, in his Schulzius: *observe, quis in juvenem Absalomum* sc. *עָנָה, irruat*, quæ interpretatio licet a vs. sequenti aliquantum roboris accipere videri possit, tamen priori posthabenda est. Plerique veterum et nonnulli libri pro *וְיָ* habent *וְ*, puto ex conjectura.

13 *אִם עָנָה בְּיָדִי אֶת אֲבִישָׁלֹם* *Aut si ego in eum facinus commissem, propr. oder hätte ich cet.* Cf. ad Ex. xxi. 36. Pro *אֲבִישָׁלֹם* multi libri exhibent K'ri *אֲבִישָׁלֹם*. Sic quoque veterum plerique, in his Vulg., *si fecissem contra animam meam audacter*. Non placet. LXX expresserunt C'tib: *ἐν τῇ πυγῇ αὐτοῦ*.

Ver. 14, 15.

14 *וַיֹּאמֶר יוֹאָב לְאֶחָיו אֲחִיכֶם לִפְנֵיהֶם*
וַיִּקְרָא שְׁלֹשָׁה שִׁבְטִים בְּכַף וַיַּחֲזֹקֵם
בְּלֶב אֲבִישָׁלֹם עֹרֶתוֹ חֵי בִלְבַּח הָאֵלֹהִים
 15 *וַיִּסְבּוּ עֲשָׂרָה נְעָרִים נִשְׁאָרִי בְּלִי*
יוֹאָב וַיִּבְּרוּ אֶת-אֲבִישָׁלֹם וַיִּמָּחוּהוּ

14 *καὶ εἶπεν Ἰωάβ, τοῦτο ἐγὼ ἀρξομαι, οὕχ οὕτως μενῶ ἐνώπιόν σου. καὶ ἔλαβεν Ἰωάβ τρία βέλη ἐν τῇ χειρὶ αὐτοῦ, καὶ ἐνέπηξεν αὐτὰ ἐν τῇ καρδίᾳ Ἀβессαλώμ, ἐν αὐτοῦ ζώντος ἐν τῇ καρδίᾳ τῆς θρύος.* 15 *καὶ ἐκύκλωσαν δέκα παιδάρια αἰρόντα τὰ σκεύη Ἰωάβ, καὶ ἐπάταξαν τὸν Ἀβессαλώμ, καὶ ἐθανάτωσαν αὐτόν.*

Au. Ver.—14 Then said Joab, I may not tarry thus with thee [Heb., before thee]. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst [Heb., heart] of the oak.

15 And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

Pool.—Through the heart of Absalom; not properly so called, for he was yet alive after these wounds, and was slain, ver. 15; but through his middle [so Patrick], as the word *heart* is oft used, as Psal. xlii. 2, and that too not exactly, but more largely understood, as Deut. iv. 11; Ezek. xxvii. 4; Matt. xii. 40; or through his body; which might be, and yet the wounds not mortal. While he was yet alive, or, yet he continued alive.

Ged.—14 "Not so," said Joab, "I will begin the deed before thee." So saying, he took with him three darts, and thrust them

through the heart of Absalom, while he was yet alive, in the midst of the turpentine-tree: (15) and ten young men, Joab's armour-bearers, &c.

14 *Not so; I will begin, &c., i. e., I will be the first to pierce him.* Some would render: *Not so will I delay, with thee.* And Houbigant thinks the true reading is: *Not so; I will stab him before thee.*

Houb.—14 *Tum Joab: non sic foret; et ego eum, inquit, præsentē te, confodiam; deinde tria tela manu corripienti, hæc in cor Absalom infixit.* 15 *Eum autem media in quercu adhuc viveret, decem pueri Joab, qui arma ejus ferebant, in Absalom conversi, eum percusserunt, et interemerunt.*

14 *וַיִּקְרָא*; Unus codex *וַיִּקְרָא*, et in margine *וַיִּקְרָא*; melius *וַיִּקְרָא*, aut *וַיִּקְרָא*, *vulnerabo eum, non sine affixo.* Plerique, *incipiam, etsi non altero exemplo.* Nam *incipere* est *וַיִּקְרָא*, non *וַיִּקְרָא*; nec vero diceret Joab, *incipiam*, tribus telis eum mox vulneraturus. Nam tribus ictibus ingeminandis, consilium ejus erat, non modo *incipere*, sed *absolvere*, hoc est Absalom interficere. ... *וַיִּקְרָא*, *ad eum vivebat.* Hæc ad antedicta liquet pertinere non posse. Itaque ante *וַיִּקְרָא*, interpunctio major collocanda, illa tollenda, quæ verbo *וַיִּקְרָא* præfixa est: vide versionem.

15, 16, *וַיִּמָּחוּהוּ*: *Lege וַיִּמָּחוּהוּ, et interfecerunt eum, ne desideretur וְ, nota numeri pluralis, quam Judæi puncto Kibbutz, perperam sublatam, supplevere.* ... *בְּשֵׁשׁ, tuba.* Plerique codices *בְּשֵׁשׁ*, solita scribendi forma. Pertinet littera *ו* ad nominis ipsius formationem, ex radice *שׁוּ*, *pulcrum esse.*

Dathe.—14 *Non possum hic, inquit Joab, apud te morari. Prehendi tria spicula, atque ea pectori Absalomi adhuc in terebintho viventis infixi.* 15 *Simul aderant decem milites, Joabi armigeri, qui eum conciderunt.*

Ver. 18.

— *וַיִּקְרָא לְפָאֶקֶת עַל-שִׁמּוֹן וַיִּקְרָא*
לָהּ יְד אֲבִישָׁלֹם עַד הַיּוֹם הַזֶּה

— *καὶ ἐκάλεσε τὴν στήλην, Χεῖρ Ἀβессαλώμ ὡς τῆς ἡμέρας ταύτης.*

Au. Ver.—18 Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place.

Pool.—He said, I have no son. *Object.* He had three sons, chap. xiv. 27. *Ans.* Either they were all now dead [so Kimchi, Patrick]; or if one of them was left alive, he thought him unfit and unworthy to keep up his name and honour; or he erected this pillar before his sons were born. But the first opinion seems most probable; and it was a remarkable judgment of God, that he who struck at his father's life, should be punished with the death of all his sons.

Absalom's hand. See notes on 1 Sam. xv. 12, p. 408.

Gesen., Ged., Booth.—Absalom's monument.

Pool.—*Absalom's place*, Heb., *Absalom's hand*, i. e., his work, made though not by his hand, yet for him and his glory, and by his procurement.

Ver. 20.

וַיֹּאמֶר לוֹ יוֹאָב לֹא אֵישׁ בְּשֹׁרָה
אֲתָהּ הַיּוֹם הַזֶּה וּבְשֹׁרָתָהּ בָּנוּם אֲחֵר
וְהַיּוֹם הַזֶּה לֹא הִבָּשֵׁר כִּי עַל-יְדֵי
הַשָּׁלָח בָּת :

ן קי וא כדב

καὶ εἶπεν αὐτῷ Ἰωάβ, οὐκ ἀνὴρ εὐαγγελίας
σὺ ἐν τῇ ἡμέρᾳ ταύτῃ, καὶ εὐαγγελιῇ ἐν ἡμέρᾳ
ἄλλῃ· ἐν δὲ τῇ ἡμέρᾳ ταύτῃ οὐκ εὐαγγελιῇ, οὐ
εἴνεκεν ὁ υἱὸς τοῦ βασιλέως ἀπέθανε.

Au. Ver.—20 And Joab said unto him, Thou shalt not bear tidings [Heb., be a man of tidings] this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.

Houb.—20 *Dixit ei Joab: non tu hodie bonum nuntium perferes; alio die hoc tuum munus erit. Neque enim convenit te hæc hodie nuntiare, postquam filius regis mortuus est.*

ן קי וא כדב Masora, כ: על פ, *legitur, quanquam non scribitur.* Nempe omisium fuit פ ex ejus cum פ similitudine. Sententia est, *quia vere filius regis mortuus est.* Est פ על, *vere.* Quidam Masoræ hanc emendationem male vellicant, cum dicant converti posse, *quia de filio regis mortuo.* Obtrudunt nobis ex mendo sententiam truncam et imperfectam. Viderent potius illud participium כד, *mortuo*, in quo verbo caput est rei narratæ, ad finem rejectum, nihil habere Hebraici sermonis.

Dathe.—20 *Respondit ei Joab: Non*

lætus nuncius hodie eris, alio tempore poteris nunciare. Jam quidem nihil aliud quam mortem filii regis annuntiabis.

Maurer.—וַיֹּאמֶר לוֹ יוֹאָב Pro מַסֹּרֶתָהּ legendum præcipiunt פַּרְעֹה, quam lectionem assensu suo probavit Hitzigius Begriff, p. 148. Negari non potest, et commodum sensum fundere hanc lectionem (vid. ad Gen. xviii. 5), et facile potuisse excidere פ sequenti פ. Sed recepta lectio sensum æque commodum præbet hunc: *hodie, nunc quidem nuntium non feres, nam de mortuo regis filio, sc. nuntium ferendum foret, nam mors filii regis nuncianda esset, quam interpretationem etiam Fasio placuisse video.*

Ver. 22.

וַיֹּאמֶר עוֹד אֲחִימָאֵז בְּרִצְדוֹק וַיֹּאמֶר
אֶל-יוֹאָב נִיחֵי מָה אֶרְצֶה נָא בְּסִמְאִי
אֲחֵרִי הַכּוֹשִׁי וַיֹּאמֶר יוֹאָב לְפָנָה זֶה
אֲתָהּ רֵץ בְּנִי וּלְכָה אֶרֶבְשֶׁרָה
מִצָּאת :

καὶ προσέθετο ἔτι Ἀχιμάας υἱὸς Σαδὼκ, καὶ
εἶπε πρὸς Ἰωάβ, καὶ ἔστω, ὅτι δράμω καὶ γε
ἐγὼ ὁπίσω τοῦ Χουσί. καὶ εἶπεν Ἰωάβ, ἵνατί
σὺ τοῦτο τρέχεις υἱέ μου; δεῦρο, οὐκ ἔστι σοι
εὐαγγέλια εἰς ὠφέλειαν πορευομένην.

Au. Ver.—22 Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever [Heb., be what may], let me, I pray thee, also run after Cush. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready [*or, convenient*]? *Seeing thou hast no tidings ready.* So Patrick, Booth.

Bp. Horsley.—Rather, *the tidings will fetch thee nothing.* Compare LXX.

Ged.—Since thou hast no convenient tidings to bear.

Gesen.—וַיֹּאמֶר, and וַיֹּאמֶר f. (ר. וַיֹּאמֶר) 1. Glad tidings, good news, 2 Samuel xviii. 22, 25; once with וַיֹּאמֶר added, v. 27. 2. Reward for good tidings, 2 Sam. iv. 10.

Prof. Lee.—וַיֹּאמֶר, and וַיֹּאמֶר, f. Arab. *وَيُشَوِّرُ* and *وَيُشَوِّرُ*, Announcing good news.

وَيُشَوِّرُ, *pulchritudo*; ר. בשר. I. Good news, 2 Sam. xviii. 22, 25, 27, with וַיֹּאמֶר. II. Meton. Reward for good news, Ib. iv. 10.

Houb.—*Per me licet ut curras, verum boni nuntii mercedem non es habiturus.*

22 וַיֹּאמֶר: Melius כשי, sine ה, ut legere

videntur Chaldaeus et Syrus. Eat Chusi nomen proprium. Mirum, Clericum habuisse שׂו, ut *Madianitam*. Nam si ageretur vir quidam Madianita, legeretur שׂו הַמְדִּיָּא, aut quid simile, non autem שׂו, sine addito. Hoc norunt, qui Hebr. linguam vel a primo limine salutârunt.

Dathe.—*Cur vero, respondit hic, currere cupis, mi fili? Nullum præmium allati nuncii accipies.*

Ver. 23.

Au. Ver.—23 But howsoever, said he, let me run, &c.

Maurer.—[יָדִיד קָה מְאַדְדָּא] *Quidquid sit, accidat, ego curram.* Vid. ad vs. 12.

Ver. 24.

וַיֵּשֶׁב דָּוִד בֵּין שְׁעָרִים וַיֵּלֶךְ
הַצִּבְיָה אֶל־בֶּן הַשְּׂעִיר אֶל־הַחֹמָה
וַיֵּשֶׁא אֶת־עֵינָיו וַיֵּרָא וַהֲגֵה־אִישׁ רָץ
לְבָדּוֹ :

καὶ Δαυὶδ ἐκάθηντο ἀναμέσον τῶν δύο πυλῶν. καὶ ἐπορεύθη ὁ σκοπὸς εἰς τὸ δῶμα τῆς πύλης πρὸς τὸ τεῖχος, καὶ ἐπῆρε τοὺς ὀφθαλμούς αὐτοῦ καὶ εἶδε· καὶ ἰδοὺ ἀνὴρ τρέχων μόνος ἐνώπιον αὐτοῦ.

Au. Ver.—24 And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

Ged., Booth.—24 And David was sitting between the two gates; and the watchman was walking on the wall, on the top of the gate; and he raised his eyes, and looked, and behold a man running alone.

Houb.—24 *David stabat inter duas portas, cum speculator tectum portæ supra murum conspiciens, vidit hominem unum, qui accurrebat.*

Dathe.—24 *David autem sedebat inter duas portas. Tum ascendit speculator tectum portæ ad murum, et conspiciatus est hominem solum currentem.*

Ver. 26.

Au. Ver.—26 And the watchman saw another man running: and the watchman called unto the porter, and said, Behold another man running alone, &c.

Bp. Horsley.—*Unto the porter.* For א, the Vulgate seems to have read א. "The watchman upon the gate called."

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Ver. 28.

וַיִּהְיֶה אַחִימָאֵץ וַיֹּאמֶר אֶל־הַפֶּלֶךְ
שְׁלֹום וְגַ

καὶ ἐβόησεν Ἀχιμάας, καὶ εἶπε πρὸς τὸν βασιλέα, εἰρήνη, κ.τ.λ.

Au. Ver.—28 And Ahimaaz called, and said unto the king, All is well [or, Peace be to thee; Heb., peace].

All is well [or, *Peace be to thee*].

Ged., Booth.—"Success."

Gesen.—לָכֵן, הָיָה לָךְ, *welfare to thee, all well to thee*, Judg. vi. 23; xix. 20; Dan. x. 19; Gen. xliii. 23, a form of address when one would encourage a timid person and assure him of safety, i. q., "thou hast [ye have] nothing to fear, thou art in safety;" hence we thrice find added אַתָּה בְּאִשׁוּרָא, comp. 1 Sam. xx. 21 הָיָה לָךְ, *for then all is well to thee*, thou art in safety, thy matter is prosperous, ver. 7. Comp. also 2 Sam. xviii. 28, where a messenger of good tidings exclaims שְׁלֹום, q. d., *all is well!* comp.

1 Chron. xii. 18.—Among the Arabs السلام

عليك, *es-salām 'aleika*, and among the

Syrians كَفَاكَ خَعَضَ, are forms of salutation to persons approaching or passing by; but in this sense the above Hebrew phrase is not found in the Old Test.

Ver. 29.

וַיֹּאמֶר הַפֶּלֶךְ שְׁלֹום לְפָנֶיךָ
לְאַבְשָׁלוֹם וַיֹּאמֶר אַחִימָאֵץ רַחֲמֶיךָ
הַקְּדוֹן תִּגְדֹּל לְשָׁלוֹם אֶת־עֶבְדְּךָ הַפֶּלֶךְ
וַיֹּאבֶב וַאֲתֵּעֲבֹדָה וְלֹא תִדְּעֶהּ מָה :

καὶ εἶπεν ὁ βασιλεὺς, εἰρήνη τῷ παιδαρίῳ τῷ Ἀβессαλώμ; καὶ εἶπεν Ἀχιμάας, εἶδον τὸ πλῆθος τὸ μέγα τοῦ ἀποστεῖλαι τὸν δούλον τοῦ βασιλέως Ἰωάβ καὶ τὸν δούλόν σου, καὶ οὐκ ἔγγων τί ἐκεῖ.

Au. Ver.—29 And the king said, Is the young man Absalom safe [Heb., *Is there peace*]? And Ahimaaz answered, When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was.

When Joab sent the king's servant, and me thy servant. So Pool, Patrick, *Dathe*, *Maurer*.

Bp. Patrick.—*When Joab sent the king's servant.*] This seems to signify that Cushi was one belonging to the court.

4 x

Michaëlis, Houb., Horsley, Ged., Booth.—And Ahimaaz answered, When Joab, the king's servant, sent thy servant, I saw a great tumult, but I know not what was the cause of it.

Bp. Horsley.—For עַבְדְּךָ רִא, read, with several Codd. עַבְדְּךָ רִא, when Joab the king's servant sent thy servant.

Houb.—29 שָׁלוֹם: Lege, השָׁלוֹם, num pax est, ut lego in Codice Orat. 42 et ut infra ver. 32. ... עַבְדְּךָ רִא: Lege רִא sine י. Ad-ditum fuit י ab imperito scriba, qui, cum antea legeret עַבְדְּךָ רִא, servus regis, crederet continuari eodem in casu עַבְדְּךָ רִא, nec videret alterum esse in nominandi casu, alterum in accusandi. Quidam sic interpretantur, cum Joab mitteret servum regis et servum tuum, et prius servum dicunt esse Chusi. Verum stare id non potest, quoniam et nondum Chusi ad Davidem pervenerat tum, cum hæc Achimaas loquebatur, neque ipse David divinare posset, quis esset iste servus regis, quem Joab ad se misisset. Sed servus regis, de Joab mittente dictum, facile a Davide intelligebatur. Decepit eos interpretes illud רִא, quod præfixum legitur verbis duobus עַבְדְּךָ רִא, ut crederent esse hæc in casu accusandi, neque meminissent illud רִא non raro abundare ante eum nominandi casum, qui infinitivo modo postponitur; ut hoc loco עַבְדְּךָ ponitur post שָׁלוֹם.

Dathe.—Respondit Ahimaaz: Vidi ego magnum tumultum, cum mitteret Joabus servum regis et me, sed nescio, quid fuerit.

Littera Vau prorsus redundat, si verba, quæ præcedunt, recte vertuntur: cum mitteret servus regis Joabus עַבְדְּךָ רִא, servum tuum, sub quo Ahimaaz se ipsum intelligit. Sic Vulgatus vertit, et Kennicottus quinque codd. citavit, in quibus Vau abest. — Pos-sunt quoque priora verba sic verti, non ob-stante רִא ante עַבְדְּךָ; quod non raro etiam nominativo præponitur. Attamen illud Vau exprimentur οἱ ὁ, Chaldæus, Syrus (qui tamen in reliquis multum discedit a textu), et qui eum sequitur, Arabs. Atque ego quoque malim defendere lectionem receptam, quoniam durior mihi videtur illa explicatio in hoc verborum ordine. Servum regis vocat Ahimaaz Cusæum, quem Joabus miserat, et quem jam videbat venire.

Maurer.—עַבְדְּךָ רִא יוֹאָב הַמֶּלֶךְ [עַבְדְּךָ רִא יוֹאָב הַמֶּלֶךְ] Vulg., Michaëlis aliique pessime: cum mitteret servus regis Joabus servum tuum. Verba sic reddenda sunt: cum mitteret servum regis (i.e., Cusæum, quem Achi-

maaz jam videbat venientem) Joabus et servum tuum, sub quo Achimaaz semet ipsum intelligit. Est igitur ac si dicat: cum mitteret Joabus Cusæum et me. Verba עַבְדְּךָ רִא inter infinitivum et nomen regens eodem modo interjecta sunt, quo e. g., inter-junctum est est in verbis וְשָׁמַעְתִּי בְּשִׁירֵי יִשְׂרָאֵל Jes. v. 24 אֲזַי in אֲזַי הַפֶּתַח Jer. xxi. 1 al. Cf. E. Gr. crit., p. 63. Gr. min. § 566.

Heb., Chap. XIX. 2—6; Au. Ver., 1—5.

וַיִּגְדַּל לְיוֹאָב הַגֵּה הַמֶּלֶךְ בָּכָה וַיְהִימָאָב עַל-אַבְשָׁלוֹם: 3 וַתְּהִי הַתְשָׁעָה בַּיּוֹם הַהוּא לְאַבְדָּל לְכָל-הָעָם כִּי-שָׁמַע הָעָם בַּיּוֹם הַהוּא לְאִמְרֵי נַעֲמָן הַמֶּלֶךְ עַל-בְּנוֹ: 4 וַיְהִינֶנּוּב הָעָם בַּיּוֹם הַהוּא לְבֹא הָעִיר בְּאַשְׁמֹרֶת יוֹמָם: 5 הָעָם הַכֹּכְלָמִים בְּנוֹסִים בְּפִלְחָמָה: 6 וַתְּהִלָּה לְאִשׁ אֶת-פָּנָיו וַיִּזְעַק הַמֶּלֶךְ קוֹל גָּדוֹל בְּכִי אַבְשָׁלוֹם אַבְשָׁלוֹם בְּנִי בְכִי: 6 וַיָּקָם יוֹאָב אֶל-הַמֶּלֶךְ חֲבִית וַיִּמָּרָר

1 καὶ ἀπηγγέλη τῷ Ἰωάβ, λέγοντες, Ἰδοὺ ὁ βασιλεὺς κλαίει καὶ πενθεῖ ἐπὶ Ἀβессαλώμ. 2 καὶ ἐγένετο ἡ σωτηρία ἐν τῇ ἡμέρᾳ ἐκείνῃ εἰς πένθος παντὶ τῷ λαῷ, ὅτι ἤκουσεν ὁ λαὸς ἐν τῇ ἡμέρᾳ ἐκείνῃ λέγων, Ὅτι λυπείται ὁ βασιλεὺς ἐπὶ τῷ υἱῷ αὐτοῦ. 3 καὶ διεκλήπτετο ὁ λαὸς ἐν τῇ ἡμέρᾳ ἐκείνῃ τοῦ εἰσελθεῖν εἰς τὴν πόλιν, καθὼς διακλήπτεται ὁ λαὸς οἱ αἰσχυρόμενοι ἐν τῷ αὐτοῦ φεύγειν ἐν τῷ πολέμῳ. 4 καὶ ὁ βασιλεὺς ἔκρυψε τὸ πρόσωπον αὐτοῦ καὶ ἔκραξεν ὁ βασιλεὺς φωνῇ μεγάλῃ, λέγων, Υἱέ μου Ἀβессαλώμ, Ἀβессαλώμ υἱέ μου. 5 καὶ εἰσῆλθεν Ἰωάβ πρὸς τὸν βασιλέα εἰς τὸν οἶκον, καὶ ἔπει, κ.τ.λ.

Au. Ver.—1 And it was told Joab, Behold, the king weepeth and mourneth for Absalom.

2 And the victory [Heb., salvation, or, deliverance] that day was turned into mourning unto all the people: for the people heard say that day how the king was grieved for his son.

3 And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle.

4 But the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son!

5 And Joab came into the house to the king, and said, Thou hast shamed this day

the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines.

Ged., Booth.—1 And [*Ged.*, but when] it was told Joab, that, lo! the king was weeping and mourning for Absalom; 2 And that the victory of that day was turned into mourning to all the people: (for when the people, that day, heard it said that the king was grieved for his son, 3 The people stole away, that day, into the city, like people who steal away, through shame, when they have fled in battle;) 4 And that the king had covered his face, and that the king was crying with a loud voice, O my son, Absalom! O Absalom, my son, my son! 5 Joab then went into the house to the king, and said, &c.

Houb.—1 *Nuntiatum est autem Joab, regem flere, et propter Absalom in luctu esse. 2 Quin etiam ut populus audivit, regem filii sui causa dolere, dies hæc salutis fuit omni populo dies luctus; 3 Ita ut exercitus eodem die cum urbem intrabat, subduceret se se, ut se subducunt, quos pudor tenet, postquam in pugna fugerint. 4 Interea rex erat capite velato, et voce magna clamabat, fili mi Absalom, Absalom fili mi, fili mi. 5 Intravit igitur Joab, &c.*

2 דוד שׁוּב, male sine י. Duo Codices Orat. דוד שׁוּב, *salus*, ut fuerat scribendum: nam sic vult usus, quanquam abest י ab radice שׁוּב, *salvare*.

Heb., 8; Au. Ver., 7.

וַעֲתָהּ קָם אִשָּׁרְיָהּ וַיִּבְרַךְ עַל־לֵב עַבְדֵּי יְהוָה
כִּי בִיהֲזָה נִשְׁפָּצְתָי קִרְאִינִי יוֹצֵא אֶם
יְלִין אִישׁ אֶתֶּחָה הַלְיָלָה וְגו'

καὶ νῦν ἀναστὰς ἔξελθε, καὶ λάλησον εἰς τὴν καρδίαν τῶν δούλων σου, ὅτι ἐν κυρίῳ ὤμοσα ὅτι εἰ μὴ ἐκπορεύσῃ σήμερον, εἰ αὐλοσθήσεται ἀνὴρ μετὰ σοῦ τὴν νύκτα ταύτην, κ.τ.λ.

Au. Ver.—7 Now therefore arise, go forth, and speak comfortably unto thy servants; for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night, &c.

Houb.—7 כִּי אִין יֵצֵא, *Quia non tu egrediens. Melius veteres. ... כִּי אִין אִין, Quia si non tu (egrederis).* Nam, cum omnes, præter Chaldæum, non omitant conditionem *si*, signum est eos legisse אִין, quod ni legerent, poterant alii aliter, et per casum absolutum interpretari. Fucum fecerit semi-

docto scribæ illud אִין, quod sequitur, quodque crederet male fuisse iteratum, cum non videret prius אִין esse conditionis; posterius, juramenti.

Heb., 9, 10; Au. Ver., 8, 9.

וַיָּבֹא כָל־הָעָם לִפְנֵי הַמֶּלֶךְ
וַיִּשְׁתָּחֶל גָּם אִישׁ לְאֶחָיו: 10 וַיְהִי
כָל־הָעָם בְּדֹוֹן בְּכִלְשִׁבְתָּי יִשְׁתָּחֶל
לְאַמֵּר הַמֶּלֶךְ חֲצִילָנוּ מִכַּף אֲיָבֵנו
וְהָיָה מִלְּטָנוּ מִכַּף פְּלִשְׁתִּים וְעַתָּה בָּרַח
מִדְּהָאָרֶץ מִצֵּל אֲבִשָּׁלוֹם:

— καὶ εἰσῆλθε πᾶς ὁ λαὸς κατὰ πρόσωπον τοῦ βασιλέως ἐπὶ τὴν πόλιν· καὶ Ἰσραὴλ ἔφυσγεν ἀνὴρ εἰς τὰ σκηνώματα αὐτοῦ. 9 καὶ ἦν πᾶς ὁ λαὸς κρινόμενος ἐν πάσαις φυλαῖς Ἰσραὴλ, λέγοντες, ὁ βασιλεὺς Δαυὶδ ἐρρύσασατο ἡμᾶς ἀπὸ πάντων τῶν ἐχθρῶν ἡμῶν, καὶ αὐτὸς ἐξέλειτο ἡμᾶς ἐκ χειρὸς ἀλλοφύλων· καὶ νῦν πέφενγεν ἀπὸ τῆς γῆς, καὶ ἀπὸ τῆς βασιλείας αὐτοῦ, καὶ ἀπὸ Ἀβσσσαλῶμ.

Au. Ver.—8 Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent.

9 And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom.

And all the people came before the king: for Israel, &c.

Ged.—The whole people presented themselves to the king. 9 The Israelites having fled, every man to his own home; the whole people, throughout all the tribes, reproached one another, saying: "King David [LXX] saved us from the hands of our enemies, and delivered us out of the hands of the Philistines: yet now he is a fugitive from the land, and from his kingdom [LXX], on account of Abshalom.

8 The last member of this verse belongs to the next: although it hath absurdly been separated from it.

Booth.—And all the people presented themselves to the king. 9 Now Israel had fled, every man, to his own home; and all the people, throughout all the tribes of Israel, blamed one another, saying, &c.

Houb.—*Itaque venit universa multitudo in conspectum regis.* 9 *Postquam autem Israel is sua quisque tentoria diffugerat, omnes tribus Israel hæc inter se agilabant: rex ab inimicis nostris nos liberavit; ille etiam nos vindicavit a Philistæis: mox quidem de terra fugiebat ante Absalom.*

8 לַבַּיִת דָּמָךְ, in conspectum regis. Post hæc verba interpunctio major fuit collocanda, minor vero post לַבַּיִת, in tentoria sua. Nam perspicuum est, in iis verbis, *fugerat autem Israel in sua tentoria*, initium esse rerum mox dicendarum.

9 אֶנְכִי, Inimico nostro. Fere omnes codices אֶנְכִי, inimicis nostris, et sic omnes veteres, præter unum Chaldæum, qui quidem Judæis recentioribus sæpe præivit, ut ejusmodi menda hod. in codicibus relinquerent.

Heb., 12, 13; LXX, Au. Ver., 11, 12.

וְהַמֶּלֶךְ דָּוִד שָׁלַח אֶל־צִדּוֹק וְאֶל־
אֲבִיָּתָר הַכֹּהֲנִים לֵאמֹר דְּבַרְוּ אֶל־זָהָבִי
וְיָחִידוּ לֵאמֹר לְמַדָּה תִּהְיֶה אֶחָדֶיךָ
לְהָשִׁיב אֶת־הַמֶּלֶךְ אֶל־בֵּיתוֹ וְדָבַר
כָּל־יִשְׂרָאֵל כֹּה אֶל־הַמֶּלֶךְ אֶל־בֵּיתוֹ:
וְאֶתִי אַתֶּם עֲצָמִי וּבָשָׁרִי אַתֶּם
וְלֵמַדָּה תִּהְיֶה אֶחָדֶיךָ לְהָשִׁיב אֶת־
הַמֶּלֶךְ:

11 καὶ ὁ βασιλεὺς Δαυὶδ ἀπέστειλε πρὸς Σαδὼκ καὶ πρὸς Ἀβιάθαρ τοὺς ἱερεῖς, λέγων, λαλήσατε πρὸς τοὺς πρεσβυτέρους Ἰούδα, λέγοντες, ἰναὶ γίνεσθε ὄσχατοι τοῦ ἐπιστρέφαι τὸν βασιλέα εἰς τὸν οἶκον αὐτοῦ; καὶ λόγος πάντος Ἰσραὴλ ἦλθε πρὸς τὸν βασιλέα εἰς τὸν οἶκον αὐτοῦ. 12 ἀδελφοί μου ὑμεῖς, ὅσατά μου καὶ σάρκες μου ὑμεῖς, ἰναὶ γίνεσθε ὄσχατοι τοῦ ἐπιστρέφαι τὸν βασιλέα εἰς τὸν οἶκον αὐτοῦ;

Au. Ver.—11 And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, *even to his house.*

12 Ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring back the king?

Pool.—11 *To his house; to his royal palace at Jerusalem. To the king, even to his house, i. e., even to Mahanaim, where now the king's house and family is.* Thus sometimes one word is taken in divers senses in the same verse, as Matt. viii. 22. Or

rather thus, About bringing the king back to his house: for, first, Those words are very fitly and easily understood here out of the foregoing member of the verse; such defects being usual in the Hebrew, which is a very concise or short language. So it is Exod. xxii. 15; Deut. i. 4, &c. Secondly, It seems most reasonable to understand the same phrase, *to his house*, being twice here used in the same sense in both places, to wit, of his house in Jerusalem; and this is most agreeable to rule and to Scripture usage. Thirdly, Thus the words have more emphasis than the other way; for if the speech came to the king at Mahanaim, it matters not whether it found him in his house there, or in the gate-house, or in the field. Fourthly, David had no house in Mahanaim which could properly be called *his house*, as he had in Jerusalem. And then the parenthesis should close before those last words, *even to his house, or even to his own house*, to wit, that at Jerusalem.

Bp. Patrick.—*Even to his house.*] These last words, “even to his house,” seem to be but a repetition of what was said before, *to his house; viz., at Jerusalem: the other words being a parenthesis.*

Ged.—Why will ye be the last to bring back the king to his own home; seeing that the purpose of all Israel hath already reached the king, in his *present* residence? 12 Ye are my brethren, mine own bone and flesh! why then will ye be the last to bring back the king?

Booth.—Seeing that the speech of all Israel hath come to the king, in his *present* abode? 12 Ye are my brethren, ye are my own bone and flesh: wherefore then are ye the last to bring back the king?

Houb.—11 *Hi sermones omnis Israel domum perlatis ad regem fuerunt. Quare misit rex David ad Sadoc et ad Abiathar sacerdotes, qui hæc eis mandarent.* 12 *Hæc loquimini ad senes Juda; vos fratres mei et os meum et caro mea estis; curnam igitur postremi eritis, ut reducatis regem domum suam?*

11 ... וְכָל־יִשְׂרָאֵל, *Sermo autem omnis Israel (venit ad regem).* Hæc verba collocanda sunt eo in ordine, quem sequuntur Syrus et Græci Interpretes, ut postquam Israel, superiori versu finiente, dixit; *quare cunctamini ad reduendum regem*, proxime hæc sequantur *sermo Israel pervenit ad regem, in domum ejus.* Ita ut causa appa-

reat, cur deinde viros Juda sic David alloquatur; *quare novissimi eritis ad reducendum regem?* Non potuit enim David cum Juda sic expostulare, nisi norat cæteras tribus consilium cepisse de reducendo ad se rege; ut necesse sit a Sacro Scriptore antea fuisse narratum, hos Israel sermones, qui superiori versu memorantur, regis ad aures pervenisse.

12 וְאַתָּה יְהוֹאָב, *vos fratres mei estis.* Hæc etiam verba alieno in ordine nunc leguntur. Nam consuetudo est, ut ejusmodi compellatio faciat initium sermoni, non autem ut sermonem jam cœptum vel abruptum, vel absolvat; ut videre licet versu subsequente. Itaque recte apud Syrum his verbis inchoatur ad populum sermo regis, etai quædam Syrus non omittenda omisit. Hæc verba igitur, *fratres mei estis, &c.*, in mandatis David ad sacerdotes factis primum locum tenere debent hoc modo: *loquimini hæc ad senes Juda; fratres mei, os meum vos et caro mea estis; quare igitur postremi estis ad reducendum regem in domum suam*, quæ quidem verba ultima, *quare igitur, &c.*, cum his legantur Hod. in codicibus, semel legi satis est, ut hæc semel tantum exhibet Syrus. Adi ad Veteres; videbis hunc versum alio atque alio modo lectum fuisse in Hebr. ipsorum codicibus, Græcos addere quædam, quæ nunc absunt; Syrum omittere multa, partim superflua, partim etiam, ut mox diximus, non omittenda.

Heb., 14; Au. Ver., 13.

וְלֹאֲמַנְתָּהּ הָיָה עִצְמִי וּבָשָׁרִי
אֶתָּה כֹּה יַעֲשֶׂה־לִּי אֱלֹהִים וְלֹא יִוָּקֶיף
אִם־לֹא שֶׁרָצָה תִּהְיֶה לְפָנַי בְּלִחְתָּמַי
תַּחַת יָדָב :

כצ'

καὶ τῇ Ἀμессαί ἐρεῖτε, οὐχὶ ὁστούν μου καὶ σὰρξ μου σύ; καὶ νῦν τάδε ποιῆσαι μοι ὁ θεὸς καὶ τάδε προσθεῖν, εἰ μὴ ἀρχῶν δυνάμεως ἔσῃ ἐνώπιον ἐμοῦ πάσας τὰς ἡμέρας ἀντὶ Ἰωάβ.

Au. Ver.—13 And say ye to Amasa, *Art thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab.*

Houb.—13 תַּחַת יָדָב: Lege תַּחַת, *dicetis*; nunquam privatur suo n verbum תַּחַת.

In the room of Joab.

Maurer.—[וְלֹאֲמַנְתָּהּ הָיָה עִצְמִי וּבָשָׁרִי] *Dux exer-*

citus — loco Joabi, pro Joabo. Ita plerique. Obloquitur Schulzsius, "si vel maxime, inquiens, meritorum Joabi in hoc bello gratiam in regis animo extinxisset recordatio filii a Joabo cæsi, tamen nec prudens nec salutare fuisset, Amasam præferre fortissimo viro, Joabo, qui etiam cap. xx: 6, 7 ut summus imperator occurrit. Rectissime igitur Michaëlis consentiente Hezelio vertit: *secundus a Joabo imperator esto.* Cf. Num. v. 20." Sed ex nefando facinore, quod Joabus, xx. 8 sqq. admittit, clarissime patet, cum capitali in Amasam odio flagrasse, cujus causa manifesto in eo quaerenda est, quod Davides Amasæ promiserat, se velle, quamdiu vixerit, eum in locum Joabi ducem exercitus constituere. Nam quod Schulzsius ad xx. 10 dicit, Joabum Amasæ forsam plurimum gratia apud multitudinem valentis honori invidiasse, cæsoque æmulo se magis gratiosum apud regem fore existimasse, id sibi commentus est vir bonus.

Ver. 14.

Au. Ver.—14 And he bowed the heart of all the men of Judah, even as *the heart of one man*; so that they sent *this word* unto the king, Return thou, and all thy servants.

Return.

Houb.—14 וַיִּשְׁלַח אֶל הָרֶגֶץ שָׁב, *Et miserunt ad regem, revertere.* Omnes veteres, præter Chaldæum, suppleunt, וַיִּשְׁלַח, *dicentes*, vel וַיִּשְׁלַח, *et dixerunt*, quod ni suppletur, manca erit series.

Heb., 18, 19; Au. Ver., 17, 18.

18 וְאֵלֶּה אִישׁ עִמּוֹ סִבְגָּנוֹ וְצִיָּא
נָעַר בֵּית שָׁאֵל וְהַחֲשֵׁת עֶשָׂר בָּנָיו
וְעֶשְׂרִים עֲבָדָיו אֹתוֹ וְאֶלְחִי חִיָּהוּ
לְפָנַי הַמֶּלֶךְ : 19 וַעֲבָרָה הָעֶבְרָה
לְעִבְרֵי אֶת־בֵּית הַמֶּלֶךְ וְלַעֲשֹׂת הַחֹב
בְּעֵינָיו וְשִׁמְעִי בְּרָגָם נָפַל לְפָנַי הַמֶּלֶךְ
בְּעֵבְרוֹ בִּיהֶן :

ק' ver. 19.

17 καὶ χῆλοι ἄνδρες μετ' αὐτοῦ ἐκ τοῦ Βενιαμὴν, καὶ Σιβὰ τὸ παιδάριον τοῦ οἴκου Σαούλ, καὶ πεντεκαίδεκα υἱοὶ αὐτοῦ μετ' αὐτοῦ, καὶ εἰκοσι δοῦλοι αὐτοῦ μετ' αὐτοῦ καὶ κατεύθυναν τὸν Ἰορδάνην ἔμπροσθεν τοῦ βασιλέως, 18 καὶ ἐλειτούργησαν τὴν λειτουργίαν τοῦ διαβιβᾶσαι τὸν βασιλέα καὶ διέβη ἡ διάβασις τοῦ ἐξεγείραι τὸν οἶκον τοῦ βασιλέως, καὶ τοῦ ποιῆσαι τὸ εὐθεὶς ἐν ὀφθαλμοῖς αὐτοῦ καὶ

Σεμὶ υἱὸς Γηρά ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ ἐνώπιον τοῦ βασιλέως, διαβαίνοντος αὐτοῦ τὸν Ἰορδάνην.

Au. Ver.—17 And *there were* a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king.

18 And there went over a ferry boat to carry over the king's household, and to do what he thought good [Heb., the good in his eyes]. And Shimei the son of Gera fell down before the king, as he was come over Jordan.

Pool.—18 *A ferry boat*, made by the men of Judah for the king's proper use; besides which there were doubtless many boats ready for the use of others. *As he was come over Jordan*, or rather, *as he was passing, or about to pass, over Jordan*; but this was beyond Jordan: for as he went over Jordan to the king, ver. 17, so doubtless he fell down before him at his first coming into his presence there.

Bp. Patrick.—18 *A ferry boat.*] Prepared, as many suppose, by the men of Judah. Josephus will have it a *bridge*; composed, perhaps, of many boats joined together.

Bp. Horsley.—*And there went over a ferry-boat*; rather, *And a bridge of boats* [יַבְיָדָה] *was thrown across, to make a passage for the king's household.* — *and to do what he thought good.* These words seem to be out of their place. I think they should be carried back to the end of verse 15.

Dr. A. Clarke.—18 *There went over a ferry boat.*] This is the first mention of anything of the kind. Some think a bridge or raft is what is here intended.

Ged.—17 And, &c. Also Zibah, the domestic of Saul, with his fifteen sons and his twenty servants. These last facilitated the king's passage over the Jordan, (18) and were very serviceable in bringing over the king's household, and in doing whatever else was agreeable to him, &c.

17 *These last*, &c. I refer this to Zibah and his servants, for reasons that appear to me just.

Ib. Facilitated the king's passage, &c., lit., *made the Jordan easy before the king.* Josephus and some of the antient translators understood this of throwing a bridge over it. Jerom supposes that they only forded it before him; and pointed out the

proper place. I have used a term applicable to both interpretations.

18 *And were very serviceable in bringing*, &c. I have followed the reading of Sept., which I am persuaded was that of the original Hebrew. The present text has been rendered: *And a ferry boat went over to bring*, &c., without any authority, I think, but merely to save the credit of a corrupted text.

Booth.—17 And these went over the Jordan, before the king: 18 And performed the service of bringing over the king's household, and in doing what he thought good. And Shimei, the son of Gera, fell down before the king, when he had come over the Jordan.

18 *And performed the service.*] The common version here, is unsupported either by the sense of the present text or any of the versions. The Sept. and Syr. are followed.

Prof. Lee.—יַבְיָדָה, f. once, 2 Sam. xix. 19, LXX, καὶ διέβη, κ.τ.λ. Vulg., *transierunt vada ut traducerent domum regis.* Syr.,

סִבְחָם פִּלְכָּם בְּנֵי יַבְיָדָה וְיָבִיגָה
סִבְחָם, “*et pararunt vada, ut traducerent*

familiam regis.” Either, a raft, or boat [so Gesen., ferry-boat], for crossing the river, or the passage, or ford, of the river. The nominative of the verb in this case being the thousand Benjamites.

Dathe.—18 *Alii transierunt, ut regis familiam traducerent, et quæ huic opus essent, curarent. Cum rex Jordanum transiret, &c.*

Houb.—18 *Et cum transitum parassent, ut regis domum transmitterent, regique deinde ad nutum obsequerentur, Semei filius Gera, dum rex Jordanem transibat, coram eo se abjecit, dixitque.*

18 וַיַּבְיֶדְהָ אַרְיָאס, *et transiit Scapha*, quem multi imitantur, quanquam satis absurdum est, una in scapha transitum fieri et regis et cæterorum, qui regem comitabantur: nam quantæ id fuisset moræ! Itaque non sic veteres. Nam Syrus pro וַיַּבְיֶדְהָ, legit וַיַּעֲבֹד, *et fecerunt*; ita etiam Græci Intt. ἐλευτοῦργησαν, *ministrarunt.* Etiam Syrus עָבַד, *opus*, pro עָבַד, *transitum*; nec aliter Græci Intt. λειτουργίας, *ministerium.* Nos utramque hanc scripturam amplectimur, ut sit וַיַּעֲבֹד הָעָבָדִים אֶת בֵּית הַמֶּלֶךְ, *et fecerunt quæ opus erant ad trajiciendum domum regis.*

Heb., 21; LXX, Au. Ver., 20.

— וְהָגַדְתִּי בְּיָמֵי הַיּוֹם רָאשׁוֹן לְכָל-
בְּרִית יוֹשֵׁף לְרִדָּתָהּ לְהִקְרֹאת אֶלְנִי
הַמֶּלֶךְ :

— καὶ, ἰδοὺ, ἐγὼ ἦλθον σήμερον πρότερος πάντος Ἰσραὴλ καὶ οἴκου Ἰωσήφ, τοῦ καταβῆναι με εἰς ἀπαντὴν τοῦ κυρίου μου τοῦ βασιλέως.

Au. Ver.—20 For thy servant doth know that I have sinned : therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king.

Pool.—*Of all the house of Joseph. Object.* He was a Benjamite, chap. xvi. 5. How then doth he make himself out of the house of Joseph? *Ans.* The house of Joseph is here put, either, 1. For the ten tribes, which are oft distinguished from Judah, and then they are called the house of Joseph, as Zech. x. 6. But this distinction was not made before the division of the people into two kingdoms; and even after that division Benjamin was constantly reckoned with Judah, and not with Joseph or Ephraim. Or, 2. For all the tribes of Israel, who are called the children of Joseph, Psal. lxxvii. 15; compare Psal. lxxx. 1; lxxx. 5; as well they might, not only because of Joseph's eminency (the most eminent persons and things being oft put for the rest of the kind), and because the rights of primogeniture were in a great part devolved upon him, 1 Chron. v. 1; but also because Joseph had been as a father to them, and had nourished them all like children, as is expressed in the Hebrew text, Gen. xlvii. 12. But in this sense this was not true, for the house of Judah came before him, ver. 15. Or rather, 3. For all the tribes except Judah, which are conveniently called the house of Joseph for the reasons now mentioned, and are fitly distinguished from Judah, because the rights of the first-born were divided between Judah and Joseph, 1 Chron. v. 2. And though Benjamin, after the division of the kingdoms, was fitly joined with Judah, because then they adhered to that tribe; yet before that time it was more conveniently joined with Joseph, because they marched under the standard of the house of Joseph, or of Ephraim, Numb. x. 22—24; whence it is that Ephraim, Benjamin, and Manasseh are put together, Psal. lxxx. 2.

Bp. Patrick.—*I am come the first this day, &c.*] He was not properly of the house of Joseph, but of a tribe near of kin to it : so that at this time, it seems, they looked upon themselves as members of the same body; being descended from the same mother; and they continued so till the kingdom was rent. For Benjamin is placed between Ephraim and Manasseh (the two sons of Joseph) in Ps. lxxx. 2, and they marched under the same standard, Numb. ii. 18, 19, &c.

Ver. 22.

Au. Ver.—22 And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man put to death this day in Israel? for do not I know that I am this day king over Israel?

Houb.—22 הָדִים יוֹמָהּ *Lege,* num hodie morti dabitur (homo) ut legit Vulgatus. Nam huic loco interrogatio est omnino necessaria; quam quidem suppleri, litterâ ה iteratâ, compendiosius est, quam addere negationem מִל, quod fecere Græci Intt., Syrus, et Arabs.

Heb., 25, 26; LXX, Au. Ver., 24, 25.

וּמִפְּבוֹשֶׁת בֶּן־שָׂאֻל יָרָד לְהִקְרֹאת
הַמֶּלֶךְ וְלֹא־עָשָׂה רִגְלָיו וְלֹא־עָשָׂה
שִׁפְמוֹ וְאֵת־בִּגְדָיו לֹא כָבֹס לְמִדְּתָיוֹם
לְכֶת הַמֶּלֶךְ עַד־הַיּוֹם אֲשֶׁר־בָּא
בְּשָׁלוֹם : וַיְהִי כִּי־בָּא וַיִּרְשָׁלֶם
לְהִקְרֹאת הַמֶּלֶךְ וַיֵּאמֶר לוֹ הַמֶּלֶךְ וְגו'

24 καὶ Μεμφιβοσθεὺς υἱὸς υἱοῦ Σαουλ κατέβη εἰς ἀπαντὴν τοῦ βασιλέως, καὶ οὐκ ἐδεράπευσεν τοὺς πόδας αὐτοῦ, οὐδὲ ὠνυχίσαστο, οὐδὲ ἐποίησε τὸν μύστικα αὐτοῦ, καὶ τὰ ἰμάτια αὐτοῦ οὐκ ἀπέπλυνεν ἀπὸ τῆς ἡμέρας, ἧς ἀπῆλθεν ὁ βασιλεὺς, ἕως τῆς ἡμέρας, ἧς αὐτὸς παρεγένετο ἐν εἰρήνῃ. 25 καὶ ἐγένετο ὅτε εἰσῆλθεν εἰς Ἱερουσαλὴμ εἰς ἀπάντησιν τοῦ βασιλέως, καὶ εἶπεν αὐτῷ ὁ βασιλεὺς, κ.τ.λ.

Au. Ver.—24 And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in peace.

25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth?

Pool.—24 *The son of Saul*, i. e., the grandson, 2 Sam. ix. 3, 6.

Houb.—24 מִפְּיבֹשֶׁת, *Miphibosheth*, *autem, filius Saülis*. Nihil addimus ad contextum, quanquam videtur olim scriptum fuisse בֶּן יִזְחָר, *filius Jonathæ, filii Saülis*, ut legit Syrus.

When he was come to Jerusalem.

Pool.—*When he was come to Jerusalem* ; so it is supposed, that Mephibosheth, though he went to meet the king, wanted either courage or fit opportunity to speak to the king till he came to Jerusalem, because of the great multitudes that addressed themselves to the king by the way. Though it might more reasonably be thought that he could not go from Jerusalem to meet the king, as others did, because he wanted conveniences for his journey; for Ziba had gotten all his lands and goods, chap. xvi. 4, and it is not likely that he, who would not provide him an ass to ride on, or to accompany the king at his departure, would now be hasty to furnish him with one to meet the king, to whom he knew he would complain of him. But the words may seem to be better rendered thus, *when he went* (for so the Hebrew verb signifies, Ruth iii. 7; Jonah i. 3) from (which preposition is oft understood) *Jerusalem*; for there he was, chap. xvi. 3; and having continued there, as probably he did (because he wanted an ass to convey him elsewhere, and knew not where to be with more safety), he could not properly nor truly be said to have come thither to meet the king.

Dathe, Ged., Booth.—25 And when he had come from Jerusalem to meet the king, &c.

From Jerusalem. The word *from*, is not in the present text, nor in any antient version: but a single letter was easily dropped: and the context requires *from*, not *to*.—*Ged.*

Dathe.—24 Tum quoque Mephibosethus, Sauli nepos, regi obviam venit a). (Is post regis discessum usque ad felicem ejus rediit neque pedes, neque barbam curaverat, neque vestes abluerat.) 25 Cui Hierosolyma obviam venienti rex dicit: Cur me non comitatus es, Mephibosethe?

a) $\overline{\text{Ti}}$, *Descendit in occursum regis*, quod de itinere ad Jordanum omnes interpretes ex usu hujus verbi explicant. Quæ vero cum ita sint, in sequenti versu non legi potest: *cum veniret $\overline{\text{Dh}}$, Hierosolymam*

regi obviam, sed, cum veniret בְּמֵסַח, ex Hierosolyma. Nam Hierosolymæ antea perpetuo Mephibosethus vixerat, cap. ix. 13, coll. xvi. 3, ergo non opus erat, ut se eo conferret ad regem salutandum. Neque in toto hoc capite sermo est de introitu Davidis Hierosolymæ, de quo in sequenti capite exponitur; sed de eo, quod factum sit ad Jordanum, qui fuerint illi, qui eo venerint ad regi felicem reditum gratulandum, atque in his etiam erat Mephibosethus. Fateor, nullum interpretum antiquiorum legere בְּמֵסַח. Sed sic necessitate coactus refugio hunc errorem ad eos, qui in his libris sunt perantiqui, et cujus generis jam alios non-nullos habuimus. — Michaëlis quidem alia ratione hanc difficultatem removere tentavit, dum מֵסַח verbum activum per *velle* explicat: *voluisse Mephibosethum obviam ire regi*, sed eum tam diu esse cunctatum, ut regem tandem Hierosolymæ conveniret. Cui expli-cationi contextus non favet, qui, uti supra jam observavimus, ea tantum narrat, quæ ad Jordanum evenerint, antequam David Hierosolymam rediret.

Maurer.—26 [מִיָּדָה כִּי בָּא מִיִּשְׂרָאֵל לְפָנֶיךָ הָאֵלֹהִים]
Scilicet tam diu cunctatus esse videtur Mephibosethus, ut regem tandem Hierosolymis conveniret. Cui explicationi etiam Michaëlis et Schulzius calculum suum adjecerunt. Dathius vero quo minus locum ita expediamus obstat dicit narrationis contextum. "Neque enim in toto hoc capite sermonem esse de introitu Davidis Hierosolymis, de quo in sequenti cap. exponatur, sed de eo, quod factum sit ad Jordanum, qui fuerint illi, qui eo venerint ad regi felicem reditum gratulandum, atque in his etiam fuisse Mephibosethum." Legendum igitur esse מִיָּדָה. Fateri quidem se, nullum interpretum antiquiorum ita legisse; sed sic necessitate coactum referre se hunc errorem ad eos, qui in his libris sint perantiqui. Verum vero jam alio loco monuimus, scriptores sacros haud raro neglectis temporum rationibus ea conjungere et semel complecti, quæ pertinent ad eundem aliquem sive hominem sive rem.

Heb., 27; LXX, Au. Ver., 26.

וַיֹּאמֶר אֲדֹנָי הַמֶּלֶךְ עֲבָדִי הָאֵלֹהִים
קִי־אֲמַר עֲבָדָךְ
וְאֶרְבֹּב עִלָּיָהּ וְאֶלְקָה אֶת-הַמֶּלֶךְ כִּי
נֶפֶשׁ עֲבָדָךְ :

καὶ εἶπε πρὸς αὐτὸν Μεμφιβοσθέ, κύριε μου

βασιλεῦ, ὁ δοῦλός μου παρελογίσάτο με, ὅτι εἶπεν ὁ παῖς σου αὐτῷ, ἐπίσαζόν μοι τὴν ὄνον καὶ ἐπιβῶ ἐπ' αὐτὴν καὶ πορεύσομαι μετὰ τοῦ βασιλέως, ὅτι χωλὸς ὁ δοῦλός σου.

Au. Ver.—26 And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant is lame.

I will saddle me an ass.

Ged., Booth.—Let an ass be saddled for me.

Houb.—26 שׂוֹמֵר, *Sternam*. Lege שׂוֹמֵר, *sternē*, ut legunt omnes veteres, præter unum Chaldæum. ... אֲשִׁינָא, *Asinum*, ut eum ascenderem. Nihil grammatici reprehendunt in illo שׂוֹמֵר generis feminini, cum tamen שׂוֹמֵר sit passim generis masculini. Ergo אֲשִׁינָא potius legendum, cum præsertim notum sit scribas sæpe genera miscuisse, non miscenda.

Maurer.—שׂוֹמֵר] Articulo definitum notat meum asinum.

Heb., 30; LXX, *Au. Ver.*, 29.

וַיֹּאמֶר לֹא הִשְׁלָחָה לִּי הָאֲתָנָה וְהָאֲתָנָה
בְּכִרְיִי אֲמָרְתִּי אֲתָנָה וְצִיָּא תַּחֲלֶהָ
אֲתִיָּהָרָה :

καὶ εἶπεν αὐτῷ ὁ βασιλεὺς, ἰνατί λαλεῖς ἐπὶ τοὺς λόγους σου; εἶπον, σὺ καὶ Σιζά διελείσθης τὸν ἀγρόν.

Au. Ver.—29 And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.

Pool.—*Why speakest thou any more of thy matters?* For as Ziba was present, so doubtless he was not silent, but said and did what he could to make good his former charge; which must needs occasion many words before the king. And the king was not now at leisure for long debates, and therefore makes an end of the matter. *I have said*, to wit, within myself; I have considered the matter as far as now I can, and upon the whole am come to this resolution, wherein I expect that thou and he do both acquiesce. Or, *I do now say*; I pronounce this sentence in the cause. *Thou and Ziba divide the land*: the meaning is either, 1. The land shall be divided between thee and him, as it was by my first order, chap. ix. 10; he and his sons managing it, and supporting themselves out of it, as they did before, and giving the rest of the profits thereof to thee.

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And to this the following words may well enough be accommodated. *Yea, let him take all*, to wit, to his own sole use. Or, 2. The right and profits of the land shall be equally divided between you. It seems a very rash and harsh sentence, and very unbecoming David's wisdom, and justice, and gratitude to Jonathan; and Ziba seems to have deserved death for falsely accusing his master of treason, rather than a recompense. But the whole transaction of the matter is not here set down. Possibly Ziba might bring plausible pretences to justify his accusation. So that David might really be at a loss what to determine. And Ziba had given proof of his affections to David by an act of kindness which could not be without hazard to himself, chap. xvi. 1, 2, which Mephibosheth had not done. And possibly this was only a present sentence, and David resolved to examine things more thoroughly when he had more leisure, and then to make a more full and final determination of the business; which also he might do, though it be not here recorded; for we must not think that nothing was done and said about such things but what is mentioned in Scripture. Besides, Ziba being a powerful man, and the crown not yet firmly fixed upon the king's head, David might think fit to suspend his final sentence till a more convenient season, and not now to provoke him too much by taking away all his estate from him at once, but to proceed against him by degrees. Howsoever, this is certain, we cannot pass a right judgment upon this action of David's, unless we understood all the circumstances of it, which we cannot pretend to do.

Bp. Patrick.—*Why speakest thou any more of thy matters?*] As if he had said, Enough, enough; I desire to hear no more of the injuries done me by the house of Saul.

Thou and Ziba divide the land.] Some of the Hebrew doctors understand this, as if he now parted the estate formerly given to Mephibosheth between him and Ziba; partly out of shame, lest he should appear too rash and hasty of belief in giving all to Ziba, and partly out of suspicion that the too great wealth of Mephibosheth might make him ambitious. But they acknowledge this sentence to be unjust, Ziba making no defence for himself. And some of them say, a voice from heaven was heard thereupon, saying, That God would make the like

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division of David's kingdom between Rehoboam and Jeroboam. But if we carefully attend to the words, they carry another sense in them; being as much as if he had said, "My first grant shall stand;" when he decreed that Mephibosheth should be lord of the land, and Ziba should manage it for him, ix. 10 (see Selden, de Successionibus, cap. 25, fol. 89, 90, where he makes out this very clearly).

Dr. Adam Clarke.—*I have said, Thou and Ziba divide the land.*] At first, David gave the land of Saul to Mephibosheth; and Ziba, his sons, and his servants, were to work that land; and to Mephibosheth, as the lord, he was to give the *half of the produce*. Ziba met David in his distress with provisions, and calumniated Mephibosheth: David, too slightly trusting to his misrepresentation, and supposing that Mephibosheth was actually such a traitor as Ziba represented him, made him on the spot a grant of his master's land. Now he finds that he has acted too rashly, and therefore confirms the *former grant*; i. e., that Ziba should cultivate the ground, and still continue to give to Mephibosheth, as the lord, the half of the produce. This was merely placing things in *statu quo*, and utterly annulling the gift that he had made to Ziba. But why did he leave this treacherous man anything? Answer 1. He was one of the domestics of Saul, and David wished to show kindness to that house. 2. He had supplied him with the necessaries of life when he was in the greatest distress; and he thinks proper to continue him in his old office, by way of remuneration. But it was certainly too great a compensation for his services, however then important, when all the circumstances are considered.

Houb.—29 אֲמַדִּי *A me decretum fuit*; hoc est, stabit hæc distributio, quam antea decrevi, ut tu agros tui patris possessionis jure teneas, et ut Siba, qui eos coluit, et culturus est, habeat inde sibi et familiæ cibum. Verbum אֲמַדִּי allegat nos ad distributionem eam, quam vidimus, cap. 9, neque id significat, habiturum Sibam dimidiam partem agrorum jure possessionis. Tale enim decretum foret non modo plenum iniquitatis, sed etiam Davidis istis verbis, *noli verba hæc tua iterare*, omnino contrarium. Nempe iis verbis David significat, se jam correxisse errorem suum, neque necesse esse, ut Miphiboseth innocentiam suam prolixius

demonstret ac tueatur. Vide in hunc locum Thomam Stackhouse, Anglum, "The History of the Bible," l. 5, cap. 5.

Heb., 32; LXX, Au. Ver., 31.

בְּרִזְלֵי הַגִּלְעָדִי יָרַד מִרְגֵּלִים וַיַּעֲבֹר אֶת־הַיַּרְדֵּן לְשִׁלְחוֹ אֶת־בְּרִיָּהּ׃

הַיַּרְדֵּן

καὶ Βερζελλὶ ὁ Γαλααδίτης κατέβη ἐκ 'Ρωγγελίμ, καὶ διέβη μετὰ τοῦ βασιλέως τὸν 'Ιορδάνην ἐκπέμψαι αὐτὸν τὸν 'Ιορδάνην.

Au. Ver.—31 And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

Houb.—31 יָרַד מִרְגֵּלִים אֶת־הַיַּרְדֵּן: cum Jordane: melius emendasset sic, יָרַד מִרְגֵּלִים, ut ille eum dimitteret apud Jordanem. Alibi sæpe scribere posuere אֶת, pro אֶתְּ, tu. Nunc simili errore, אֶת, pro אֶתְּ. Veteres hic tergiversantur, quia ipsorum Codices in mendo erant, quomodo et hodierni.

Maurer.—32 יָרַד מִרְגֵּלִים אֶת־הַיַּרְדֵּן] Ludov. de Dieu: ut dimitteret eum ab in Jordane (אֶת pro אֶתְּ) i. e., inde a ripa Jordanis, neque ulterius prosequeretur. Quod non est ferendum. Verum dedit Gesenius in Thes. "ut eum comitaretur (eique, ubi opus, adesset et opem ferret) in trajiciendo amne. Verbis יָרַד מִרְגֵּלִים designatur *alveus* Jordanis, et אֶת notat Accusativum loci spatii post verbum eundi." Ut plane luceat locus, en tibi sensum verbalem: ut prosequeretur eum τὸ (i. e. τὴν ὁδὸν = τὰς διαβάσεις) ἐν τῷ 'Ιορδάνῃ. Igitur non opus est, ut cum Masorethis et Hitzigio Begriff, p. 131. יָרַד Legas pro יָרַג.

Heb., 33; LXX, Au. Ver., 32.

בְּרִזְלֵי יָקֵן מֶלֶךְ בְּנֵי־שֹׁמְרֵי אֶת־הַמֶּלֶךְ בְּשִׁבְתָּו׃ בְּמַחֲמֵי קִרְיָשׁ בְּדוֹל הָיָא מֶלֶךְ׃

καὶ Βερζελλὶ ἀνὴρ πρεσβύτερος σφόδρα υἱὸς ὀγδοήκοντα ἐτῶν, καὶ αὐτὸς διέβρενε τὸν βασιλέα ἐν τῷ οἰκεῖν αὐτὸν ἐν Μαναιμ, ὅτι ἀνὴρ μέγας ἦν σφόδρα.

Au. Ver.—32 Now Barzillai was a very aged man, even fourscore years old: and he had provided the king of sustenance while he lay at Mahanaim; for he was a very great man.

Dathe.—Lectio recepta est יָרַג, forma

nominis prorsus anomalia. Sed 26 codd. a Kennicotto collati litteram Jod omittunt, et tunc legendum ex infinitivo conjug. Kal תִּשְׁמַח. Sic quoque versiones antiquæ omnes.

Great.

Houb., Dathe, Ged., Booth, Rich [Vulg.].

Ver. 35—37.

Au. Ver.—35 I am this day fourscore years old: and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king?

36 Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and of my mother.

35 *Between good and evil.*

Maurer.—36 — תִּשְׁמַח בְּזֶן סִבִּי לִי. Num bonum a malo, i. e., jucundum ab injucundo potero discernere, num sentire potero gaudia corporis, quæ in regia tua me expectant. Vulgo dementem senectutem describi existimant. Male. Consulatur contextus orationis.

Wherefore then, &c.

Ged., Booth.—Why then should thy servant be yet a burden to my lord the king? And why would the king recompense me with such a reward [transposed from ver. 36]? 36 Let thy servant just go over the Jordan with the king. 37 And then let thy servant, I pray thee, return, &c.

Pool.—37 A little way over Jordan; a little onward in thy way to Jerusalem, and then return. *Recompense it me*, or, *recompense me* [תִּשְׁמַח בְּזֶן סִבִּי לִי], to wit, for my small kindness to thee at Mahanaim, which was but a part of my duty to thee.

Heb., 39; LXX, *Au. Ver.*, 38.

וַיֹּאמֶר הַמֶּלֶךְ אֶתְּלִי נֶגְדָךְ בְּמָחָד
וְאֵנִי אֶעֱשֶׂה לָּךְ אֶת־הַטּוֹב בְּצִיָּגְךָ
וְכֵל אֲשֶׁר־תִּבְחָר עָלַי אֶעֱשֶׂה לָּךְ :

καὶ εἶπεν ὁ βασιλεὺς μετ' ἐμοῦ διαβήτω
Χαμαὰμ, κἀγὼ ποιήσω αὐτῷ τὸ ἀγαθὸν ἐν
ὀφθαλμοῖς μου, καὶ πάντα ὅσα ἂν ἐκλέγῃ ἐπ'
ἐμοὶ ποιήσω σοι.

Au. Ver.—38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require [Heb., choose] of me, that will I do for thee.

And whatsoever, &c. So most commentators.

Gesen.—וְאֵנִי 3. To choose, i. q. to like, to delight in, to desire. Once prægn. c. לִי of pers. 2 Sam. xix. 39 וְאֵנִי תִּשְׁמַח עָלַי אֶת־הַטּוֹב לִי whatsoever thou shalt desire [to lay] upon me, that I will do for thee.

Houb.—38 וְכֵל אֲשֶׁר תִּבְחָר עָלַי, Et ut in me affectus fuisti. Nam בִּדְךָ habet non modo eligere, sed præligere, amare. Sed, pro לִי, legendum videtur לְךָ, ut sit id loco adverbii, secundum quod tu...

Ver. 40.

Au. Ver.—40 Then the king went on to Gilgal, and Chimham [Heb., Chimhan] went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

Houb.—40 נִסְמָחָם: Supra bis נִסְמָחָם, Chamaam, ut hic etiam legendum, cum veteribus, ne nomen proprium alio atque alio modo idem scribatur, eodem præsertim in contextu. ... וַיַּעֲבִדוּ, Et transire fecerunt. Sine causa Masoretæ הַעֲבִדוּ. Sed sic videlicet legebant in codice quodam suo, quem volebant esse normam cæterorum.

Bishop Horsley.—Conducted. Read, with many MSS. and Masora, הַעֲבִדוּ.

Ver. 42.

Au. Ver.—42 And all the men of Judah answered the men of Israel, Because the king is near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's cost? or hath he given us any gift?

Bp. Patrick.—Hath he given us any gift? We get nothing by it, but have only done our duty, and testified our great affection. Abarbinel thinks these words, *given us any gift*, import expiation and pardon; as in Genesis xviii. 26; Numbers vi. 26, and are as much as if they had said, Hath he granted us a pardon for what we did in the business of Absalom? Whereby they suggested, that the Israelites were the principal actors in that rebellion, and needed an act of oblivion, though they did not.

Heb., XIX. 44, XX. 1; LXX, Au. Ver., XIX. 43, XX. 1.

וַיֵּצֵאוּ אִישׁ יִשְׂרָאֵל 44
וַיֹּאמְרוּ עַשְׂרֵי־דֹדוֹת לִי בַמֶּלֶךְ וְנִסְבְּרוּ
אֲנִי מִמֶּנּוּ וּמִדּוֹעַ הִקְלֵלְנִי וְלֹא־הָיָה
דְּבָרִי רָאשׁוֹן לִי לְהַעֲשִׂיב אֶת־מַלְכִּי
וַיִּקֶּשׁ דְּבַר־אִישׁ יִהְיֶה מִדְּבַר אִישׁ
יִשְׂרָאֵל :

CAP. XX.

וּשְׁמֵי נִקְרָא אִישׁ בְּלִיעַל וּשְׁמֵו
שָׁבַע בְּרַב־בְּרֵי אִישׁ יִמְיָי וַיִּתְקַע
בַּשּׁוֹפָר וַיֹּאמְרוּ אִיךְלָנוּ חָלָק בְּדוֹד
וְלֹא נִחַל־לָהֶנּוּ בְּבָרִישי אִישׁ לְאַהֲלָיו
יִשְׂרָאֵל :

43 καὶ ἀπεκρίθη ἄνθρωπος Ἰσραὴλ τῷ ἀνδρὶ
Ἰούδα, καὶ εἶπε, δέκα χεῖρές μοι ἐν τῷ βασιλεῖ,
καὶ πρωτότοκος ἐγὼ ἢ σὺ, καὶ γὰρ ἐν τῷ Δαυὶδ
εἰμι ὑπὲρ σέ· καὶ ἰναὶ τοῦτο ὕβρισάς με, καὶ
οὐκ ἐλογίσθη ὁ λόγος μου πρῶτος μοι τοῦ
Ἰούδα ἐπιστρέψαι τὸν βασιλεῖά ἐμοί; καὶ
ἐσκληρύνθη ὁ λόγος ἀνδρὸς Ἰούδα ὑπὲρ τὸν
λόγον ἀνδρὸς Ἰσραὴλ.

ΚΕΦ. Κ'.

1 καὶ ἐκεῖ ἐπικαλούμενος υἱὸς παράνομος,
καὶ ὄνομα αὐτῷ Σαβεὲς, υἱὸς Βοχορὶ ἄνθρωπος
Ἰεμὶν, καὶ ἐσάλπισε τῇ κερατίνῃ, καὶ εἶπεν,
οὐκ ἔστιν ἡμῖν μερίς ἐν Δαυὶδ, οὐδὲ κληρονομία
ἡμῖν ἐν τῷ υἱῷ Ἰεσσαί. ἄνθρωπος εἰς τὰ
σκηνώματά σου Ἰσραὴλ.

Au. Ver.—43 And the men of Israel
answered the men of Judah, and said, We
have ten parts in the king, and we have also
more *right* in David than ye: why then did
ye despise us [Heb., set us at light], that
our advice should not be first had in bring-
ing back our king? And the words of the
men of Judah were fiercer than the words of
the men of Israel.

CHAP. XX.

1 And there happened to be there a man
of Belial, whose name *was* Sheba, the son of
Bichri, a Benjamite: and he blew a trumpet,
and said, We have no part in David, neither
have we inheritance in the son of Jesse:
every man to his tent, O Israel.

Pool.—43 *We have ten parts*; they say but
ten, though strictly there were eleven; either
because they accounted Joseph (which com-
prehends both Ephraim and Manassah under
it) for one tribe, as it is sometimes reckoned;
or because Simeon, whose lot lay within the

tribe of Judah, were joined with them in
this action. *In the king*, i. e., in the king-
dom, and the management of the affairs of
it; the word *king* being put for *kingdom*, as
it is 2 Chron. xxiii. 20; Isaiah xxiii. 15;
Dan. vii. 17; Hos. x. 15. Or, in the king's
person, and the disposal thereof. *We have
also more right in David than ye*; as in the
general we have more right in the king and
kingdom, so particularly we have more right
in David, than you, because you were the
first beginners and the most zealous pro-
moters of this rebellion; and as David is
nearest of kin to you, so he hath been most
injured by you; howsoever, as he is king,
we justly claim a greater interest in him
than you, inasmuch as we are the far
greatest part of his subjects. *That our
advice should not be first had in bringing
back our king*; that we being the far greater
number, should not have the first and
chiefest vote in this action. But the words
are by some, and may well be, rendered
interrogatively, *And was not my word first
about bringing the king back?* Did not we
make the first mention of it, before you
could be drawn to it? For so indeed they
did, ver. 11; and therefore the neglect of
their advice herein might seem more inex-
cusable. *The words of the men of Judah
were fiercer*; instead of mollifying them
with gentle words, they answered them with
greater fierceness and insolency; so that
David durst not interpose himself in the
matter.

Bp. Patrick.—43 *The men of Israel.*
These words are not as before, "all the men
of Israel:" which is a sign some of them
were cooled, though most of them continued
violent.

We have ten parts in the king.] By the
king is here meant the *kingdom*: *ten parts*
of which they say were theirs (whereas
there were eleven tribes besides Judah),
because Simeon, being intermixed with
Judah, it is likely, now came with them.

*We have also more right in David than
ye.*] As David was a private person,
Judah had more interest in him than
the rest, because he was of their tribe:
but as he was a king, the Israelites
had more, being the far greater part of
his subjects.

*The words of the men of Judah were
fiercer.*] More vehement: or, they were too
hard for them in their argument. David did

not think fit to interpose: which made the men of Israel think he favoured Judah, and thence arose a new rebellion.

Bp. Horsley.—43 *And we have also more right in David; rather, and we are also more nearly related to David; or, and we also belong to David more.*

That our advice should not be first had in bringing back our king; rather, Was not the proposal originally ours to bring back the king? See verses 9—11. See the margin of Queen Elizabeth's Bible.

Dr. A. Clarke.—*The words of the men of Judah were fiercer than the words of the men of Israel.* They had more weight, for they had more reason on their side.

Gesen.—I. פָּחַד l. i. q. Arab. قسا to be hard, harsh, e. g. of words 2 Sam. xix. 44.—
Syr. ܥܡܝܢ to harden.

Ged.—43, 1, But the men of Israel replied to the men of Judah: "We have ten shares in the king: we are therefore more interested for David, than ye. Why then have ye so slighted us, as not first to advise with us, about bringing back our king?" But the men of Judah overbearing, by words, the men of Israel; and there happening to be there a turbulent man, whose name was Shebah Ben-Bichri, a Benjaminites; he blew a trumpet, and said: "We have no share in David: no portion in the son of Ishai: every man to his own home, O Israelites!"

Houb.—1 נָפַח, *Occurrit*, pro נָפַח, scriptura germana. Vide notam in xviii. 9. Deceperit נָפַח Græcos Intt. ut converterent ἐπικαλούμενος, *advocatus*.

Ver. 2.

וַיֵּשׁ יִשְׂרָאֵל יְהוֹדָה הִדְּקוּ בְּמַלְכָּם מֶרְדִּיָּתָם וַעֲדוּ יְהוֹדָה הִדְּקוּ בְּמַלְכָּם מֶרְדִּיָּתָם :

— καὶ ἀνὴρ Ἰούδα ἐκολλήθη τῷ βασιλεῖ αὐτῶν ἀπὸ τοῦ Ἰορδάνου καὶ ἕως Ἱερουσαλὴμ.

Au. Ver.—2 So every man of Israel went up from after David, and followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

Ged., Booth.—But the men of Judah adhered to their king, and conducted him from the Jordan even to Jerusalem.

The words in italic are added, to prevent a misconception of the passage: which otherwise might seem to import, that the men of Judah who escorted the king were

those only who resided between the Jordan and Jerusalem.—*Ged.*

Bp. Patrick.—*But the men of Judah clave unto their king, from Jordan even to Jerusalem.* Not a man of them stirred from him, but conducted him from Jordan to Jerusalem.

Ver. 3.

וַיָּבֹא דָוִד אֶל־בֵּיתוֹ יְרוּשָׁלַם וַיִּקָּח הַמֶּלֶךְ אֶת אֲשֶׁר־נָשָׂאָם פְּלִנְשִׁים אֲשֶׁר חָפְזָה לְשִׁמּוֹר הַבַּיִת וַיִּתְּנֵם בָּיִת מִשְׁכָּנָהּ וַיְכַלְכֵּם וַאֲלֵיהֶם לֹא־כָא וַתִּהְיֶינָה צָרָת עַד־יוֹם מָהֲרָו אֶל־מִנְיָהּ חֵיָת :

καὶ εἰσῆλθε Δαυὶδ εἰς τὸν οἶκον αὐτοῦ εἰς Ἱερουσαλὴμ καὶ ἔλαβεν ὁ βασιλεὺς τὰς δέκα γυναῖκας τὰς παλλακὰς αὐτοῦ ἃς ἀφῆκε φυλάσσειν τὸν οἶκον, καὶ ἔδωκεν αὐτὰς ἐν οἴκῳ φυλακῆς, καὶ διέθρεψεν αὐτὰς, καὶ πρὸς αὐτὰς οὐκ εἰσῆλθε, καὶ ἦσαν συνεχόμεναι ἕως ἡμέρας θανάτου αὐτῶν χῆραι ζῶσαι.

Au. Ver.—3 And David came to his house at Jerusalem; and the king took the ten women *his* concubines, whom he had left to keep the house, and put them in ward [Heb., a house of ward], and fed them, but went not in unto them. So they were shut up [Heb., bound] unto the day of their death, living in widowhood [Heb., in the widowhood of life].

Houb.—3 וַתִּהְיֶינָה בְּנִשְׁוּתָא, *Et dedit eas (concubinas) in custodiam*. "Hic observandum (inquit Clericus) singulare linguæ Hebraicæ idioma. Nam quia נָשָׂא פְלִנְשִׁים, *mulieres pellices*, sunt terminationis masculinæ, pronomina tria sequentia masculini sunt generis; quia tamen de feminis sermo est, verbum et adjectivum sequens נָשָׂא פְלִנְשִׁים, sunt feminini generis." Hæc docentem grammaticis de rebus Clericum merito ridebunt eruditi lectores. Nam quis unquam istud audierat, pronomina esse aliquando masculina, quia ea nomina, de quibus efferuntur, terminationem habeant masculinam? Clericus ignorabat id, quod tyrones sciunt, affixum ך esse generis communis, atque id constare ab exemplis sexcentis. Sed affixum ך esse femininum, nullo exemplo satis firmiter vincitur. Nam sæpe ך legitur hodie in impressis, ubi codices ipsi hodierni habent ך, cum genus agitur femininum. ...ך: Lego ך omnibus in codicibus.

Ver. 5.

וַיֵּאָחֶז בְּיָדוֹ אֶת־הַחֶבֶל וַיִּשְׁלַח אֶת־הַחֶבֶל וַיִּשְׁלַח אֶת־הַחֶבֶל וַיִּשְׁלַח אֶת־הַחֶבֶל

— καὶ ἐχρόνησεν ἀπὸ τοῦ καιροῦ, οὗ ἐτάξατο αὐτῷ Δαυὶδ.

Au. Ver.—5 So Amasa went to assemble the men of Judah: but he tarried longer than the set time which he had appointed him.

Gesen.—חַי i. q. חַי, *To delay, to tarry*, once 2 Sam. xx. 5 Cheth. חַי, i. e., חַי fut. Kal. The Keri חַי is Hiph. of חַי, or also of חַי by Chaldaism.

Prof. Lee.—חַי, v. pres. חַי, or חַי, once, 2 Sam. xx. 5, i. q. חַי. *Tarrying.* The Keri reads חַי. Hiph. al. non occ.

Houb.—5 חַי: Masora, חַי, *et tardavit.* Potius diceret, חַי. Nam conjugatio verborum חַי privatur quidem חַי in prima futuri persona, ut חַי, pro, חַי, dicam, ne duplicetur. Sed nulla grammatica lex est, tolli חַי, ubi non id esset duplicandum; neque ullum ejusmodi exemplum grammatici afferunt, in quo non aliqua insit mendi justa suspicio.

Maurer.—5 חַי i. e., vel חַי vel חַי a חַי=חַי, *morari* (cf. E. Gr. crit., p. 398), unde K'ri habet חַי fut. חַי vs. 9. Cf. ad vi. 1. Gesenius et Winerus habent pro fut. Hiph. ille ab חַי, hic a חַי.

Ver. 6.

וַיֵּאָחֶז בְּיָדוֹ אֶת־הַחֶבֶל וַיִּשְׁלַח אֶת־הַחֶבֶל וַיִּשְׁלַח אֶת־הַחֶבֶל וַיִּשְׁלַח אֶת־הַחֶבֶל

καὶ εἶπε Δαυὶδ πρὸς Ἀμεσσαί, νῦν κακοποιήσῃς ἡμᾶς Σαββὲ ὑἱὸς Βοχורי ὑπὲρ Ἀβεσσαλώμ· καὶ νῦν σὺ λάβε μετὰ σπαυτοῦ τοῦ παιδὸς τοῦ κυρίου σου, καὶ καθάδιωξον ὀπίσω αὐτοῦ, μὴ ποτε ἑαυτῷ εὐρη πόλεις ὀχυράς, καὶ σκιάσει τοὺς ὀφθαλμοὺς ἡμῶν.

Au. Ver.—6 And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than *did* Absalom: take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and escape us [Heb., deliver himself from our eyes].

Said to Abishai.

Ged., Booth.—*Said to Joab.* So Syr. and Arab. And so Josephus. It is strange that all the other versions, as well as the present text, have *Abishai*.

Lest he get, &c., and escape us.

Houb.—*Ne forte urbes munitas reperiat, unde nobis sit molestas.*

6 חַי: Notantur hæc duo verba suo circulo superno in codicibus. Nempe emendatori mendum subolebat, quia non conveniebat חַי, *liberet*, cum חַי, *oculum nostrum*. Clericus, *se se conspectui nostro eripiat*, statuens חַי esse pro חַי, et subaudiendum חַי, *animam suam*. Omnia hæc decreta Clericana ex libidine facta sunt. Parum convenit, ut postquam dictum est, *ne occupet urbes munitas*, non aliud addatur, quam, *ne se eripiat conspectui nostro*. Nam majus malum fuit expectandum, si Seba urbes munitas occupabat, ne videlicet regnum infestaret. Hoc exprimit Chaldaeus, qui חַי, *et affligat nos*, ex scriptura חַי, *commoda et hodierno mendo satis simili*. Itaque eam nos amplexi sumus.

Gesen.—Hiph. חַי 1. *To pull away, &c.* 2. *To take away*, Hos. ii. 11 [9]; e. g., booty, spoil, i. q. *to spoil*, 1 Sam. xxx. 22. Seq. חַי Gen. xxxi. 9, 16; Ps. cxix. 43. Also, *to turn away* any one from an evil way, intercourse, Prov. ii. 12, 16. Unusual is 2 Sam. xx. 6 חַי, *and take (turn) away our eye*, i. e., elude our sight, escape us; like חַי q. v. in חַי.

Prof. Lee.—חַי, *And (deliver himself) escape (out of) our sight.*

Maurer.—חַי Cum Præt. *ne forte invenerit sibi*, i. e., occupaverit ut 2 Reg. ii. 16: חַי, *ne forte abstulerit eum*. Cf. G. Gr. ampl., p. 772; E. Gr. crit., p. 531. חַי, *Et eripiat oculum nostrum*. Hoc vulgo explicant *sese conspectui nostro eripiat*, e conspectu nostro abeat, evadat. Sed rectius haud dubie interpretaberis: *et nos fallat*, decipiat. Cf. similem locut. חַי, *alijus mentem furari*, i. e., eum fallere, Gen. xxxi. 20; 2 Sam. xv. 6. Hanc vim verbis jam LXX tribuisse videntur: καὶ σκιάσει τοὺς ὀφθαλμοὺς ἡμῶν.

Ver. 7.

וַיֵּאָחֶז בְּיָדוֹ אֶת־הַחֶבֶל וַיִּשְׁלַח אֶת־הַחֶבֶל וַיִּשְׁלַח אֶת־הַחֶבֶל וַיִּשְׁלַח אֶת־הַחֶבֶל

καὶ ἐξῆλθον ὀπίσω αὐτοῦ Ἀβεσσαί καὶ οἱ ἄνδρες Ἰωάβ, καὶ ὁ Χερεθὶ καὶ ὁ Φελεθὶ, κ.τ.λ.

Au. Ver.—7 And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

And there went out after him Joab's men.

Ged., Booth.—So there went after Joab his own men, &c.

Cherethites and Pelethites. See notes on viii. 18, p. 561—566.

Ver. 8.

הָם עֲסָדְהֶאֱבֹן חֲדָלָהּ אִמָּר בְּנִבְלֹן
וְעַמָּשָׁא בָּא לְפָנֶיהֶם וַיֹּאבֶּה חֲנֹר וּ
לְבָשׁוּ וַעֲלֹ חֲנֹר הָרֹב מִצִּמְדָּת עַל-
מִתְנֵי בְּתֻרָה וְהָאָרָא וְהַקָּל :

רפ ילנ

καὶ αὐτοὶ παρὰ τῷ λίθῳ τῷ μεγάλῳ τῷ ἐν
Γαβῶν καὶ Ἀμεσσαὶ εἰσῆλθεν ἔμπροσθεν
αὐτῶν. καὶ Ἰωᾶβ περιζωμένος μανθῦαν τὸ
ἔνδυμα αὐτοῦ, καὶ ἐπ' αὐτῷ ἐζωσμένος μάχαιραν
ἐξευγμένην ἐπὶ τῆς ὀσφύος αὐτοῦ ἐν κολεῷ
αὐτῆς· καὶ ἡ μάχαιρα ἐξῆλθε· καὶ αὐτὴ ἐξῆλ-
θε καὶ ἔπεσε.

Au. Ver.—8 When they were at the great stone which is in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle with a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.

Pool.—Amasa went before them; having gathered some forces, and given due orders for the rest to follow him, he returned to Jerusalem, and by the king's command went after those mentioned, ver. 7; and being come up to them at the place where they waited for him, he put himself into the head of Joab's men, and the Cherethites and the Pelethites, and such as he had brought along with him, and marched before them as their chief and general. *Girded unto him*, after the manner of travellers and soldiers. *As he went forth* to meet and salute Amasa, who was coming towards him to do him honour. *It fell out*; things having (it is likely) been so contrived by Joab, that upon the least motion of his body his sword should drop out, and he might take it up without raising Amasa's suspicion.

Bp. Patrick.—8 When they were at the great stone which is in Gibeon.] The place of rendezvous (as we now speak), appointed by Amasa for the men of Judah. Which was, as Josephus saith, a hundred furlongs from Jerusalem.

Amasa went before them.] As their commander-in-chief.

Joab's garment.] As soon as Amasa arrived at the army, Joab also came there as a volunteer, of his own accord: or rather, was

there before with Abishai. Yea, Josephus takes it, as if David had spoken those words ver. 6, unto Joab, telling him it was not safe to delay, and therefore bids him take such forces as they had ready, and go with his brother Abishai. Ἰωβδὸς δὲ οὐκ ἔτι μέλλειν ἔκρινεν, ἀλλὰ τὸν τε ἀδελφὸν καὶ τοὺς ἑτακσίους παρέλαβε, &c. "He resolved not to stay to gather more forces: but with his brother, and six hundred men, and all the force they had in Jerusalem, marched out to pursue Sheba."

Upon it a girdle with a sword fastened upon his loins in the sheath.] He had no armour on, but such a garment as soldiers wore, closely girt to him: and upon it a belt, in which a sword hung by his side. Yet Josephus saith he had a breast-plate, θώρακα ἐνδεδυμένος, as well as μάχαιραν περιζωσάμενος, "begirt with a sword."

As he went forth.] To meet Amasa, πολλὴν δύναμιν ἀναγόντος, "who led numerous forces" to that place, as the same author speaks.

It fell out.] He had hung it so, that it might drop out of the sheath when he pleased. And it fell out just as he went to salute and embrace Amasa: who seeing him stoop to take it up, imagined it was only to put it into the sheath again.

Bp. Horsley.—8 Amasa went before them; rather, Amasa came in sight.

And Joab's garment that he had put on was girded unto him. וַיֹּאבֶּה חֲנֹר, *And Joab had a jacket girded over his garment. A jacket;* כֹּד signifies a particular military garment, for which we have no word in our language. The LXX render it by μανθῦα, and μανθῦα, according to the lexicographers, was a military jacket, which was intended for a coat of mail. Hence Josephus says that Joab had on a breastplate, θώρακα ἐνδεδυμένος.

And upon it a girdle, with a sword fastened to his loins in the sheath thereof. כֹּד, in Hebrew, is a bracelet, or circular plate of metal, which was clasped for ornament round the wrists, arms, or ankles. But, in Arabic, the noun כֹּד is a swathing-band, roller, girdle, or belt; and, in Syriac, the verb כֹּד is to gird round with such a band, belt, or girdle: and this I take to be the primary meaning of the word. Hence the noun כֹּד may signify a belt, and כֹּד עַל מִתְנֵי, a girdle upon the waist. The passage, therefore, may be rendered thus: and over it he was

girded with a sword [חָסַד עַל כִּסְיוֹ] [*hang-ing*] *from the girdle at his waist in its scabbard*. Or, perhaps חָסַד עַל כִּסְיוֹ may render a sword for a belt, a belt-sword, as distinguished from another sort of sword which was hung from the shoulders. Both were in use among the warriors of antiquity. Ἀμφὶ δ' ἄρ' ὤμοισι βαλετο ξίφος ἀργυροῦλον.

—II. β', 45.

—Φασγανὸν ὄξυ ἐρύσσαμενος παραμῆρου.—
II. α', 190.

Taking the word חָסַד thus, as an adjunct of the verb עָלָה, the passage may be thus rendered: *and over it he was girded with a belt-sword at his waist in its scabbard*.

And as he went forth, it fell out; rather, "and it was coming out, and ready to fall." See Houbigant's note.

Dr. A. Clarke.—8 *Joab's garment.*] It appears that this was not a military garment; and that Joab had no arms but a short sword, which he had concealed in his girdle; and this sword, or knife, was so loose in its sheath that it could be easily drawn out. It is thought farther, that Joab, in passing to Amasa, stumbled (for so some of the versions, and able critics, understand the words *it fell out*), and that the sword fell down when he stumbled; that he took it up with his left hand as if he had no bad intention; and then, taking Amasa by the beard with his right hand, pretending to kiss him, he, with his sword in his left hand, ripped up his bowels. This seems to be the meaning of this very obscure verse. It is worthy of remark that in the eastern country it is the *beard*, not the *man*, which is usually kissed.

Ged.—8 When they were come to the great stone, at Gibeon, Amasa met them. Now the garment which Joab wore, was bound about with a girdle, in which a sword, in its sheath, hung by his side. But he let it fall out, as he marched along.

Booth.—8 When they were come to the great stone which is in Gibeon, Amasa came to them. Now the garment which Joab had put on, was girded about him with a girdle, in which, a sword in its sheath, hung by his loins; but as he went on he let it fall out.

Houb.—8 *Illi ad lapidem magnum, qui est in Gabaon, cum venissent, Amasa ante eos ivit. Erat autem Joab militari veste indutus, super quam ensen habebat lateri accinctum, qui quidem, vagina exiens, prope erat ut decideret.*

8 לוֹ: Recte Masora, וְלֹ, *super eum* (*amictum*) ... וְלֹחֵן מִן הַמָּוֶה: *Lege וְלֹחֵן מִן הַמָּוֶה, et ille (gladius) egrediens (vagina) cadebat*. Hæc dicuntur de ense, qui laxus erat in vagina, et jam casurus, non de Joab, ut liquet. Clericus, *unde egressus cecidit (gladius)* "casu nempe (inquit) aut arte Joabi, qui simulavit se colligere gladium." Tamen tacetur a sacro scriptore gladium Joab cecidisse; quod si accidisset, non omisisset narrare gladium fuisse deinde humi collectum. Non cecidit gladius, sed quia vaginam dimittebat, retinebat eum Joab sinistra sua, dum dextera mentum Amasæ apprehendebat, ne quid Amasa suspicaretur. Nam credidit Amasa casu accidere, ut gladius vagina exiret, quod Joab, dedita opera moliebatur, ut gladium sinistra facilius corripere, vagina sua jam sponte egredientem.

Dathe.—8 *Postquam ad saxum illud magnum, quod Gibeone est, venerant, occurrit eis Amasus. Joab super sago constricto balteum habebat, e quo gladius lateri applicatus in vagina pendebat, quem fecit, ut e vagina excideret a).*

a) Pro מִן הַמָּוֶה aliis punctis subjectis lego מִן הַמָּוֶה s. מִן in conjugatione Hiphil. Sic Michaëlis in p. xiii. Biblioth. Orient., p. 236.

Maurer.—8 וְלֹחֵן מִן הַמָּוֶה Pro מִן Michaëlis, Schulz., Dathius alii legi volunt מִן, qua mutatione facile carebis. Redde: *et exiit sc. vagina (שֶׁהָיָה מִן הַמָּוֶה) et cecidit, excidit sc. gladius (וְלֹחֵן fem.)*. *Fecisse* Joabum, ut gladius e vagina excideret, sua sponte intelligitur.

Ver. 9.

Houb.—וְלֹחֵן מִן הַמָּוֶה, *Et apprehendit*. Incuria scribæ omissum fuit מ, cum legeret וְלֹחֵן מִן הַמָּוֶה, *et apprehendit (manus dextera)*.

Ver. 10.

Au. Ver.—10 But Amasa took no heed to the sword that *was* in Joab's hand: so he smote him therewith in the fifth rib, &c.

Fifth rib. See notes on ii. 23, p. 500.

Dr. A. Clarke.—10 *In the fifth rib.*] I believe וְלֹחֵן, which we render here and elsewhere the *fifth rib*, means any part of the abdominal region. The Septuagint translate it τὴν ψοαν, *the groin*; the Targum, *the right side of the thigh*; i.e. (the phrase of the Targumist being interpreted), *verenda*. That it means some part of the abdominal region, is evident from what follows, *and shed out his bowels to the ground*. It appears from

this that, in plain English, he ripped up his belly.

Ver. 11, 12.

Au. Ver.—11 And one of Joab's men stood by him, and said, He that favoureth Joab, and he that is for David, *let him go after Joab.*

12 And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

Ged., Booth.—11 And one of Joab's men stood by Amasa (who was weltering in his own blood, on the highway [transposed from ver. 12]), and said, He that favoureth Joab, &c.

Ver. 14.

וַיַּעֲזָבֵר בְּכָל־שִׁבְטֵי יִשְׂרָאֵל אֶת־בְּנֵי־בֵית מַעֲכָה וְכָל־יְהוּדָה וְכָל־אֶחָיוֹ
אֶת־יִשְׂרָאֵל

וַיִּקְרָא

καὶ διῆλθεν ἐν πάσαις φυλαῖς Ἰσραὴλ εἰς Ἀβὲλ καὶ εἰς Βεθμαχά· καὶ πάντες ἐν Χαβὼν καὶ ἐξεκκλησιάσθησαν, καὶ ἦλθον κατόπισθεν αὐτοῦ.

Au. Ver.—14 And he went through all the tribes of Israel unto Abel, and to Beth-maachah, and all the Beerites: and they were gathered together, and went also after him.

Pool.—*He went*; either, 1. Joab, who pursued Sheba through all the tribes as far as Abel. Or rather, 2. Sheba [so most commentators], who was last mentioned, who marched from tribe to tribe to stir them up to sedition; and to him the following words seem best to agree.

Bp. Horsley.—*And he went*; rather, *had passed.*

Ged.—He had, *by this time*, gone.

Unto Abel and to Beth-maachah.

Houb., Dathe, Patrick, Ged., Booth.—*Unto Abel Beth-maachah.*

Bp. Patrick.—*Unto Abel, and to Beth-maachah.* Or rather unto Abel Beth-maachah: for they were one and the same place, as appears by the next verse. And so Josephus, who saith it was a strong city, well fortified, in the tribe of Naphtali, in the northern parts of Judea, upon the borders of that part of Syria where Maachah was (x. 8).

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Pool.—*Unto Abel, and to Beth-maachah*, or rather, *to Abel, even to Beth-maachah*, i. e., unto *Abel-beth-maachah*, as this place is called here in the Hebrew text, ver. 15; 1 Kings xv. 20; 2 Kings xv. 29, to distinguish it from other Abels; and to signify that this was that Abel which was in the tribe of Naphtali in the northern border of Canaan, towards that part of Syria called *Maachah*, 2 Sam. x. 8.

Houb.—וַיִּקְרָא: Masora וַיִּקְרָא, *et congregati sunt*; quæ nisi ita emendasset, forte extitissent grammatici et interpretes, qui docuissent interdum pro וַיִּקְרָא scripsisse Hebræos וַיִּקְרָא: nam talia multa grammatici novi sanxerunt. ... בְּגִלְדָּה וְיִרְמְיָהוּ: Nos, in *Abel-beth-mache*, ex scriptione בֵּית, sine י, ut versu inferiore legitur. Nam, quia una fuit obsidio, videtur unam fuisse urbem *Abel-beth-mache*.

And all the Beerites: and they were gathered together, &c. So *Houb., Dathe, Pool, Patrick*, and most commentators.

Pool.—*The Berites*; such as lived in the city or territory of Beeroth of Benjamin, Josh. xviii. 25, who being of the same tribe, if not city, with Sheba, and his greatest acquaintance and friends, or being most implacable against David, adhered to Sheba, and followed him through all the tribes of Israel. *They were gathered together*, to wit, the tribes of Israel, i. e., a considerable number of them; as might well be expected, when the discontents were so high and general.

Ged., Booth.—14 And *Sheba* went through all the tribes of Israel to Abel-beth-maachah; and all the dissatisfied assembled, and went after him.

And all the dissatisfied. I have followed the reading of Sept. making it an appellative noun. [The Sept. takes it as a proper name, the Vulg. renders *virī electi*.] The present text is variously rendered. By most it is taken for a proper name, *the Berites.*—*Ged.*

Boothroyd's Heb. Bible.—כָּל הַבְּרִיתִים. The Syr. and Ar. read וְכָל הַבְּרִיתִים. Geddes renders appellatively, *all the discontented*, from the Ch. sense of בְּרִית. The error וְכָל הַבְּרִיתִים, the Masorets have corrected. Why should such errors remain in the text?

Ver. 15.

וַיָּבֹאוּ וַיַּעֲזָרוּ עִלְיוֹ בְּמַלְכָּה בֵּית
הַמַּעֲכָה וַיִּשְׁפְּכוּ סֵלָהָ אֶל־יְהוֹשִׁיָּהוּ

4 M

וַתַּעֲמֹד בְּחֵל וְלִי־הָעָם אֲשֶׁר אֶת־יִזָּאבֶל
בְּשִׁטְהֵיהֶם לְהַפִּיל קְחוּמָה :

καὶ παρεγένθησαν καὶ ἐπολιόρουν ἐπ' αὐτὸν ἐν Ἀβὲλ καὶ Φερμαχά· καὶ ἐξέχεαν πρόσχωμα πρὸς τὴν πόλιν, καὶ ἔστη ἐν τῷ προτειχίσματι. καὶ πᾶς ὁ λαὸς ὁ μετὰ Ἰωάβ ἐνοούσαν καταβαλεῖν τὸ τεῖχος.

Au. Ver.—15 And they came and besieged him in Abel of Beth-maachah, and they cast up a bank against the city, and it stood in the trench [*or, it stood against the outmost wall*]: and all the people that *were* with Joab battered the wall, to throw it down [*Heb., marred to throw down*].

And they cast up a bank against the city, &c.

Pool.—*They cast up a bank*; from whence they might either batter the wall, or shoot at those who defended it against them who should assault it. See 2 Kings xix. 32; Jer. xxxii. 24; xxxiii. 4. Otherwise, *they threw down the bank of the city*, which they had raised up to defend the city on the weakest side. *It stood in the trench*, i. e., the bank stood in or near to the trench, or wall of the city; so that the city was in great danger of being taken. Otherwise, the city stood within the trench, or wall, being defended only by a single trench, or a weak wall; the bank which was raised up there to defend it being thrown down.

Bp. Horsley.—*In the trench*; rather, *close to the trench*.

Pilkington.—The word סֵלַח is constantly in our version rendered a *bank*, or a *mount*, as if it had no other signification. And, indeed, I am of opinion that it hath but one; but think it to be different from that in which our translators understood it; and that it means an engine of war, made use of to fling stones, or any heavy body, into, or against a besieged city. But, if this be the sense of it, it hath been mistaken by most translators. The verb it is commonly connected with is פָּשַׁח; from whence, in the *Latin* versions, we have, fundere, effundere, acervare, comportare, jacere, circumjacere, extruere, congerere, mittere in circuitu aggerem; circumdare munitiones; ponere et tendere insidias; cingere et circumdare vallum; effundere virtutem; collocare exercitum. The *Hebrew* verb, indeed, most properly signifies *to pour out*; and therefore may be applied either to the pouring out of vessels, earth, or rubbish, to raise a mount;

or it may surely be applied to the pouring of stones out of an engine without at all straining a metaphor. However, I shall produce the *ten* passages where this word is used, that the reader may pass his own judgment whether it signifies a *mount* or an *engine*.

2 Sam. xx. 15. They besieged Sheba in Abel; and they played (or poured out) an engine against the city (version, *cast up a bank*); and it stood in the trench, and all the people that were with Joab battered the wall to throw it down.

2 Kings xix. 32. Sennacherib shall not come into this city, nor shoot an arrow there, nor come before it with a shield, nor play an engine (version, *cast a bank*) against it.

Isaiah xxxvii. 33. A repetition of the foregoing verse.

Jer. vi. 6. Hew ye down trees, and play an engine (version, *cast a mount*) against Jerusalem.

Jer. xxxii. 24. Behold, the engines (version, *mounts*) are come into the city to take it, and the city is given into the hands of the Chaldeans.

Jer. xxxiii. 4. The houses of this city and the houses of the kings of Judah are thrown down by the engines (version, *mounts*), and by the sword.

Ezek. iv. 2. Lay siege against it, and build a fort against it, and play an engine (version, *cast a mount*) against it, &c.

Ezek. xvii. 17. Neither shall Pharaoh—make for him in the war, by playing engines (version, *casting up mounts*), and building forts.

Ezek. xxi. 22. To lift up the voice with shouting; to appoint battering rams against the gates; to play an engine (version, *cast a mount*), and to build a fort.

Dan. xi. 15. The King of the North shall come, and play an engine (version, *cast up a mount*), and take the most fenced cities.

The antient versions of these passages may readily be compared in the Polyglott; from whence it will appear, that our translators were led to render this word a *mount*, or a *bank*, by the more general concurrence of those versions, in affixing that sense to it. But, if the reader shall think it could not properly be said, that “the *mounts* are come into the city;” or that “the houses are thrown down by the *mounts*;” and finds that such engines of war, as we have mentioned, are applicable to all the above cited passages; he may be led to consider, that the

versions are but little to be depended upon; and that it is necessary to consult and compare the words of the original, and attend to the context, in order rightly to understand the language of Scripture.

Dr. A. Clarke.—The word סלח, which we render *bank*, means, most probably, a *battering engine* of some kind, or a *tower* overlooking the walls, on which archers and slingers could stand and annoy the inhabitants, while others of the besiegers could proceed to sap the walls. That it cannot be a *bank that stood in the trench*, is evident from the circumstance thus expressed.

Gesen.—תפֿ fut. תפֿ. 1. *To pour out, to shed*; Arab. سفك id. Ethiop. ወሰከ :

2. Of dry things, *to throw up, to heap up*, e. g., a mound, Ez. xxvi. 8.

סלח f. *A mound, rampart*, especially a mound thrown up by besiegers against a city, 2 Kings xix. 32; Ez. iv. 2; 2 Sam. xx. 15; Jer. xxxii. 24; xxxiii. 4 al.

סלח m. pp. i. q. סלח, spec., &c.

1. A host, army, 2 Kings xviii. 17, &c.

2. *Fortification, intrenchment*, especially the exterior low wall or *breastwork* which surrounds and covers the trench, 2 Sam. xx. 15; Is. xxvi. 1; Nah. iii. 8; Lam. ii. 8. Comp. 1 Kings xxi. 23; Ps. xlviii. 14; cxix. 7. Sept., πορείχισμα, περίτειχος, Vulg., *antemurale*.—In the Talmud סלח is the exterior space surrounding the wall of the temple; see Lightfoot Opp., t. ii., p. 193.

Prof. Lee.—תפֿ, v. pres. תפֿ. Constr. immed. it. med. תפֿ. (a) *Poured out*, [1] Water. [2] Blood, of a sacrifice. [3] A libation. [4] Earth. (b) *Shed blood*. (c) *Threw up* a mound, by pouring out earth.

סלח, f. pl. סלח, *A mound*, 2 Sam. xx. 15; Is. xxxvi. 33; Jer. vi. 6, &c. Phr. סלח תפֿ, *threw up a mound, έχωσε χώμα*.

סלח, m. Synon. סלח. Syr. سمل, *vis, virtus*. Arab. خيلة, *superbia. Strength, power*, generally; variously applied, &c.

(g) *Fortification*, pec. a *rampart*, or *breast work*, perhaps, 2 Sam. xx. 15; Is. xxvi. 1; Nahum iii. 8; Lam. ii. 8; 1 Kings xxi. 23: a sort of *Pomœrium*, perhaps. Comp. 2 Kings ix. 36. The LXX occasionally, πορείχισμα; once περίτειχος. Vulg., *antemurale*. It. תפֿ, f. id. Ps. xlviii. 14, al. תפֿ. Aff. LXX, Vulg., Syr., Chald., Jerome, and eighteen MSS. which Gesenius

prefers, Ps. cxxii. 7. תפֿ, according to the Rabbins, a space, or sort of *pomœrium*, attached to the court of the temple. See Lightfoot. Prospect of the temple service; but, on this no reliance can be placed.

Ged.—15 So Joab and his men went, and besieged him in Abel-beth-Maacha. They had already raised a mound, facing the outer wall of the city; and the whole people, who were with Joab, were battering the wall, to throw it down; 16 when, &c.

Booth.—15 But they came and besieged him in Abel-beth-maachah, and cast up a bank against the city, which stood opposite the outward wall; and all the people who were with Joab, battered the wall, to throw it down.

Houb.—15 Illi, ut eo advennerunt, obsidione eum cinxerunt in Abel-beth-mache; aggerem in urbem erexerunt, qui contra murum cum jam staret, illi omnes, qui cum Joab erant, subvertere murum conabantur.

15 כחל: Lege כחל, in muro, etsi nihil reprehendunt Masoretæ. Nomina apud Hebræos non sunt, ut verba quædam, defectiva. Itaque כחל mendum manifestum. ... שחחם. Lege שחחם, ut habet unus codex orat., vel, ut alter, שחחם, destruebant. Habet autem id verbum præparationem rei, non ipsum effectum. Nam effectus demonstratur in verbo חלחל, ad diruendum.

Ver. 18, 19.

18 וְהָאִמֶּר לְאִמֶּר דָּבָר וְדָבָר בְּרָאשׁוֹנָה לְאִמֶּר שְׂאוֹל יִשְׁאַל בְּאֵל וְכֹהן הַחַמִּי: 19 וְהָאִמֶּר יִשְׁאַל אֶת־הַחַמִּי מִבְּקֵשׁ לְחַיִּית עִיר וְאִם בְּיִשְׂרָאֵל לִמְדָּה חַבְלָע נִחְלָת יְהוָה:

18 καὶ εἶπε λέγουσα, λόγον ἐλάλησαν ἐν πρώτοις, λέγοντες, ἡρωτημένος ἡρωτήθη ἐν τῇ 'Αβὲλ καὶ ἐν Δάν εἰ ἐξέλιπον ἃ ἔθεντο οἱ πιστοὶ τοῦ 'Ισραὴλ· ἐρωτῶντες ἐπερωτήσουσιν ἐν 'Αβὲλ, καὶ οὕτως εἰ ἐξέλιπον. 19 ἐγὼ εἰμι εἰρηνικὰ τῶν στηριγμάτων 'Ισραὴλ· σὺ δὲ ζητεῖς θανατώσαι πόλιν καὶ μητρόπολιν ἐν 'Ισραὴλ. ἵνατί καταποντίζεις κληρονομίαν κυρίου;

Au. Ver.—18 Then she spake, saying, They were wont to speak in old time, saying, They shall surely ask counsel at Abel: and so they ended the matter [or, they plainly spake in the beginning, saying, Surely they will ask of Abel, and so make an end: see Deut. xx. 11].

19 *I am one of them that are peaceable and faithful in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the Lord?*

Pool.—18 According to this translation the sense is, This city which thou art about to destroy is no mean and contemptible one, but so honourable and considerable for its wisdom, and the wise people in it, that when any differences did arise among any of the neighbours, they used proverbially to say, *We will ask the opinion and advice of the men of Abel about it, and we will stand to their arbitration; and so all parties were satisfied, and disputes ended.* But there is another translation in the margin, embraced also by some others, which seems to be the best: *They* (i.e., the citizens of this city) *plainly* (or, *commonly*) *spake* (among themselves) *in the beginning*, (to wit, when Sheba and his men first came into the city, and they were informed, that Joab was pursuing him,) *saying, Surely they will ask of Abel, and so make an end.* They will peaceably expostulate the business with us, and inquire why we received Sheba into our city, and whether we would deliver him up into their hands, and would inform us of the reason of their hostile attempt upon us, and offer to us conditions of peace, which by God's law, Deut. xx. 10, they were to do even to strange, and much more to Israelitish cities. So she doth both modestly reprove Joab for the neglect of this duty, and oblige him to the performance of it.

19 Or, I (to wit, the city of Abel, in whose name and person she speaks this) am one of the *peaceable and faithful* cities of Israel. Whatsoever Sheba may design, whom we have innocently received into our city before we well understood the matter, we of this city abhor the thoughts of warring and rebelling against the king, as having had no hand in Absalom's late rebellion: which is probable enough, considering both their situation in the utmost borders of the land, very remote from the seat of that civil war; and their open profession of their peaceableness and fidelity or loyalty to the king; which had been impudent if they had been so lately involved in the last war and rebellion. *A city and a mother*, i.e., a mother; for great cities are commonly called *mothers*; as lesser towns or villages subject to them, and depending upon them for direction and defence, are called their

daughters, as Ezek. xvi. 27, 46. *The inheritance of the Lord*, i.e., a considerable part of that land which God hath chosen for his peculiar possession. The destruction which thou art about to bring upon us is an injury also to Israel, and to the God of Israel.

Bishop Patrick.—18 According to this translation of the words, she praises the city of Abel as famous, time out of mind, for wisdom and giving sound advice: and now, she would have him believe, was not without persons of great prudence and fidelity also (as it follows in the next verse), who would not willingly offend their king. But there is another translation in the margin of our Bibles, which I take to be more literal, by referring the word *barishonah* not to *old time*, but to the *beginning* of the siege. As if she had said, When the people saw thee lay siege to the city, they said, Surely they will ask us if we will have peace, and then we shall soon come to an agreement and make an end. Whereby she secretly remembers Joab of a rule in the law, Deut. xx. 10, which commands them to offer peace to the cities of other nations when they came to besiege them; and therefore much more to a city of their own, as Abel was. To this purpose R. Solomon Jarchi; and it agrees well with what follows, that they were a peaceable people and faithful to their prince: and therefore would not have refused to yield, upon summons, to him. R. Levi ben Gersom gives another sense of them; that Sheba and his company, when they first came into the city, asked if they would follow him, and said no more: to whom the men of the city answered, We are peaceable and faithful; that is, we cannot join with thee and rebel against king David. But there is a late writer, who thinks the words will bear this sense: This was a common saying in old time, If any one asked whether Abel was a place of justice and judgment, or a den of thieves; the answer was, They are an upright people. And therefore she asks Joab, why he went about to destroy a city so famous for virtue. Thus Mayerus in his Annotations on Seder Olam Rabba, cap. 14.

19 *I am one of them that are peaceable and faithful.*] She speaks in the name of the whole city: which was of a peaceable temper; and had been faithful to David in the time of the late revolt.

Thou seekest to destroy a city and a mother in Israel.] A great city, which had many towns depending on it, and therefore called a mother.

Why wilt thou swallow up the inheritance of the Lord?] Do an injury to the public; by depopulating a part of the country, which is God's peculiar.

Bp. Horsley.—18 *They shall surely ask counsel, &c.* Beth-maachah was probably an oracular temple, which might give rise to the proverb.

Dr. A. Clarke.—*They shall surely ask counsel at Abel.*] This is a proverb, but from what it originated we know not; nor can we exactly say what it means: much must be supplied to bring it to speak sense. Abel was probably famed for the wisdom of its inhabitants; and parties who had disputes appealed to their judgment, which appears to have been in such high reputation as to be final by consent of all parties. To this the wise woman refers, and intimates to Joab that he should have proceeded in this way before he began to storm the city, and destroy the peaceable inhabitants.

19 *I—peaceable and faithful in Israel.*] I am for peace, not contention of any kind; I am *faithful*—I adhere to David, and neither seek nor shall sanction any rebellion or anarchy in the land. Why then dost thou proceed in such a violent manner? Perhaps the woman speaks here in the *name* and on *behalf* of the city: "I am a peaceable city, and am faithful to the king."

Ged.—18 She then spoke thus: "There is an old saying: 'Make first sure inquiry, and then act accordingly.' 19 We are peaceable, faithful Israelites: thou seekest to destroy a mother-city in Israel! why wouldst thou devour the inheritance of the Lord?"

Booth.—18 Then she spoke, saying, They were wont to speak in old time, saying, Make, indeed, sure inquiry, and then act accordingly. 19 We are [Chald.] peaceable and faithful in Israel: thou seekest to destroy a mother-city in Israel: why wouldst thou swallow up the inheritance of Jehovah?

18 *Make, indeed, sure inquiry at Abel.*] I have followed Dathe in this version, and suppose that for some reason the people of this city were celebrated for their knowledge and sagacity. The city seems to have been large. Compare verse 14, 19. The woman reprehends Joab for attacking the city before

he had inquired whether the citizens had willingly received him, and were actually his abettors. The Syr. and Arab. read for Abel נביאים, *prophets*. The Sept. and Chald. are incoherent. I believe the sense is that given.

Houb.—18 *Tum illa; vetus erat proverbium; qui consulit, in Abel consulat, sicque res perficiebantur.* 19 *Ego sum pacis amans, in Israel fidelis; tu verò urbem perdere paras, quæ in Israel mater est. Quare igitur hæreditatem Domini destruis?*

19 איהו: Veteres legebant ויהו, tu vero. Nexus ו ibi est necessarius, ubi transitus fit a sententia in sententiam contrariam.

Dathe.—18 *Primo debuisset, inquit, abel, inquiri in Abelam, et deinde, quid faciendum sit, decerni a).* 19 *Ego sum una ex oppidis Israeliticis pacificis et fidelibus, tu vero perdere cupis urbem metropolin Israelitarum. Cur destruis terram Jovæ sacram?*

a) Plerique interpretes verba textus ut dictionem proverbialem explicant de Abela, nescio, qua occasione divulgatam. Sed valde quæsitam esse hanc explicationem, facile intelligitur. Ego vero utrumque membrum impersonaliter accipio, et sensum in versione, non singula verba indicavi. Reprehendit mulier Joabum, quod oppidum aggressus sit, antequam cives interrogarit, num velint Sebam defendere! Sed per humanitatem, uti videtur, eum non in secunda, sed in tertia alloquitur: Man hätte erst die Stadt fragen, und dann seine Maassregeln nehmen sollen.

Maurer.—Sic de h. l. judicavit Dathius, recte, opinor. Singula verba ita explicanda videntur: *et dixit: primo dicendum fuisset: "consulatur urbs;" ita rem consecissent.*—איהו ויהו urbem et matrem, i. e., urbem insignem et primariam (cf. 8, 1.) in *Israele*. Eodem hoc sensu *matris* nomine vocantur in nummis Pheniciis Laodicea, Tyrus, Sidon; apud Arabes Bagdad, Mecca, Cæsarea, al.—

Ver. 21.

Au. Ver.—21 The matter is not so: but a man of mount Ephraim, Sheba the son of Bichri by name [*Heb.*, by his name], hath lifted up his hand against the king, *even* against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

Pool.—*A man of Mount Ephraim. Quest.* How can this be so, when he is called a

Benjamite, ver. 1? *Ans.* Either he was a Benjamite by birth, but dwelt in the tribe of Ephraim, as many did upon several occasions dwell out of their own tribes; or Mount Ephraim was a place in Benjamin, which might be so called, either because it was upon the borders of Ephraim, and looked towards it; or from some notable action or event of the Ephraimites in that place. Compare chap. xviii. 6.

Over the wall.

Maurer.—[אֶל־הַמִּזְבֵּחַ אֶל־הַמִּזְבֵּחַ] *Caput ejus projicietur ad te super murum*, propr. *circa murum*, nam *circa murum* fertur, quod super murum projicitur. Igitur a primaria מִזְבֵּחַ voculæ significatione (Gen. vii. 16) ne transversum, ut ajunt, digitum hic discedendum erit.

Ver. 22.

וַתָּבוֹאֵהָ בְּקֶמְחָהָ וְנָהָהָ
אֶל־כְּלֵי־הָעֹלֶם

καὶ εἰσῆλθεν ἡ γυνὴ πρὸς πάντα τὸν λαόν, καὶ ἐλάλησε πρὸς πᾶσαν τὴν πόλιν ἐν τῇ σοφίᾳ αὐτῆς, κ.τ.λ.

Au. Ver.—22 Then the woman went unto all the people in her wisdom, &c.

Houb.—22 *Mulier universum populum conveniens, sapienter iis locuta est.*

22 וחכמה... *et venit in sapientia sua.* Omissum fuit וידבר, *et locuta est (in-sapientia...)* quod verbum expriment Vulgatus et Græci Intt. Nec recusandum, quin id addatur, cum, nisi additur, series habeat peregrinum quid ac mendo proximum.

Ver. 23.

Cherethites and Pelethites, see notes on viii. 18, p. 563—566.

Ver. 24.

וַיִּהְיוּשָׁפָט בֶּן־אֲחִיהֶם עַל־הַמָּסִים וַיְהִי־שֹׁמֵר
אֶת־הַמְּזֻקִּים :

סוֹחַ בְּמִתָּה

καὶ Ἀδωμράμ ἐπὶ τοῦ φόρου· καὶ Ἰωσαφάθ υἱὸς Ἀχιλὸὺ ἀναμνησκων.

Au. Ver.—24 And Adoram was over the tribute: and Jehoshaphat the son of Ahilud was recorder [or, remembrancer].

Dr. A. Clarke.—24 *Adoram was over the tribute.* Probably the chief receiver of the taxes; or, *Chancellor of the Exchequer*, as we term it.

Houb.—[אדורם] Duo Codices Orat. *Adoram*, ut legit Vulgatus.

Recorder. See notes on viii. 16, p. 559.

Ver. 25, 26.

וְשֵׁיָא כֹּהֵן וְצֹדֵק וְאֲבִיָּתָר
וְנָם עִירָא הַיִּירִיתִי הָיָה
כִּהְיוּ לְדָוִד :

ו. 25. וְשֵׁיָא

25 καὶ Σουσὰ γραμματεὺς· καὶ Σαδὰκ καὶ Ἀβιάθαρ ἱερεῖς· 26 καὶ γε Ἰρὰς ὁ Ἰαρίν ἦν ἱερεὺς τῷ Δαυίδ.

Au. Ver.—25 And Sheva was scribe: and Zadok and Abiathar were the priests:

26 And Ira also the Jairite was a chief ruler [or, a prince, Gen. xli. 45; Exod. ii. 16; ch. viii. 18] about David.

See notes on viii. 17, &c., p. 559—566.

Pool.—26 *The Jairite*; so called from his birth [so *Patrick*] or dwelling in the country of Jair in Gilead, Numb. xxxii. 41; Judg. x. 4. *A chief ruler*; either the president of the king's council; or his chief minister (as the Hebrew word *cohen* signifies) of state, instead of Ahithophel; or in some other very high place near the king's person. Compare 2 Sam. viii. 18, where this title is given to David's sons, the chief of which were now cut off. And these things are here repeated with some alteration to show that David was now fully re-established in his former estate.

Bp. Patrick.—26 *Was a chief ruler about David.* The Hebrew word *cohen* (as hath been often observed) signifies any minister, either sacred or civil: a priest or a prince. Instances of the last are many, and the Targum thus expounds it here, *Rab le David*, a prince, or great man about David. And so the "priest of On," Gen. xli. 50, and the "priest of Midian," Exod. ii. 26, signify the priest or ruler of On and of Midian. As, in Job xii. 19 we, following the Chaldee, translate it, "God leadeth princes away spoiled."

Dr. A. Clarke.—25 *Sheva was scribe.* The king's secretary.

26 *Ira was a chief ruler about David.* The Hebrew is יָרִי, *a priest to David*; and so the Vulgate, Septuagint, Syriac, and Arabic. The Chaldee has יָרִי, *a prince or chief*. He was probably a sort of *domestic chaplain* to the king. We know that the kings of Judah had their *seers*, which is nearly the same: Gad was David's seer, chap. xxiv. 11; and Jeduthun was the seer of king Josiah, 2 Chron. xxxv. 15.

Houb.—25 ושיא Masora ושיא, sic etiam Vulgatus, *Siva*. Sed 1 Paral. xviii. 16 legitur ושיא, ut Græci hoc loco Σούσα, *Susa*. Syrus, ושיא, sic etiam Arabs; et sic supra שיה, viii. 17. Utra scriptura præstet, prorsus incertum.

26 ויה כן לדר, *Erat Davidi aulæ princeps*. Eam in sententiam usurpatum fuit vocabulum כן supra viii. 18 ubi legitur, בני רדו כהנים הו, *fili David erant aulæ principes*. Nam liquet filios David non fuisse sacerdotali prosapia.

Dathe.—24 *Adoram curabat servilia præstanda; Josaphat, Ahiludi filius, erat cancellarius; 25 Seraja a) scriba; Sadokus et Ebjathar sacerdotes. Ira quoque Jairita erat præfectus b) Davidis.*

a) In textu legitur ושיא f. ושיא, sed in loco parallelo cap. viii. 17. vocatur שיה, et sic quoque Syrus et Arabs h. l.

b) ויה videtur h. l. verti debere per *sacerdotem*, quoniam ויה respicit ליהקים Sadokum et Ebjatharem modo nominatos, qui haud dubie sacerdotes proprie sic dicti fuerunt, nec tamen hic Ira, quoniam non erat e tribu Levitica, potuit esse sacerdos. Difficultatem hanc nobis non explicant versiones antiquæ, quæ cum lectione textus Hebræi consentiunt, præterquam quod Syrus et Arabs nomen scribant ושיא ex permutatione litterarum ו et י. — Venit mihi in mentem, an non in nostro loco lecta quoque fuerint ea, quæ in loco parallelo cap. viii. 18 ויה בני רדו, *fili Davidis erant præfecti*, quibus addita fuerat hæc de ira Jairita notitia, quæ propterea aliter connecti non poterat, quam his verbis: Ira quoque Jairita (non solum filii Davidis) fuit præfectus.

CHAP. XXI. 1.

וַיְהִי רָעָב׃ בְּיָמָיו דָּוִד שְׁלֹשׁ שָׁנִים
שָׁנָה אַחֲרֵי שָׁנָה וַיִּבְקֶשׂ דָּוִד אֶת־פְּנֵי
יְהוָה׃ וַיֹּאמֶר יְהוָה אֶל־שָׁאוּל
וְאֶל־בְּנֵי הַחַיִּים׃ עַל אֲשֶׁר־חָמֵת אֶת־
הַחֲבָלִים׃

ססס באכצצ ססס

καὶ ἐγένετο λιμὸς ἐν ταῖς ἡμέραις Δαυὶδ τρία ἔτη, ἐνιαυτὸς δ' ἐχόμενος ἐνιαυτοῦ· καὶ ἐζήτησε Δαυὶδ τὸ πρόσωπον κυρίου. καὶ εἶπε κύριος, ἐπὶ Σαοὺλ καὶ ἐπὶ τὸν οἶκον αὐτοῦ ἀδικία ἐν θανάτῳ αἱμάτων αὐτοῦ, περὶ οὗ ἐθανάτωσε τοὺς Γαββαόνιτας.

Au. Ver.—1 Then there was a famine in the days of David three years, year after

year; and David enquired [Heb., sought the face, &c.; see Numb. xxvii. 21] of the Lord. And the Lord answered, *It is for Saul, and for his bloody house, because he slew the Gibeonites.*

Pool.—*Then there was a famine: when?* Either, first, after Absalom's and Sheba's rebellion, as it is here related; or rather, secondly, in some other time before. It is well known and confessed that the particle *then* doth not always note that the thing was done in that order in which it is mentioned, but is oft of an indefinite signification; as also that the Scripture in its histories and relations doth not always observe the order of time, but the order of things, putting that after which was done before, as occasion requires. And so it seems to be here. The things related here and chap. xxiv. are by the most and best interpreters conceived to have been done long before Absalom's rebellion. And this opinion is not without sufficient grounds. First, This particle *then* is here explained, in *the days*, i. e., during the life and reign of David; which general and indefinite words seem to be added as an intimation that these things were not done after the next foregoing passages, for then the sacred writer would rather have added, *after these things*, or some such expression, as it is 2 Chron. xxxii. 1, and in many other places. Secondly, Here are divers passages which it seems very improbable to ascribe to the last years of David's reign: such as these, first, That Saul's sin against the Gibeonites should so long remain unpunished. And indeed that this was done, and Saul's seven sons hanged by David's order before that time, seems plainly to be intimated by that passage, 2 Sam. xvi. 8, where he is charged with the *blood of the house of Saul*; for which there was not the least colour till this time. Secondly, That David should not remove the bones of Saul and Jonathan to their proper place, here, ver. 12—14, till that time. Thirdly, That the Philistines should wage war with David again and again, ver. 15, &c., so long after he had fully subdued them, chap. viii. 1; and that David in his old age should attempt to fight with a Philistine giant, or that his people should suffer him to do so. Fourthly, That David should then have so vehement a desire to number his people, chap. xxiv. 1, &c., which being an act of youthful heat and vanity, seems not at all to agree with

his old age, nor with that state of deep humiliation and great affliction in which he then was. And the reason why these matters are put here out of their proper order is plainly this, because David's sin being once related, it was very convenient that David's punishments inflicted for it should immediately succeed; this being very frequent in Scripture story, to put those things together which belong to one matter, though they happened at several times. And this is the more considerable, because it tends to the clearing of that great difficulty, 2 Sam. xv. 7.

Bp. Patrick.—1 *Then there was a famine.*] The Jewish doctors commonly say this famine was before the rebellion of Absalom. But Abarbinel will have it, that things are related here in the order wherein they were done; so that this was after that rebellion was ended.

Because he slew the Gibeonites.] When he slew the whole city of Nob (saith the same Abarbinel) where the Gibeonites lived, and served as hewers of wood and drawers of water to the high-priest, whom Saul then cut off (1 Sam. xxii. 18, 19).

Dr. A. Clarke.—1 *Then there was a famine.*] Of this famine we know nothing; it is not mentioned in any part of the history of David.

Because he slew the Gibeonites.] No such fact is mentioned in the life and transactions of Saul: nor is there any reference to it in any other part of Scripture.

Ver. 2.

Houb.—2 הנבנים, mutilè scriptum, pro הנבנים, ut habet unus Codex Orat. Similiter male להחם pro להחם, ut percuteret eos, ut habet idem codex.

Ver. 4.

וַיֹּאמְרוּ לוֹ הַנְּבָלִים אֵיךְ לָךְ בָּקָה וְהָבָה עִם-שָׂמְאֵל וְעִם-בִּיתוֹ וְאֶתְּרָנִי אִישׁ לְחֵמִית וַיִּשְׁרָאֵל וַיֹּאמֶר סָחֲאִתָּם אֲמָרִים מַעֲשֶׂה לָּכֶם :
לֹא קָר

καὶ εἶπαν αὐτῷ οἱ Γαβαωνῖται, οὐκ ἐστὶν ἡμῖν ἀργύριον ἢ χρυσίον μετὰ Σαουλ καὶ μετὰ τοῦ οἴκου αὐτοῦ, καὶ οὐκ ἐστὶν ἡμῖν ἀνὴρ θανατῶσαι ἐν Ἰσραὴλ. καὶ εἶπε, τί ὑμεῖς λέγετε, καὶ ποιήσω ὑμῖν;

Au. Ver.—4 And the Gibeonites said unto him, We will have no silver nor gold

of Saul, nor of his house; neither for us shalt thou kill [or, it is not silver nor gold that we have to do with Saul or his house, neither pertains it to us to kill, &c.] any man in Israel. And he said, What ye shall say, that will I do for you.

What ye shall say that will I do for you.

Houb.—*Quid igitur vos statuitis vobis a me esse faciendum?*

4 אֵין לִי, nihil mihi. Recte Masora אֵין לִי, nihil nobis, ut lego in Codice Orat. 53, omnium vetustissimo: nam post sequitur לֹא, hoc eodem in versu. Et ita utrobique legunt plerique Veteres. ...אֵין: melius אֵין, ut legunt Græci Intt. ut ego faciam (vobis).

Ver. 5.

וַיֹּאמְרוּ אֶל-הַמֶּלֶךְ הָאֵל אֵשׁ בְּלֹנִי וְאֵשׁ דָּפָה-לָּנוּ נִשְׁמְרָנִי מִהַתְּיָאֵב בְּכָל-צָרָל יִשְׂרָאֵל :

καὶ εἶπαν πρὸς τὸν βασιλέα, ὁ ἀνὴρ ὃς συνετέλεσεν ἐφ' ἡμᾶς καὶ ἐδίωξεν ἡμᾶς, ὃς παρελογίσατο ἐξολοθρεῦσαι ἡμᾶς, ἀφανίσωμεν αὐτόν, τοῦ μὴ ἐστάναι αὐτόν ἐν παντὶ ὁρίῳ Ἰσραὴλ.

Au. Ver.—5 And they answered the king, The man that consumed us, and that devised against us [or, cut us off] that we should be destroyed from remaining in any of the coasts of Israel.

Houb.—נשמו: Lege, cum Græcis Intt. והשמו, addita 1 conjunctione, quæ habet nexûs ut Latini potestatem; nam Gabaonitæ sic dicunt, qui cogitavit super nos ut periremus, ut etiam interpretantur Syrus et Arabs. Neque enim נשמו, in voce passiva, active unquam sumitur; sic ut non liceat interpretari, delere debemus, quod tamen fecit Vulgatus.

Ver. 6.

וַיִּתְּרָלֵנוּ שִׁבְעָה אַנְשִׁים מִבְּנָיו וְהוֹקְעָנָם לַיהוָה בְּנִבְצַת שָׂמְאֵל בְּחֵיר יֵהָוָה וַיֹּאמֶר הַמֶּלֶךְ אֲנִי אֶמָן :
אָמַר אֶמָן מֶלֶךְ

δότω ἡμῖν ἑπτὰ ἀνδρας ἐκ τῶν υἱῶν αὐτοῦ, καὶ ἐξηλιάσωμεν αὐτοὺς τῷ κυρίῳ ἐν τῷ Γαβαὼν Σαουλ ἐκλεκτοὺς κυρίου. καὶ εἶπεν ὁ βασιλεὺς, ἐγὼ δώσω.

Au. Ver.—6 Let seven men of his sons be delivered unto us, and we will hang them up unto the Lord in Gibeah of Saul, whom the Lord did choose [or, chosen of the Lord]. And the king said, I will give them.

And we will hang them.

Ged.—*That we may hang them up, &c.* The Hebrew is of a dubious meaning; and may signify *suspension* or *luzation* of any kind. Jerom renders the word *crucified*.

In Gibeah of Saul, whom the Lord did choose.

Ged.—*On the Lord's hill at Gibeah-of-Saul.* A conjectural emendation; but founded in analogy, and confirmed by p. p. v.

Booth.—6 Let seven of his sons be delivered to us, that we may hang them up before Jehovah in Gibeah-of-Saul.

The chosen of Jehovah.] These words are wanting in the Syr. and Arab. and it is not probable, that the Gibeonites would honour Saul, their cruel enemy, with this title.

Houb.—6 יָרָן, *Detur.* Delendum punctum majus, quod antecedit. Nam בְּנֵי דָוִד, *de filiis ejus*, pertinet ad דָּוִד, *ille homo*, quod nomen antecessit versu 5. Masora respuit יָרָן, quod tamen non inusitatum; vult יָרָן, quod idem est. Unus Codex Orat. יָרָן, in *Hophal*, *detur*, etiam recte. ... שָׁאֵל בְּיַד דָּוִד, *Saul electus Domini*. Vidit Vulgatus, parum consentaneum esse, ut Gabaonitæ, quo tempore filios Saülis ad necem postulant, Saülem dicant esse *electum Domini*. Itaque vertit, *quondam electi Domini*. Similiter nos, *quem Dominus elegerat*. Quidam volunt, ut legatur בְּיַד דָּוִד, *in monte Domini*, quod stare non potest cum eo, quod antecessit. Nam *collis Saülis* non erat idem, atque *mons Domini*. Forsan legebatur olim בְּיַד דָּוִד, *juxta verbum Domini*. Nam, cum David Gabaonitas sic interroget, *quid faciam vobis*, videtur Deum jussisse, eo sanguine expiari Saülis scelus, quem sanguinem Gabaonitæ postulaturi essent. Aliter David Deum unum consulisset, nec ivisset ad Gabaonitas, ut quidquid vellent, eis concederet.

Dathe.—Hæc verba יָרָן בְּיַד דָּוִד merito suspecta sunt, quod parum probabile est, Gibeonitas Saulum, cui adeo infesti erant, hoc honoris titulo condecorasse. Omittunt ea Syrus et Arabs. Vulgatus addit: *quondam*, quoniam intelligebat, quam inepta essent. Non displicet conjectura Hubigantii, legi posse: יָרָן דָּוִד. Poterant enim Gibeonitæ certiores esse facti de responso divino, quod David acceperat.

Maurer.—יָרָן בְּיַד דָּוִד] Hæc verba Dathius suspecta habet, "quod parum probabile sit, Gibeonitas Saulum, cui adeo infesti fuerint, hoc honoris titulo condecorasse. Omittere

ea Syrum et Arabem. Non displicere conjecturam Hubigantii, legentis יָרָן דָּוִד." Fortasse aculeus inest isto titulo.

Ver. 8.

וַיָּקֵם הַמֶּלֶךְ אֶת־שֵׁנֵי בָנָיו רִצְפָּה
בַּת־אִיָּה אֲשֶׁר יָלְדָה לְשָׁאוּל אֶת־
אַרְבָּנִי וְאֶת־מִפְּבֹשֶׁת וְאֶת־חִמְבֹּשֶׁת בָּנָיו
מִיָּכָל בַּת־שָׁאוּל אֲשֶׁר יָלְדָה לְעֹדְרִיָּאֵל
בֶּן־בְּרִזַּי הַמְּהֹלָתִית׃

καὶ ἔλαβεν ὁ βασιλεὺς τοὺς δύο υἱοὺς 'Ρεσφά θυγατρὸς Αἰᾶ, οὓς ἔτεκε τῷ Σαούλ, τὸν 'Ερμωνοὶ καὶ τὸν Μεμφίβοσθε, καὶ τοὺς πέντε υἱοὺς τῆς Μιχὰλ θυγατρὸς Σαούλ οὓς ἔτεκε τῷ 'Εσδρηῇ υἱὸν Βερζελλὶ τῷ Μωουλαθλ.

Au. Ver.—8 But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal [or, Michal's sister], the daughter of Saul, whom she brought up for Adriel [Heb., bare to Adriel] the son of Barzillai the Meholahite.

Pool.—*The five sons of Michal*, or, of Michal's sister, to wit, Merab; for Michal had no children, 2 Sam. vi. 23, nor was she married to this Adriel, but to *Phalti*, or *Phaltiel, the son of Laish*, 1 Sam. xxv. 44; 2 Sam. iii. 15; and Merab her sister was married to this very *Adriel the Meholahite*, 1 Sam. xviii. 19. And it must be remembered, that the Hebrew language is very short, and full of ellipses or defects of words, which yet may be easily understood from the sense. Particularly relative words are oft lacking, and to be supplied; as *Goliath* is put for *Goliath's brother*, here, ver. 19, and *uncle* for *uncle's son*, Jer. xxxii. 7, 12. Or, the sons of Merab are called *the sons of Michal*, to wit, by adoption; or, the near kindred and next heirs of Michal, and brought up by her; for upon that and such-like accounts the title of *son* is oft given in Scripture, as Gen. xlviii. 5; Exod. ii. 10; Deut. xxv. 5, 6; Ruth i. 11, 12; iv. 17. *Quest.* But why then are not these called *the sons of Merab*? *Ans.* Because they were better known by their relation to Michal, who was David's wife, and, it may be, alive at this time, and having no children of her own, took these, and bred them up as her own; when Merab was now a more obscure person, and possibly dead many years before this. *Whom she brought up*; for so this Hebrew verb, which primarily

and properly signifies to *bear*, is sometimes used, as Gen. i. 23; Ruth iv. 17, because the education of children is a kind of bearing of them, as requiring frequently no less care and pains than the bearing doth; whence it is that nurses are reputed as mothers, and sometimes go under that name both in sacred and profane writers. See Ruth iv. 16, 17; and compare Gen. xvi. 2; xxx. 3; Numb. xi. 12; Gal. iv. 19.

Bp. Patrick.—*Whom she brought up.*] In the Hebrew, “whom she bare,” i. e., which were born: according to an usual manner of speaking among the Hebrews; of which see Dr. Hammond upon Luke xvi. note b.

For Adriel.] It is plain from hence, that by *was born* is meant, as we translate it, *was brought up*. For Michal was not the wife of Adriel, but was given to Phaltiel (1 Sam. xxv. 44). Merab her eldest sister being married to Adriel (1 Sam. xviii. 19), by whom she had these five sons, whom Michal brought up, and therefore they are called her children. Thus the Jews say, in the Gemara Sanhedrin, cap. 2, “Merab brought them forth, and Michal educated them.” And the like we read (as they allege for the proof of this) Gen. xxx. 3; i. 23 (see Selden, De Uxore Hebr., lib. i., cap. 6). Kimchi also here alleges the words of the women in Ruth iv. 17. “There is a son born to Naomi;” who was not the mother of it, but only laid it in her bosom, and became nurse to it, as is said in the precedent verse. Thus also Rasi, Ralbag, and a great many other Jews, following the Chaldee paraphrase. And we have an example of this in the heathen writers. For Agamemnon and Menelaus are called sons of Atreus, because their father being dead, he took care to bring them up. So Eustathius on the second book of the Iliads: Plisthenes (who was their father) being dead, the youths being bred up by Atreus, ἀτροῦ παῖδες ἐκλήθησαν, “they were called his children.”

Grotius, Le Clerc, Houb., Dathe, Horsley, Ken., Ged., Booth.—The five sons of Merab the daughter of Saul whom she had borne [or, bare] to Adriel, &c.

Ken.—*The king took the two sons of Rizpah, the daughter of Aiah, whom she bore unto Saul, and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai.* Though our last English translators have sometimes expressed, not what they found in

the Hebrew text, but what in their opinion ought to be there; yet at other times, rather than admit a corruption, they have offered violence to the sense of the plainest words: as in this instance, by rendering the same verb, in the very same connexion, very differently and without authority. But the corruption is obvious. For it is clear from 2 Sam. vi. 23, that Michal, Saul's daughter, had no child. And it is clear from 1 Sam. xviii. 19, that Adriel's wife was Merab. It is therefore for the honour of two Heb. MSS. to have preserved here the name Merab, undoubtedly the true reading.

Dathe.—In textu quidem legitur Michal. Sed permutatio nominum Michal et Merab tam manifesta est, ut non nisi fidiculis adhibitis cum aliis locis possit conciliari. Primo cap. vi. 23 narratur, Michalam per omnem vitam suam prolem non habuisse. Deinde non Michala, sed Meraba matrimonio juncta fuit Adrieli, 1 Sam. xviii. 19; Michala vero durante exsilio Davidis nupta fuerat Palthieli, 1 Sam. xxv. 44; 2 Sam. iii. 15. — Duo codd. Kennicotti 250 et 198 habent *מירב*, sed sine dubio tantum ex correctione scribæ, qui errorem observabat. Nam hoc quoque mendum est antiquissimum et in verss. antiquis deprehenditur. Habent illud *οι* *ο* et *Vulgatus*; Syrus vero habet aliud nomen *נֹדֹבָא*, *Nodoba*, quod for-

tasse ex *מִיכָל*, litteris non valde dissimilibus, ortum est; nam Saulum filiam nomine Nodobam habuisse, nullibi legitur. Chaldæus contradictionem sic conciliare studuit: *quinque filios Merabæ, quos educaverat Michal, filia Sauli, quos peperat Adrieli, etc.*

Maurer.—*מִיכָל בְּרִייתָא* Pro *מִיכָל* legendum esse *מִירב*, jam Grotius, Clericus alique conjecerunt, et nuper existimavit Hitzigius Be-griff, p. 145 sq., collatis inter se locis 1 Sam. xviii. 19; xxv. 44; 2 Sam. iii. 14, 15; vi. 23. Perantiquum esse mendum, et fortasse ab ipso scriptore profectum, patet ex eo, quod jam apud LXX et Vulg. deprehenditur.

Ver. 9.

Au. Ver.—9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley-harvest.

Pool.—In the hill, or, in a hill, in or near Gibeah; in a conspicuous place, for their greater infamy, and for the caution and terror of others who should make any attempt upon the Gibeonites for the future. *Before the Lord*; as a sacrifice offered up to God to appease his wrath; or, unto the Lord, as was said, ver. 6. *They fell*, i. e., died; for so the word to *fall* is oft used, as Exod. xix. 21; 1 Chron. xxi. 14; Psal. xci. 7; Jer. xxxix. 18; Hos. v. 5; or were executed.

Houb.—9 וקצם: Unus Codex Orat. וקצם, et suspenderunt eos. Sic alibi passim Codices Hodierni, ut sunt antiquiores, ita plures suppleunt litteras י, quas Hebr. sermo desiderat, quæque absunt ab Hodiernis Impressis. ... שבועים: Recte Masora שבועים, septem illi. Nam ושבועים esset septuaginta. ... ודמו: Masora ודמו, et illi mortui sunt, bona quidem scriptura; sed hodierna non fuit vituperanda, cum liceat convertere, illi autem morte affecti sunt, ודמו, in Hophal, pro ודמו, ut alibi sæpe. Deinde recte Masora בודלו, addito ב, ut sit in principio.

Ver. 12.

Au. Ver.—12 And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa.

Houb.—חלום, Suspendunt. Perperam Masora חלום, addito מ. Hic enim Chaldaismus est, cum contra חל sit forma legitima verborum חל, ut וק, acquiesierunt. ... ודמו, ibi Philistæi. Male Masora, ודמו. Nam ודמו, quæstionis est quo, et motum habet? atqui, suspendere in ligno, non notat motum e loco in locum.

Ver. 15, 16.

15 — ויָשְׁבוּ בָבֶבֶר אֶשְׁכְּלָם
בְּיַלְדֵי הָרָפָה וּבְמִשְׁקֵל הַיָּנֹכַח שְׁלֹשׁ
מֵאוֹת מִשְׁקָל כֹּחֶשֶׁת וְהָיָה קֶנֶדֶר
הַדָּשָׁה וַיֵּאמָר לְחִנּוֹת אֶת־דָּוִד:
וְיָשִׁיב י. 16.

15 — καὶ ἐπορεύθη Δαυὶδ 16 καὶ Ἰεσβὶ δὲ ἦν ἐν τοῖς ἐγγύνοις τοῦ Ῥαφὰ, καὶ ὁ στρατὸς τοῦ δόρατος αὐτοῦ, τριακοσίων σίκλων ὀκλή χαλκοῦ, καὶ αὐτὸς περιεῳσμένος κορύνην, καὶ διανοεῖτο τοῦ πατάξαι τὸν Δαυὶδ.

Au. Ver.—15 Moreover the Philistines

had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.

16 And Ishbi-benob, which was of the sons of the giant [or, Rapha], the weight of whose spear [Heb., the staff, or, the head] weighed three hundred shekels of brass in weight, he being girded with a new sword, thought to have slain David.

15 And David waxed faint. 16 And Ishbi-benob, &c.

Geddes.—But David being now feeble, (16) Ishbiboneb, who was of the Raphaite race, the brass of whose spear weighed three hundred shekels, and who was begirt with a new sword, thought to kill David.

Of the sons of the giant.

Pool.—The giant: so called by way of eminency. Or, of Rapha, a giant so called. The weight of whose spear weighed three hundred shekels: see 1 Sam. xvii. 5. With a new sword, or rather, with a new girdle or belt; for, first, This was the usual habit of soldiers, 1 Sam. xviii. 4; 2 Sam. xviii. 11; xx. 8; 1 Kings ii. 5; Isa. v. 27, and when it was of an extraordinary fashion and price, an ensign of dignity and command in the army, Ezek. xxiii. 15. So this may be mentioned to note that this was the first time either of his going out to fight, or of his advancement to some eminent place in the army; which made him desirous to signalize himself with some great action. Secondly, This supplement is more natural and usual, the word *girdle* being easily supplied from the word *being girded*; such ellipses of conjugate words being frequent in the Hebrew tongue, as Numb. xi. 14; Psal. lxxvi. 12; Matt. xx. 12. Thirdly, The newness of the sword seems to have no emphasis nor significance for the present purpose, seeing an old and tried sword would seem more considerable for his encouragement than one new and unproved.

Bp. Patrick.—16 Ishbi-benob, which was of the sons of the giant. That is, of Goliath; who by way of eminency is called the giant; though Bochartus thinks the Hebrew word *rapha* signifies any giant; and so these words should be translated, "of the race of the giants," i. e., of the Anakims who fled into this country, particularly to Gath, when Joshua expelled them from Canaan (Josh. xi. 22).

The weight of whose spear weighed three

hundred shekels of brass.] This is to be understood of the head of his spear, which weighed half as much as that of Goliath (1 Sam. xvii. 7).

He being girded with a new sword.] The word *sword* is not in the Hebrew; nor is there anything remarkable in his having a new sword; therefore it should be translated, "with a new kind of weapon," or rather, "with a new belt;" which had been bestowed upon him as a reward of some great exploit which he had done, or as a token of some new honour, or command, conferred upon him in the army (see xviii. 11).

Dr. A. Clarke.—Being girded with a new sword.] As the word *sword* is not in the original, we may apply the term *new* to his *armour* in general; he had got new arms, a new coat of mail, or something that defended him well, and rendered him very formidable; or it may mean a strong or sharp sword.

Gesen.—רָפָח (for רָפָה) *Raphah*, pr. n. a) With art. רָפָה, a Philistine, whose sons (לְיָדֵי רָפָה) were giants; see in רָפָה no. 2. a. b) A man 1 Chr. viii. 37; for which in ix. 43 רָפָה q. v.

רָפָה m. 1. only in plur. רָפָה pp. "The quiet, the silent," i. e. *the shades, manes*, dwelling in Hades, whom the Hebrews supposed to be destitute of blood and animal life (רָפָה), but yet not wholly without some faculties of mind; Psalm lxxxviii. 11; Prov. ii. 18; ix. 18; xxi. 16; Isaiah xiv. 9; xxvi. 14, 19; c. art. Job. xxvi. 5.

2. *Rapha*, pr. n. a) The founder of a race or family among the Philistines celebrated for their tall stature, c. art. רָפָה, 1 Chron. xx. 4, 6, 8; but רָפָה, 2 Samuel xxi. 18, 20, 22. His sons or posterity, לְיָדֵי רָפָה, in the time of David, were distinguished for their great stature and bravery, 2 Sam. xxi. 16.—Perh. רָפָה, רָפָה, signified also to be *high, tall*; from רָפָה, to be high,

lofty. Comp. רָפָה רָפָה. b) 1 Chron. iv. 12. c) ib. viii. 2.

Houb.—15 *Fuit autem bellum Israel cum Philistæis, in quo bello cum David servique ejus cum Philistæis decertassent, Davidque esset defatigatus.* 16 *Jesibibnob, qui erat de filiis Arpha, ille cujus in hastæ cuspide erant sicli æris ducenti, ut erat balteo novo cinctus, Davidem interficere moliebatur.*

16 רִשְׁבִּיבִנּוֹב: Hæc duo non fuerunt separanda, cum sit nomen proprium, et recte

Masora רִשְׁבִּיבִנּוֹב, nam sic legunt veteres, ut sit ' in medio, *Jesibibnob*. ... חֹמָה וְחַרְוֵהָ, *ille autem accinctus novam*. Deest nomen, ad quod pertineat חֹמָה, *novam*. Syrus, Vulgatus et Arab. supplent *ensem*, quasi legerent חֹרֵב, quod nomen est femininum, cum חֹמָה concordans. Chaldæus, חֹמָה, *cingulo novo*; nempe legit, חֹמָה וְחַרְוֵהָ, *accinctus cingulo novo*. Sic etiam legit Theodotion, qui περιζώνην interpretatur. Habent Græci in Rom. Edit. κορύνην, *clavam*, mendose pro ζώνην. Omittendi חֹמָה occasio fuit חֹמָה satis simile.

Ver. 18.

וַיְהִי אַחֲרָיו וַיַּחֲרִיבוּ הַפְּלִשְׁתִּים
בְּגִבְעַת עֵשְׂבִיבִנּוֹב אֲזַן הַפָּה סָבְבִי
הַחֲשָׁתִי אֶת־סָפָה אֲשֶׁר בְּיַדִּי הָרָפָה :

καὶ ἐγενήθη μετὰ ταῦτα ἔτι πόλεμος ἐν Γέθ μετὰ τῶν ἀλλοφύλων· τότε ἐπάταξε Σεβοχὰδ ὁ Ἀσταθωβὶ τὸν Σέφ ἐν τοῖς ἐγγύουσιν τοῦ Ῥαφά.

Au. Ver.—18 And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph [or, Sippai], which was of the sons of the giant [or, Rapha].

At Gob.

Pool.—*At Gob*, or in *Gezer*, as it is 1 Chron. xx. 4; whereby it seems *Gob* and *Gezer* were neighbouring places, and the battle fought in the confines of both.

Houb., Horsley, Ged., Booth.—*At Gezer.* So Josephus and p. p. 1 Chron. xx. 4. The present text, Chald. and Vulg. have *Gob*. Most copies of Sep. with Syr., Arab., have *Gath*. Other copies of Sept. with fifty MSS. have *Nob*.—*Ged.*

Houb.—18 בגב, *In Gob*. Habent tres codices בגב, plene: unus בגב, in *Nob*. Græci et Syrus et Arabs, בגב, in *Geth*. Melius in Libro Paral. בגב, in *Gazer*, quæ urbs sita est in finibus Israel, prope Philistæos. Facile erant בגב בגב pro בגב scriberent. Itaque recte Edm. Calmet antetulit scriptionem parallelam. Sic etiam videtur legendum versu inferiore.

Saph, which was of the sons of the giant. See notes on ver. 16.

Ged.—Saphai, who was of the Raphaite race.

Ver. 19.

וַיַּחֲרִיבוּ הַפְּלִשְׁתִּים בְּגִבְעַת
עֵשְׂבִיבִנּוֹב אֲזַן הַפָּה סָבְבִי
הַחֲשָׁתִי וַיַּחֲרִיבוּ הַפְּלִשְׁתִּים

בית הלחמי את זלית הנתי וצץ
חניו פמנור ארגים :

ו צע

καὶ ἐγένετο ὁ πόλεμος ἐν 'Ρόμ μετὰ τῶν ἀλλοφύλων· καὶ ἐπάταξεν Ἐλεάνων υἱὸς Ἀριωργίμ ὁ Βαυθλεεμίτης τὸν Γολιάθ τὸν Γεθαῖον. καὶ τὸ ξύλον τοῦ δόρατος αὐτοῦ ὡς ἀντίον ὑφαινότων.

Au. Ver.—19 And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare-oregim [or, Jair], a Beth-lehemite, slew the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam.

Pool.—The brother of Goliath the Gittite: the word *brother* is not in the Hebrew text, but is fitly supplied out of the parallel place, 1 Chron. xx. 5, where it is expressed. And such defects of relatives are not unusual in Scripture. Thus the word *wife* is understood, Matt. i. 6; John xix. 25; and *father* or *mother*, Mark xv. 40, 47, compared with Mark xvi. 1; Luke xxiv. 10; and *son*, Matt. iv. 21; Mark ii. 14; John xxi. 15; and *brother*, Luke vi. 16, compared with Jude 1. And such ellipses do also frequently occur in profane authors. Although the place may be and is otherwise rendered, *Elhanan, the son of Jaare-oregim, slew Beth-halachmi, or Lahmi* (as he is called by way of abbreviation, 1 Chron. xx. 5, which is very frequent in the Hebrew tongue), who was (which words are frequently understood in the Hebrew text) *with* (so *eth* is oft rendered, as hath been noted before) *Goliath the Gittite*, i.e., in his company, bred up with him to the war, and related to him as his brother. Or, he *slew Beth-halachmi, a Goliath* (or another *Goliath*) *of Gath, or the Gittite*. So the name of the giant was *Beth-halachmi*, who may be here called *Goliath*, not only for his near relation to him, being his brother, but for his exact resemblance of him in feature, or in stature and strength, or in courage and military skill; as *John the Baptist* was called *Elias* for the like reason. Peradventure also, after the death of the first and famous Goliath the Gittite, 1 Sam. xvii., that name was either given to him by others, or taken by himself.

Ken.—Every one knows, that *Goliath the Gittite* was slain by *David*, and therefore there must have been a mistake of some transcriber here; since Goliath could not be slain also by *Elhanan the son of Jaare*

Oregim. Under this perplexity we are seasonably relieved by a repetition of this very place in Chronicles; which, though perhaps the most corrupted book, as well as the latest in the Old Testament, is extremely useful (among other reasons) because it will frequently settle the true reading in books which are more ancient and more important.

We read then 1 Chron. xx. 5—

ויד אלחנן בן יעור את לחמי אחי
גלית הנתי

And Elhanan, the son of Jaor, slew Lahmi the brother of Goliath of Gath, &c. Here all is plain and consistent; and these words have evidently been corrupted into the words now found in Samuel. But, for conviction, let us place both together; first the regular line of Chronicles, and under it the corrupted line of Samuel—

Chron. ויד אלחנן בן יעור . . .

Sam. ויד אלחנן בן יעורי ארגים

Chron. את לחמי אחי גלית

Sam. בית הלחמי את גלית

The corruption is now evident to every eye—that יעיר (or as the marginal reading has it in Chronicles יעיר) is corrupted into יעיר into יעורי; after which it was natural for some copyist to insert the ה at the beginning of לחמי, to make it a *regular local name*; for בית הלחמי is a *Bethlehemite*—and then יעיר has plainly been corrupted into יעורי. But then; how comes in the long word יעורי after יעיר, when there is nothing in the uncorrupted text to introduce it? How is it, that after יעיר (which should be יעיר or יעיר—*And Elhanan the son of Jaor*) comes in a *participle plural Masculine*, signifying *WEAVERS*; and which confessedly so signifies, at the end of this very verse?

I think there is but one way of answering these queries, to any reasonable man's satisfaction, and that is—by saying, that the word was taken into the middle of the verse from the end of it, in the following manner.

A transcriber is to copy these words—

ויד אלחנן בן יעור את לחמי אחי
גלית הנתי וצץ חניו כמנור ארגים :

He writes on regularly, till he has transcribed יעיר *Jaor*; and then, upon the next reference to his book, carelessly casting his eye upon the line under יעיר *Jaor*, and

seeing כמנור *Kimnor* a word ending with the same letters he had just set down, he writes on the next word from thence ארגים *Oregim*—ארגים—אחזקן בן יעור ארגים—after which, referring again to his book, and finding his mistake, he returns to the line above, and there (without striking out the word ארגים *Oregim*, which he had inserted improperly) writes on from יעור *Jaor*, as he should have done at first—

ויך אלחנן בן יעור ארגים את לחמי אחי גלית

—which words, by the farther carelessness of some transcriber or transcribers since, have been corrupted (we see) into the words following—

ויך אלחנן בן יערי ארגים בית הלחמי את גלית הגתי ועץ חנתי כמנור ארגים :

So Dr. Adam Clarke.

Bp. Horsley.—19 *At Gob*; read again, *at Gezer. Where Elhanan—the Gittite.* Upon comparing this with the parallel place, 1 Chron. xx. 5, I would read, with Houbigant, and *Elhanan the son of Jair, a Bethlehemite, slew Lechami the brother of Goliath the Gittite.*

Ged.—Again there was a battle with the Philistines at Gob; when Elhanan Ben-Jair-oregim, a Bethlehemite, slew Lahami, brother to [supplied from 1 Chron. xx. 5] Goliath, the Gathite, the staff of whose spear was like a weaver's beam.

At Gob. Here again forty MSS. have *Nob*. In the different copies of Sep. we find *Nob*, *Rob*, and *Rom*. The words are wanting in Syr., Arab., and p. p. 1 Chron. xx. 5.

Booth.—19 Again there was another battle with the Philistines at Gob, where Elhanan, the son of Jair, a Bethlehemite, slew Lahumi, the brother of Goliath, the Gathite, the staff of whose spear was like a weaver's beam.

Houb.—19 *Fuit adhuc bellum cum Philistæis in Gazer, in quo Elchanan filius Jair Bethlehemita percussit Lechmi fratrem Goliath Gethæi, cujus hastæ lignum erat ut jugum textorum.*

אחזקן בן יערי ארגים בית הלחמי את לחמי גלית. In loco 1 Paral. huic parallelo xx. 5 hodie sic legitur: אחזקן בן יעור ארגים אחי גלית; quam ultimam scripturam anteferebant critici fere omnes, neque dubitant, quin mendum sit

non unum in scriptione priore. Solus Buxtorfius utramque scripturam tueri se putat posse, quod quam incassum conetur, et pertinacia quanta, vide, si juvat, in ejus Anticritica, p. 420. Ego ultimam paral. libri scripturam sic puto esse amplectendam, 1o. ut tollatur ארגים, quod abest in paral. libro, et quod videtur male iteratum ex vocabulo ארגים, quod extat linea inferiore. 2o. Ut, cum adsciscas ארגי לחמי, *Lechmi*, non tollas בית הלחמי, *Bethlehemita*, quod hic legitur, ob eam causam, quod in iis verbis occasionem habuit scriba, cur omitteret ארגי לחמי, satis simile, quomodo ex ארגי, *Lechmi* legitur parallelo loco, fecit ארגי, per scribendi errorem: itaque hunc locum sic legendum: אחזקן בן יעור ארגים אחי גלית, *(et percussit) Elchanam, filius Jair, Bethlehemita, Lechmi fratrem Goliath.* Vide notam nostram in locum parallelum. Recte hoc loco Clericus adversus Buxtorfium hæc observabat: "Qui talia negant, aut pertinacia ducti, aut imperitia, aut præconceptis opinionibus excæcati negant. Putant nonnulli se melius consulere auctoritati scripturæ, negando ei ulla inesse menda. Sed si verum sit menda ei inesse, male profecto illi consulunt, dum veritatem, ope mendacii, defendere conantur. ...Quærendum est quomodo, admissis nonnullis mendis librariorum, quæ negari nequeunt, sarta tecta esse queat scripturæ auctoritas, non quomodo negemus quod manifestum est.

Dathe.—19 *Cum iterum prope Gobam cum Philistæis certaretur, occidit Elhanan, Jairi filius, Lahmæum, fratrem Goliathi, a) cujus hasta erat instar jugi textorii.*

a) Sic locus restituendus videtur ex 1 Chron. xx. 5; cf. Houbigantius.

Ver. 21, 22.

22 אֶת־אַרְבַּעַת אֲלֵהָ יָלְדוּ לְחֶרְפָּה בִּנְתּוֹ וַיִּפְּלּוּ בְיַדְדָּוִד בֶּרֶךְ עַבְדּוֹ :

οἱ τέσσαρες οὗτοι ἐτέχθησαν ἀπόγονοι τῶν γιγάντων ἐν Γέθ τῷ Παφὰ οἶκος, καὶ ἔπεσαν ἐν χειρὶ Δαυὶδ καὶ ἐν χειρὶ τῶν δούλων αὐτοῦ.

Au. Ver.—22 These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

21, 22, *Giant.* See notes on ver. 16.

Ged., Booth.—These four, of the race of the Rephaites of Gath, fell by the hand of David, and by the hand of his servants, &c.

Maurer.—22 אֶת־אַרְבַּעַת אֲלֵהָ יָלְדוּ לְחֶרְפָּה בִּנְתּוֹ [Ewaldus Gr. crit., p. 597 et Winerus accu-

king's duty, answerable to the two tables of God's law, justice towards men, and piety towards God, both which he is to maintain and promote among his people.

Others make it a prophecy of Christ; and then the words are or may be thus rendered, *There shall be a ruler over men*, (or rather, *among men*, as the Hebrew word properly signifies, to wit, the Messias, who, though he be the eternal and invisible God, yet shall visibly appear and rule among men,) *a just or righteous one* (a title oft given to Christ, as Isa. liii. 11; Jer. xxiii. 5, 6; xxxiii. 15; Zech. ix. 9), *ruling in the fear of the Lord*, making it his great business to advance the service, and worship, and glory of the Lord; or, as it is in the Hebrew, *ruling the fear of the Lord*, i. e., governing and ordering the worship of God, which is oft called *the fear of God*. And so this clause is added to prevent or remove scandals and offences which might be taken at the Messias when he should come, because of his changing and abrogating the ceremonial law; and to insinuate that he should have no less power in the governing of God's house and worship than Moses had, and that he might make such laws as he thought meet.

4 These words are either, 1. A further description of the king's duty, which is not only to rule with exact justice and piety, but also with sweetness, and gentleness, and condescension to the infirmities of his people; to render his government as pleasant and acceptable to them as is the sunshine in a clear morning, or the tender grass which springs out of the earth by the warm and refreshing beams of the sun after the rain, which hath a peculiar kind of sweetness and fragrantcy in it. Or rather, 2. A prediction or declaration of the sweet and blessed effects of such a government, both to the governor himself, in that peace, and prosperity, and glory, and happiness which it brings to him, and to his people; to whom it is no less grateful, and comfortable, and beneficial, than those great and public blessings of sunshine and rain, and the fruits which they produce; which is true of every good king or governor, but most eminently of the Messias.

5 *Although my house be not so with God*; although God knows that neither I nor my children have lived and ruled as we should have done, so justly, and in the fear of the

Lord; and therefore have not enjoyed that uninterrupted prosperity which we might have enjoyed; but our morning light, or the beginning of that kingdom promised to me and mine for ever, hath been overcast with many black and dismal clouds, and my children have not hitherto been like the tender grass springing out of the earth, and thriving by the influences of the sun and rain; but rather like the grass that withereth away, or is cut off before its due time. *Yet he hath made with me an everlasting covenant*: notwithstanding all our transgressions whereby we have broken covenant with God, and the confusions and civil wars which have threatened our dissipation and utter destruction; yet I comfort myself with this, that God, to whom all my sins were fore-known before I committed them, was graciously pleased to make a sure covenant, to give and continue the kingdom to me and to my seed for ever, chap. vii. 16, until the coming of the Messias, who is to be my son and successor, and whose kingdom shall have no end. *Ordered in all things*; ordained in all points by God's eternal and unchangeable counsel; and disposed by his wise and powerful providence, which doth and will overrule all things, even the sins and sufferings of my house, so far, that although he would punish them for their sins, yet he will not utterly root them out, nor break his covenant made with me and mine; as is said, Psal. lxxxix. 31—34. *Sure, or preserved, or observed, or kept*, to wit, on God's part, or by God's power and faithfulness, in the midst of all the oppositions and uncertainties to which it seems to be exposed on our part. Compare Rom. iii. 3; 2 Tim. ii. 13. *For, or therefore*, as the Hebrew particle *chi* oft signifies; *therefore*, i. e., because God hath made such a covenant. *This is, or, he is*, he who hath made this covenant; or, *in this is*, i. e., it consists in and depends upon this covenant. *All my salvation*; both my own eternal salvation, and the temporal salvation, or the preservation of the kingdom to me and mine. *All my desire, or, every desirable thing*; the word *desire* being oft put for desired, or a desirable thing; as Ps. xxi. 2; lxxviii. 29, 30; Ezek. xxiv. 16. David being deeply sensible, and having had large experience, of the vanity and uncertainty of all earthly things, here declares that the covenant made by God with him and his in the

Messias, is the only happiness which he prizeth and desireth, in which he doth fully acquiesce. *Although he make it not to grow*, i. e., my house, mentioned before. So the sense is, Although God as yet hath not made my house or family to grow, i. e., to increase, or to flourish with worldly glory and prosperity, as I expected; but hath for my sins cut off divers of my most eminent branches, and sorely afflicted my person and family; and although he may for the future deal in like manner with my sons and successors for the like miscarriages, which it is probable they may commit: yet this is my great support and comfort, that God will constantly and inviolably keep this covenant; and therefore, in the midst of all the shakings, and confusions, and interruptions which may happen in my house and kingdom, will preserve my line and family until the coming of the Messiah out of my loins, whose kingdom is an everlasting kingdom; who, as he is the desire of all nations, Hag. ii. 7, so in a special manner is my desire, and the author of all my salvation.

6 *The sons of Belial*, or, the men of Belial, as it is expressed 2 Sam. xvi. 7, and elsewhere. Having in the foregoing verses described the nature, and felicity, and stability of that kingdom which God himself had by a sure and everlasting covenant settled upon him and his seed; and especially, upon the Messiah, who was to be one of his posterity; he now describes the quality, the mischievous nature, the hazardous and miserable condition, of all the enemies of this holy and blessed kingdom, whom he justly calleth *sons of Belial*, because they rebelled against God's appointment, and against that king whom God had set over them; for which reason others are so called, 1 Sam. x. 27; 2 Chron. xiii. 7. *As thorns thrust away*; which men do not use to handle, as they do other trees, but thrust them away from themselves, by some instrument chosen for that purpose. And so will God remove or thrust away from himself, and from his people and kingdom, all those who shall either secretly or openly set themselves against it. And this may be here added, either, 1. By way of prescription to rulers, whom, as before he admonished to be just and kind to their people, ver. 3, 4; so here he requires them to be severe in punishing and purging away weak and incorrigible men from about his throne, and from among

his people. Or, 2. By way of caution; to show, that notwithstanding the holiness, and happiness, and sureness of this kingdom, yet there would be *sons of Belial* in it, who would endeavour to disturb and overthrow it, but to no purpose.

7 *The staff of a spear*; so the meaning is, he must fill his hand, or arm himself *with some iron weapon*, whereby he may cut them down; or, *with the staff of a spear*, or some such like thing, whereby he may thrust them away from himself, that they do him no hurt. Or thus, *he will be filled, or will fill himself*, i. e., his hand, wherewith he attempted to touch and take them, with thorns, as *with iron and the staff of a spear*; i. e., he will be as surely and sorely wounded, as if one should run the iron head and part of the wood of a spear into his hand. *And they shall be utterly burned, or, therefore*; because men cannot safely touch them, therefore they will burn them up. Or, or, i. e., if they do not cut them down with iron, or thrust them away with the staff of a spear, they will burn and consume them. *In the same place, or, in their place*, where they grow or stand; and they will not trouble nor hazard themselves to remove them. Withal, it may imply that they shall be destroyed when and where they thought themselves most secure, even in their own place. And it may possibly intimate, that those children of Belial, the wicked and unbelieving Jews, who rejected and rebelled against the Messiah, David's successor, and their lawful King, should be destroyed in their great, and strong, and holy city Jerusalem, where the greatest part of that people were gathered together as fuel for the fire, and were destroyed together by the Romans under Titus, where also their wicked predecessors had been destroyed by Nebuchadnezzar in former times.

Bp. Patrick.—These be the last words of David.] These were the last words that he spake by the Holy Ghost, as Abarbinel expounds them. The Chaldee paraphrase takes these words, as if they were a prophecy of the Messiah: for so it expounds them; "These are the words of the prophecy of David, which he prophesied of the consummation of all things, in the day of consolation, which is to come."

3 *The God of Israel said.*] By Nathan or by Samuel.

He that ruleth over men must be just,

ruled in the fear of God.] Or, as we render it in the margin, "Be thou ruler over," &c., which the Chaldee expounds of the Messiah in this manner, "The faithful God spake (so he interprets the word *Rock*), I will constitute to me a king, he is the Messiah, who shall arise, and reign in the fear of the Lord." But this relates first to David, the type of Christ; who was taught to rule justly, and in the fear of God: that is, in the exact observance of all the Divine laws. Or, as Abarbinel interprets it, "When he that rules men is just, then the fear of the Lord will rule and have dominion in the earth;" for all the people are apt to tread in the steps of their king: so that when he that rules is just, it is as if he did not rule, but the fear of the Lord ruled in the earth.

4 *He shall be as the light of the morning, when the sun riseth.*] The dominion of the just (as the same Abarbinel interprets it) shall be as the morning light, when the sun ariseth, and the light continually increases.

As the tender grass springing out of the earth by clear shining after rain.] We have in this translation quite transposed the Hebrew words, where they run thus, "From splendour and from rain, grass out of the earth." The sense of which Abarbinel thinks is this, It shall be such a morning, in which there is sometimes sunshine, and sometimes showers of rain, to make grass spring out of the earth.

Although my house be not so with God.] Which he thus interprets; Although the kingdom of a just man, by little and little, grows and increases; and sometimes is clouded, and sometimes the light shines upon it: the kingdom of David shall not be so, but God hath made a perpetual covenant, &c.

For this is all my salvation.] Or, as he interprets it, This is all my salvation, and my desire, that he would not make it grow or shoot up (for that supposes it to be buried), but that, as was said before, it may always remain in an equal manner ordered and conserved.

It must be acknowledged, that there are no words so obscure in this book as these two verses. The sense of which Ludovicus De Dieu seems to me to have most clearly opened:—The stability and perpetuity of his kingdom, saith he, David amplifies by a comparison with three natural things, which are very grateful to men, but not constant

and stable; in a settled order and sure. For the sun arises, but goes down again; and the morning may be clear, but clouds afterwards arise; and the tender grass springs up, but withers away. Not so, saith he, is my kingdom before God. It is flourishing, like all these, but perpetual: for he hath made an everlasting covenant with me; though some afflictions have befallen me; and he hath not made all my salvation and desire to grow. So he makes the first *cap* of similitude to stand for three; and to be repeated thrice in this manner:—

"The God of Israel said, the Rock of Israel spake concerning me; The just man ruleth among men: he ruleth in the fear of God. And as the sun ariseth, with a shining light: as the morning is without clouds, by reason of its splendour; as from rain the tender grass springs out of the earth: yet (or truly) so is not my house with God. Because he hath made an everlasting covenant with me; disposed in all things, and well kept and preserved in that order. Although he doth not make all my salvation and desire to grow (that is, though some adversities happen to me and my family), yet that always remains, which, in the covenant of God made with me, is in all things orderly, disposed, and preserved."

6 The kingdom of impious men shall not be like the kingdom of the house of David: being so far from being like to grass, which is useful, that they are rather like thorns; which are rejected as hurtful and pernicious. That is, such wicked men are not fit for human society.

7 *But the man that shall touch them must be fenced with iron and the staff of a spear.*] If any body will meddle with them, it must be at his peril. For so the word *jimmale* (which we translate *fenced*) signifies "shall be filled," with the iron and the staff of a spear. Spears are never used to cut down thorns; but iron gives one a sore wound, like that which a man receives from a spear, when it runs into his body, iron and wood withal. So the same De Dieu very judiciously.

They shall be utterly burned with fire in the same place.] Therefore men burn them with fire, in the same place where they grow: and so wicked men are destroyed, where they think themselves most secure. Which the Targum applies to the judgment of the great day, saying, "Their punish-

ment is in the hand of man : but they shall be burnt up utterly, when the house of the great judgment appears : that they may sit on the throne of judgment to judge the world."

Ken.—We are now arrived at a part of Holy Scripture, which is of more than common importance : a part, which promises something very magnificent, but sadly disappoints (at present) our reasonable expectations. It is not in the power of words to form a more solemn and splendid introduction : and yet, when we have perused the whole song, whether the darkness be owing to errors in the present text, or mistakes in our version, or to both ; the general subject, as well as most of the particulars, want much illustration.

The great point is, to fix and ascertain the subject : whether it be, the celebration of a good and righteous *governor*, in general ; or, in particular, that righteous and just one, *the Messiah*. In favour of this latter sense, new evidence has arisen from an investigation of the Heb. MSS. ; the oldest and best of which has preserved the word *Jehovah*, in one part of this hymn ; where, if the word be genuine, it solves the chief difficulty. As this word appeared to me from the first, and does still, to be of very great consequence ; I represented it in my "First Dissertation on the Hebrew Text," p. 468—471 [see below] : adding, that the old Greek version proves the ancient existence of the word in this place. With what success this discovery was made to the public, the reader will in part judge from the review of that Dissertation by the learned Professor Michaëlis, who says :—*Ultima verba Davidis mendis laborare quibusdam, viz audemus dubitare : frustra in illis explicandis desudasse totum interpretum tanquam collegium intelligentes ; neque ipsi, sollicita verborum investigatione, adhibita etiam luce quam Arabia ac Syria præferre solet, aliquid satuti invenientes. Quicquid ex verbis eruas, hiat ; nec apparet, ad quem finem pertineat. Legimus et sicut lux matutina oriatur sol, sive, et circa tempus lucis matutinæ oriatur sol ; languente utraque sententia. Quod igitur verum, felix, reique Christianæ faustum sit, codex Kennicottianus, omnium hucusque inspectorum antiquissimus, habet atque ut lux matutina oriatur Jehova sol—quod Dei nomen, nunc deletum, in nostro commate legebat interpres Græcus. Vaticinium ergo*

de Messia deprehendisse se credit Kennicottus ; dignum εὐφημα quod ei gratulemur, cupiamusque magis confirmari.

I therefore presume, that the subject of this sacred song, composed near the close of David's life, is *the Messiah* : and certainly no other subject was so worthy to employ the *last poetry of the man after God's own heart*. He labours to introduce it with an accumulation of all such expressions, as would command the greatest attention to what he was about to deliver, as he was *king*, and as he was *prophet*. That a good *ruler*, in the general, should be here treated of, seems impossible : not only from the introductory pomp and splendour, but also from the subsequent particulars being inapplicable to any king or ruler, but *Messiah*. The *everlasting covenant*, concerning this son of David, is expressly mentioned ; as well as the *spiritual* nature of his kingdom. All the particulars agree to the *Messiah* : and while some describe *the fate of his enemies*, others are descriptive of his own *crucifixion* ; all very similar in sense to what is foretold elsewhere. We read in Ps. xxii., *they pierced my hands and my feet ; they parted my garments, and cast lots upon my vesture*. And if David was thus circumstantial, in that Psalm ; why may he not have mentioned *here* the same or other circumstances, relative to the same event ? It is no just objection, that this song is not quoted in the New Testament ; for the New Testament does not quote the other words, *they pierced my hands and my feet*. And should it be objected further, that nothing of this interesting nature appears, at present, in these *last words* : I reply, that nothing clear appears at all ; not only no consistent plan, but not even common sense is to be made out of the words in our present version. If therefore, by the assistance of Heb. MSS., and a better English version, this passage shall be found to contain a consistent prophecy of *the Messiah* ; we cannot but be particularly struck with the mention made here of the *iron* and the *spear*. With spikes of *iron* was he to be *filled* ; as he was fastened to the cross by these, at the opposite extremities of his body, his hands and his feet : and with the *spear* was his side pierced. So that if, with the apostle, who at first doubted, we should at last see here the print of the *nails*, and the wound made by the *spear* ; let us, like

that apostle, be no longer *faithless*, but *believing*.

In the present case I shall postpone, and reserve for a more critical appendix, the several notes which may be necessary, in support of the alterations here proposed: as I have before expressed my intention, in relation to other very difficult passages. And I shall now give such a correction of our common translation of these verses, as appears to me just and necessary.

New Translation of 2 Sam. xxiii. 1—7.

TITLE.

Now these are the last words of David.

PROEM.

The oracle of David, the son of Jesse;
Even the oracle of the man raised up on high:

The anointed of the God of Jacob;
And the composer of the psalms of Israel.

The spirit of JEHOVAH speaketh by me;
And his word is upon my tongue:
JEHOVAH, the God of Israel, sayeth;
To me speaketh the rock of Israel.

SONG.

THE JUST ONE ruleth among men!
He ruleth by the fear of God!

As the light of the morning, ariseth JEHOVAH;
A sun, without clouds, for brightness;
And as the grass from the earth, after rain.

Verily thus is my house with God;
For an everlasting covenant hath he made with me,
Ordered in all things and safely secured:
For he is all my salvation, and all my desire.

But the sons of Belial shall not flourish;
As a thorn rooted up, shall be all of them:
For they will not be taken kindly by the hand.

And the Man, who shall reprove them,
Shall be filled with iron, and a wooden spear:

But in the fire shall they be utterly burnt,
with ignominy.

Kennicott's 1st Dissertation on the Hebrew Text.—2 Sam. xxiii. 4. This song of David's seems to contain a prophecy of the Messiah; and will, I presume, be certainly determined to that important sense, if a various reading in our oldest MS. No. 2 should appear to be genuine. It concerns that remarkable part, which expresses the *light of the morning* and the *rising of the sun*.

וכאור בקר יורה שמש

Et sicut lux matutina orietur sol.

If we take these words literally, are they sense? Is not the sun the light of the morning; or, is not the morning light the only and certain effect of the sun rising? And can a thing be compared to itself, or the cause to its effect? The various reading, which (if true) not only frees us from this difficulty, but proves this passage to be *prophetical*, stands thus—

וכאור בקר יורה יהוה שמש

Et sicut lux matutina orietur JEHOVAH sol.

This word ירה, *Jehovah*, is regularly writ in the MS., as here expressed; and, if the original reading, seems to have been omitted in other copies, on account of the similitude of the adjoining words ירה and ירה. This reading receives a strong confirmation from the Greek version; which it may be necessary to compare with the printed Heb. text,

וכאור בקר יורה שמש בקר לא

עבות מננה

LXX, Vat. copy, *Kai en φωτι ΘΕΟΥ πρωιας ανατειλαι ηλιος το πρωι ου* KYPIOS *παρηλθεν εκ φεγγους*, and the Alex., *Kai en ΘΕΩ φωτι πρωιας ανατειλαι ο ηλιος το πρωι ου παρηλθεν εκ φεγγους*. From which versions, however unintelligible at present in themselves, an argument arises in favour of the reading in this MS. For in the Vat. edition we have Θεος and Κυριος, and in the Alex. Θεος; words, which have nothing in the printed Heb. text to authorize or introduce them, and seem only to be accounted for by this MS. reading. According to which perhaps the Greek version stood originally thus, *Kai en φωτι* (reading וכאור) *πρωιας ανατειλει ο Κυριος* (in another copy Θεος) *ο ηλιος, το πρωι ου παρηλθεν* (reading ער, which is generally rendered by *παρερχομαι*, instead of ערב or ערב *νεφελαι*) *εκ φεγγους*. The true Greek version therefore seems to be, *Kai ως φως πρωιας ανατειλει ο Κυριος ο ηλιος, πρωια ου νεφελαι* (εν αυτη) *εκ φεγγους*. Transpositions of words are frequent in the present Greek version; which in some places is a jumble of two or three different renderings of the same word or words thrown together: which seems to have been the case here. For the words Θεος and Κυριος seem to be different renderings of the same word ירה or perhaps of that and אלהים writ in some copies instead of it; and then

both words have been transposed, both removed from their place after *וַיִּשָּׂא*, where this MS. and the context require the word *Kyprios* should be stationed: and indeed there the sense is excellently illustrated by its situation—

Et sicut lux matutina orietur Jehovah Sol.

It is impossible to read these words, without recollecting the allusion to them in Malachi, *shall the Sun of Righteousness arise*, &c., which words, in the original, farther confirm the reading in the MS. For in Malachi we have the same verb and the same noun, as in Samuel; but with a remarkable difference in their connexion. In Samuel the verb is masculine, but in Malachi feminine; and as the phrase seems copied by the latter from the former, one might have expected to find the same verb, when joined to the same noun, in the same exalted image, carefully expressed in the same form. Hence also it is probable, that the word *וַיִּשָּׂא* was originally in Samuel; as the verb there is masculine, because more immediately connected with *וַיִּשָּׂא* than with *וַיִּשָּׂא*.

Sam. —*Shall Jehovah, the Sun, arise—*

Mal. —*Shall the Sun of Righteousness arise—*

Jer. —*Jehovah, our Righteousness.*

Isaiah lx. 1. *Arise, shine, for thy light is come; and the glory of Jehovah is risen upon thee.* 2 *For behold, the darkness shall cover the earth, and gross darkness the people: but (וַיִּשָּׂא) JEHOVAH SHALL ARISE upon thee, and his glory shall be seen upon thee.* 3 *And the Gentiles shall come to thy light, and kings to the brightness of thy rising.* I leave the inference to the reader.

Bishop Horsley.—

I.

- 1 *David, the son of Jesse, saith,
And the man saith who hath been raised
up on high,
The anointed of the God of Jacob,
And the sweet psalmist of Israel: a)*

II.

- 2 *The Spirit of Jehovah speaketh by me,
And his word is upon my tongue;*
- 3 *The God of Israel saith,
To me speaketh the Rock of Israel.*

III.

*The JUST ONE ruleth b) over men,
He ruleth c) by the fear of God,*

- 4 *And as the light of the morning [he] d)
shall arise,*

*The sun of a morning without clouds,
Shining after rain upon the verdure of the
ground. e)*

IV.

- 5 *Is not my house established with God,
Inasmuch as he hath settled with me an
everlasting covenant,
Regular and guarded f) in every article.
Verily my salvation is complete, complete
is my wish, g)
Will he not make him to grow? h)*

V.

- 6 *The profane i) are all of them, like the
thorn, to be extirpated, k)
For they will not be taken by the hand. l)*
- 7 *And whoever shall approach unto them
shall be filled
With iron and the wood of a spear, m)
But in the sabbath n) they shall be utterly
burnt with fire.*

a) Literally, *He that is sweet in the songs of Israel.—Israeliticorum carminum deliciae.* Castalio.

b) Or, *shall rule*—and so in the line following.

c) *וַיִּשָּׂא*, MSS.

d) *He*, the Just One. I see no necessity for inserting *Jehovah* here, to be the nominative of the verb *וַיִּשָּׂא*. The ellipsis of the pronoun of the third person is frequent in all languages, when the subject of the verb cannot be mistaken, which is the case here, when the lines are properly divided.

e) *Shining upon.* *שָׁנָה*, participle Hiphil of the verb *שָׁנָה*, *after rain*. The air is generally in the purest state after heavy showers in the spring, and the sun shines with heightened lustre. *The verdure of the ground*, literally, “the young herbage from the ground.” This mention of the herbage, or verdure, presents the idea of spring. What an assemblage of pleasing images! the dawn—sunrise—sunshine after rain—the vernal season.

f) *Regular and guarded.* *שְׂמֹרָה וּשְׂמֹרָה*. I take these words for forensic terms.

g) For *וַיִּשָּׂא*, I read, with Houbigant, *וַיִּשָּׂא*.

h) *For God shall make him to grow.* For *וַיִּשָּׂא*: *וַיִּשָּׂא*, I read *וַיִּשָּׂא*, taking *וַיִּשָּׂא* again interrogatively. *Him to grow.* *Him*, that is, the Just One, the subject of the third stanza, and the principal subject of the covenant here mentioned, who is perpetually spoken of in prophecy under the

image of a growing plant or branch. See Jer. xxxiii. 15; xxiii. 5; Zach. iii. 8; vi. 12; Is. iv. 2. In these passages, and particularly in Jer. xxiii. 5, an allusion may well be supposed to this original prophecy of David.

i) *The profane.* Houbigant is mistaken when he says the word בלעל is never used but when attached to some noun substantive, as אש, בן, דבר, &c. It is evidently used as a collective in Nahum ii. 1. As a collective, the plurals בלעים, יקרו, &c, are properly joined with it. The insertion therefore of the word בני is unnecessary. Neither the sense nor the syntax demand it: and it is without authority either of MSS. or versions. בלעל, *the profligate, the profane, the graceless, the reprobate.*

k) *The thorn to be extirpated.* כקץ מדר, *Quasi spina evellenda.*

l) *For they will not be taken by the hand.* They will not accept of the Redeemer's help.

m) *And whoever—with iron and the wood of a spear.* Dr. Kennicott very properly supposes an allusion to the iron spikes which fastened our Lord's body to the cross, and the spear which pierced his side. But as these sons of Belial persecuted not our Lord only, but others, the first preachers of Christianity who came unto them, as he had done, with words of friendly admonition and reproof, as before the times of the Gospel they persecuted the prophets who were sent to them upon the like merciful errand, I think the word אש is rather to be rendered by the indefinite pronoun, *quis*, or *whoever*, for which it often stands, than by *The Man*, as Dr. Kennicott renders it, understanding it specifically of Christ. Prophecy, I think, rather delights in very general expressions, with very particular allusions.

n) *In the sabbath*; i.e., in the end of all things: that final sabbatism of the people of God, of which the apostle speaks in Heb. iv. 9.

Dr. A. Clarke.—1 *These be the last words of David.*] I suppose the *last poetical composition* is here intended. He might have spoken many words after these in *prose*, but none in *verse*. Other meanings are given; this I prefer.

The words of this song contain a glorious prediction of the Messiah's kingdom and conquests, in highly poetic language.

3 *The Rock of Israel.*] The *Fountain* whence Israel was derived.

He that ruleth over men must be just.] More literally, מושל באדם צדק, *He that ruleth in man is the just one*; or, *The just one is the ruler among men.*

Ruling in the fear of God.] It is by God's fear that Jesus Christ rules the hearts of all his followers; and he who has not the fear of God before his eyes, can never be a Christian.

4 *He shall be as the light of the morning.*] This verse is very obscure, for it does not appear from it *who* the person is of whom the prophet speaks. As the Messiah seems to be the whole subject of these last words of David, he is probably the person intended. One of Dr. Kennicott's MSS. supplies the word יהוה; and he therefore translates, *As the light of the morning ariseth Jehovah* (see above)—He shall be the Sun of righteousness, bringing salvation in his rays, and *shining*—illuminating the children of men, with increasing splendour, as long as the sun and moon endure.

As the tender grass.] The effects of this *shining*, and of the rays of his grace, shall be like the shining of the sun upon the young grass or corn, after a plentiful shower of rain.

5 *Although my house be not so with God.*] Instead of פ, *so*, read פ, *established*; and let the whole verse be considered as an *interrogation*, including a positive *assertion*; and the sense will be at once clear and consistent: "For is not my house (family) *established* with God; because he hath made with me an everlasting covenant, ordered in all, and preserved? For this (He) is all my salvation, and all my desire, although he make it (or him) not to spring up." All is sure relative to my spiritual successor, though he do not *as yet* appear; the covenant is firm, and it will spring forth in due time.

6 *But the sons of Belial shall be all of them as thorns.*] There is no word in the text for *sons*; it is simply *Belial*, the *good-for-nothing man*, and may here refer—first, to Saul, and secondly, to the enemies of our Lord.

As thorns thrust away.] A metaphor taken from *hedging*; the workman thrusts the thorns aside either with his *bill* or hand, protected by his impenetrable *mitten* or glove, till, getting a fair blow at the roots,

he cuts them all down. The man is *fenced with iron*, and the handle of his bill is *like the staff of a spear*. This is a good representation of the *dubbing-bill*, with which they *slash* the *thorn hedge* on each side before they level the tops by the *pruning shears*. The handle is five or six feet long. This is a perfectly natural and intelligible image.

Ged.—

1 The following, also, though posterior, are the words of David.

“Thus, saith David, the son of Ishai; Saith the man, who was exalted to be The anointed of the God of Jacob: Who harmonized the psalmody of Israel.

2 The spirit of the Lord speaketh by me, And his word is on my tongue.

3 To me, the God of Israel hath said, The Rock of Israel hath promised; A just ruler over mankind; Who will rule in the fear of God.

4 Not like the grass of the earth (which, When the morning sun riseth clear and cloudless, Glisteneth from the *previous* rain),

5 Shall be my house before God. For with me he hath made a perpetual covenant, In every point regular, and sure. For every sort of welfare is mine; And mine every wish he hath accomplished.

6 Whereas lawless men, all of them, Are like briars, to be thrust out, (For with the hand they may not be taken,

7 But the man, who would meddle with them, Must be provided with an axe and spear-shaft)

And to be burned, on the spot, with fire.

1 *The following, &c.* The common rendering is: *These too are the last words of David*. But that I think cannot be the meaning. They seem a supplement to the foregoing song, composed some time after.

Ib. *Who harmonized the psalmody of Israel*. Comp. ch. i. 18 and 1 Chron.

4 *Not like the grass, &c.* There is great beauty in this metaphor. That grass, which from the dews and showers of the night appears so glossy and glistening, at the rising of the sun, shall soon decay and wither before his meridian rays: but not so the house of David, &c.

6, 7, The parenthesis must be read as such; and the last line joined to the second. *Booth*.—Now these, though later, are the words of David.

1 Thus saith David, the son of Jesse; The man who was highly exalted saith; The anointed of the God of Jacob; The pleasant Psalmist of Israel.

2 The spirit of Jehovah speaketh by me, And his word is on my tongue.

3 The God of Israel hath said to me; To me the Rock of Israel hath promised, A just ruler over mankind, Who will rule in the fear of God.

4 As the morning light when the sun ariseth;

A morning cloudless and resplendent;

As the grass from the earth after rain;—

5 Is not my house thus with God?

For with me he hath made an everlasting covenant.

Wisely ordered in all points and sure.

Truly in *this* is all my salvation;

And mine every desire will he not accomplish?

6 But lawless men, all of them, Are like thorns, to be thrust away, (For they cannot be taken with the hand,

7 But the man who would cut them up, Must have an axe and a spear-shaft,) And to be burned, in the place, with fire.

3 *A just ruler over.*] These words contain the substance of what God had promised; and they cannot be applied with propriety to Solomon. For how could he be said to be *a ruler over mankind*? This is certainly the sense when *בָּאֵדָם* is used absolutely, without any restrictive or qualifying term. The *just ruler* then must signify the future Messiah, who sprang from David, and whose kingdom was to be universal.

5 *Is not my house.*] This line is clearly the apodosis or application of the beautiful comparison in the preceding verse; and this naturally contributes great assistance in ascertaining its genuine sense: “As lovely as the morning, when the sun ariseth; a morning, not gloomy, threatening tempests and hurricanes, but cloudless and bright; as *flourishing* as grass from the earth after rain; so shall my house or family abide, splendid in rank and in honours; flourishing until he come, who is to be the just ruler over mankind; and when every

other branch is cut off, flourishing for ever." Such I take to be the import of this passage. That **ו** is used as an interrogative particle see Nold. and Michaelis. Compare Isaiah xxxvi. 19, with 2 Kings xvii. 34. In the Syr. and Chald. this signification is common. —*For with me.*] This is the reason of his confidence and hope.

6 *But lawless men.*] Is there not here a reference, not only to the punishment of the wicked in general, but to the lawless, wicked Israelites, who, when the *just king* should come, would not submit to his law? The metaphor in this view has peculiar force and propriety. As thorns are cut up and burned with fire, in the place where they grew, so shall these sinners be cut off and consumed in their own land.

Houb.—1 *Hæc autem sunt novissima verba David. Dicit David filius Isai; dicit vir, qui exortus est propter Messiam, Deum Jacob, quique egregia fecit cantica Israel: 2 Spiritus Domini per me locutus est, et sermo ejus mea in lingua fuit. 3 Deus Israel mihi locutus est; verba mihi fecit Petra Israel, qui præest homini justo, qui præest timenti Deum; 4 Quomodo lucente mane sol oritur, et mane est splendidum ac sine nubibus, quomodo post imbres humo nascitur herba virens. 5 Non ita erit de domo mea cum Deo, ut statuatur mecum fœdus æmpiternum, perque omnia ratum futurum et observandum; nam quancunque habui salutem, et quæcunque ejus beneficia in me extiterunt, hæc non amplius revirescent. 6 Sed filii Belial tanquam spina omnes evellentur; quam nemo manu apprehendit. 7 Sed quam si quis attingere parat, palmam ejus implet ferrum, aut hastile lanceæ, quæque ad extremum igne comburitur.*

1 והגבר דקם על מסיח אלו יעקב... *Vir ille, qui exortus est propter Messiam Deum Jacob.* Nam David propterea exortus est, ut adumbraret *Messiam* futurum; qui *Messias* dicitur *Deus Jacob*, ut pote is, in quem Jacob speravit, qui et ejus *diem*, quomodo et Abraham, *vidit et gravior est.* Licebat convertere, *propter Messiam Dei Jacob.* Sed cum *Deus Jacob* sit ille ipse *Messias*, nihil causæ erat, cur *Deus* a *Messia* distingueretur. ... ונעים ומרורים, *quique egregia fecit cantica.* Sic habendum נעים, tanquam מנעים Participium, quod respondeat alteri participio וקם, regatque ומרורים in accusandi casu. Ita rem tractat Syrus, qui סבסם, *suavia reddens; nam si נעים* esset adjectivum, post legeretur

vel למרורים, vel בסבסם, non sine præpositione antecedente.

3 אמר לי. *locutus est mihi, dixit; adde alterum לי post דר, ne casu personæ verbum דר destituatur, postquam eo non privatur verbum אמר.* Græci Intt. et Syrus adjungunt לי ad דר: Sed דר לי non est Hebraicum, cum contra passim legatur דר לי. מושל יראו אדום..., *dominans timorem Dei.* Hoc parum intelligitur, quid sit *dominans timorem.* Et ex antecedentibus, ubi legitur, *dominans in hominem justum*, satis declaratur, alterum מושל, *dominans*, requirere subjectum, non *timorem Dei*, sed *timentem Deum.* Peccat in Grammaticam דר, post מושל, sine ב præpositione, ut liquet ex membro priore, in quo legitur ביום. Itaque legendum מושל ביום ודאום, *qui præest timenti Deum;* ita Syrus, וסלם בודא, *qui dominatur in timentes.*

4 וכאר, *et sicut lux.* Legendum כיאר, sine כ, cum Vulgato et cum Syro. Nam sententia talis est; Deum dominari in hominem justum et in timentem Deum, similiter ut sol præest diei ac luci, et ut imbres terræ proventibus. Eam sententiam demonstrat verbum כיאר, quod Gen. i. de sole usurpatur, diei dominante: Davide docente, quomodo non sine sole adveniente lux oritur, nec sine imbribus herba tellure generatur, ita non sine Deo Israel illabente mentibus humanis olimque in orbem venturo, esse posse in homine justitiam et Dei timorem. ... ממשד, *ex pluvia, vel post pluviam.* Nos, *quomodo post imbres, addito quomodo, quia illud כ similitudinis, quod est in כיאר, est ארם כולסו, utroque in membro.*

5 דסץ כי. *Lege כי כי, voluntas erga me, vel beneficentia in me; nam ... quomodo Syrus, סרקי, cura de me.* Omissum fuit כי prope כי ob similitudinem. Legi etiam potest דסץ, quomodo antea שעי. Caput est, ne affixum primæ personæ post דר omittatur, quoniam id non deest post שעי: nam sine affixo, nihil דר significabit. Ait David non sic fore domum suam, ut fœdus cum ea sempiternum Deus faciat, quemadmodum fœdere Dei sempiterno sol redit ac lucet, et quomodo ex pluviis semper herba generatur; nam non fore ut salus sibi facta *regerminet*: quasi dicat: Hæc finem habebunt, et domus ea una perpetua erit, quæ erit ejus, qui *dominatur in hominem justum.* Quibus verbis David præcavet, ne quæ in Psalmo lxxxix. dixerat, *et thronus ejus, ut sol, coram me,* et similia in aliis Psalmis,

Israelitæ de domo sua dicta esse credant, quæ quidam dixerat de altera domo David, seu Messiae, in sempiternum tempus mansura.

6 וְבִלְיָל, *Et Belial*. Nusquam legitur בִּלְיָל, nisi alteri nomini substantivo subnixum, ut אִישׁ, *vir*, בֶּן, *filius*, &c. Nec dubium, quin sit legendum, וְבִנֵּי בִלְיָל, *filiis autem Belial*. Nam id probatur ex verbis בָּם et קִדּוּ, pluralibus, quæ verba de *filiis* (בָּנֵי) efferuntur. Significat David eos *filiis Belial*, qui jugum Messiae olim detrectaturi sunt, quique olim, ut spina, futuri sunt intractabiles, posteaque igne comburendi.

7 בְּשֹׁמֵר: Græci Intt. ἀσχυρὸν αὐτῶν, *confusionem eorum*; legunt בְּשֹׁמֵר, ex radice שָׁמַר, qua ex scripture assumendum affixum ם, ut legatur בְּשֹׁמְרָם, *in quiescendo illos*, i. e., cum eorum finis advenerit; quod nos vertimus, *ad extremum*.

Dathe.—*Carmen Davidis, in quo spem suam testatur de adimplenda promissione sibi data futuræ perpetuitatis regni sui a).*

1 *Hæc quoque a Davide, sed posterius b) dicta sunt: Dicit David, filius Isai, dicit vir in loco sublimi constitutus, unctus ex voluntate Dei Jacobitarum, suavis propter cantica Israëlitis usurpata.* 2 *Spiritus Joæ per me est locutus, ejus verbum super lingua mea.* 3 *Promisit Deus Israëlitarum, mihi promisit immutabilis Israëlitarum Deus: Erit dominator in homines, c) justus erit dominator religionem Dei propagans.* 4 *Ut lux matutina oriente sole, ut tempore matutino non nubo a splendore solis post fluvium herba ex terra progerminat.* 5 *sic domus mea futura est d) juvante Deo. Nam promissionem æternam mihi dedit, definitam in omnibus, servandam. Num igitur salutem meam et omne desiderium non promoveret?* 6 *Impii vero omnes e) erunt sicuti spinæ amovendæ, quæ manu prehendi non possunt.* 7 *Quas qui excindere vult, ferro aut hasta instructus accedit, tandemque f) igne comburuntur.*

a) Mirentur fortasse nonnulli, me in vertenda hac pericopa lectionem textus presse secutum esse, et recentissimorum interpretum conjecturas, quibus difficultates removere annisi sunt, ei non substituisse. Sed quam non nego, structuram verborum per has emendationes tentatas fieri faciliorem, tamen fateor, me in hujus generis locis, quæ quidem difficilia sunt, sed tamen explicationem grammaticam admittunt, malle in hac acquiescere, quam ingenio indulgere. In scriptoribus quidem profanis viri artis

criticæ peritissimi reprehendunt male sedulam curam corrigendi omnia, quæ duri quid aut insoliti habere videantur. Multo magis ab ea abstinendum putavi in hac pericopa, quæ, si quam habet in verborum constructione duritiem, eam ab ipso auctore fortasse traxerit, qui haud dubie jam ætate provector hæc scripsit, qua solent homines concisus et abruptius nonnunquam cogitata eloqui.

b) Assentior interpretibus, qui putant, non probabile videri, Davidem hæc in extrema senectute, quæ 1 Reg. i. describitur, scripsisse. Sed וְאַחֲרָיו de re sequenti cum respectu ad antecedentem quoque dicitur, Exod. iv. 8. Igitur respicitur ad carmen præcedens, quo hoc fuit posterius.

c) Hæc verba summam continent illius promissionis. Quam non de Salomone intelligo, sed de Messia, Davidi promisso, quamcunque hic deo cognitionem habuerit. Nam Salomo non שָׁלֹמֹה dici potuisset, quoniam אִישׁ absolute positum totum genus humanum notat, non populum aliquem in specie, qui tamen h. l. esset intelligenda, nempe Israëliticus, cujus שָׁלֹמֹה Salomo fuit, non aliorum et multo minus omnium.

d) וְיָ pro וְיָ, He interrogandi deficiente, uti sæpe, v. c. Genes. xlii. 33; 1 Sam. xxiv. 20; 2 Reg. xviii. 34; vid. Noldius sub וְיָ num. 2. Interrogatio vero hæc eo fortius affirmat. Expressi in versione sensum affirmativum, quoniam genio linguæ convenientius videbatur. — Ultimum membrum hujus versus eodem modo explicio וְיָ וְיָ, in quo interrogationem retinui.

e) וְיָ pro וְיָ, inserto ה parag. e nomine וְיָ; vid. Schultens Institt. Ling. Hebr., p. 448.

f) וְיָ vel in *sede sua*, h. e., in eo loco, ubi crescunt, vel a וְיָ, *cessavit*, וְיָ, *in fine*, h. e., tandem.

Maurer.—וְיָ וְיָ וְיָ Fuerunt qui interpretarentur de ultimo Davidis carmine, quod sub finem vitæ composuerit. Sed recte monuit Dathius, וְיָ de re sequenti cum respectu ad antecedentem quoque dici Ex. iv. 8. Igitur respici ad carmen præcedens, quo hoc fuerit *posterius*. וְיָ qui *supra*, i. e., in loco sublimi *constitutus* est. וְיָ poetice tanquam adverbium, ut וְיָ, *infra*, Gen. xlix. 25, cf. וְיָ, ib. xxii. 13. וְיָ וְיָ i. e., *suavis Israëlitarum poeta*, propr. *suavis canticorum*, i. e., *lieblich durch Gesänge J.* 3 — *Dixit Deus Israelis, mihi dixit rupes, præsidium Israelis: erit, exsistet, prodibit* (cf. vs. 4) *justus in homines*

xi. 11. *Ans.* 1. Possibly he slew eight hundred at one time, and three hundred at another: whereof the former is related here, as being most considerable; and the latter in the Book of Chronicles which supplies many passages omitted in the former writings. 2. He slew three hundred with his own hands; and the other five hundred, though killed by his men, are said to be slain by him, for he was the chief cause of all their deaths; for he, by his undaunted courage, killing three hundred, put the rest to flight, who were easily slain by his soldiers in the pursuit. 3. Some of the Hebrew writers affirm that these were two distinct persons, being called by differing names; the one the father, and the other the son, who succeeded his father, as in strength and valour, so also in his place of honour and trust.

Bp. Patrick.—There is a list of these mighty men in 1 Chron. xi. very different from this in several things. But Abarbinel thinks that it creates no difficulty, if we do but observe, that there he distinguishes them into three classes: those that had always been with him; and they that came to him to Ziklag, a little before he was made king of Judah; and they that came to him to Hebron, after he was made king of all Israel. All whose memories were fit to be preserved: but here, in this book, the Divine writer intended only to mention the most excellent heroes, who were always with him in his wars; and for whose sake he composed the precedent song of praises to God.

The Tachmonite that sat in the seat.] Or, as it is translated in the margin, "Josheboshebat the Tachmonite;" for so he is called in 1 Chron. xi. 11, *Ishobeam*; which may well be thought the same name abbreviated. He "sat in the seat" (as we translate it here) in the council of war; next to Joab: being, it is thought, his lieutenant-general. For that he was one of the Sanhedrin, who sat in the seat of judgment, as some would have it, is not probable: though it is likely these were men of great wisdom as well as valour: and this man being called a Chachmonite, Abarbinel thinks it was because he was a man of learning, being given to study as well as fighting; for in Hebrew the word *chacham* signifies a *wise man*: as this was no question in military affairs, if not in affairs of state, and other sorts of wisdom.

Chief among the captains.] The principal commander, as I said, under Joab. Who is not here mentioned, though he was a great man, inferior to none of these; but had stained himself by the base murder of two great persons, Abner and Amasa. Which some take to be the reason why he had not the honour to be put into the number of those worthies who served David.

The same was Adino the Ezrite.] It is thought he had two names, and was of the family of the Ezrites; though Abarbinel will have his name to have been Adino-haezri.

He lift up his spear.] These words are supplied out of 1 Chron. xi. 11.

Against eight hundred, whom he slew at one time.] In that place of the Chronicles it is said he killed three hundred: that is, after the slaughter he made in one battle of eight hundred; but killed in another (as Kimchi understands it) three hundred.

Ken.—

1 Chron. xi. 11; 2 Sam. xxiii. 8.

Chron. ואלה מספר הגבורים אשר

Sam. אלה שמות הגברים אשר

Chron. לדוד יושבע בן חכמוני

Sam. ליד יושב בשבת תחכמי

Chron. ראש השלושים הוא עורר

Sam. ראש השלשי הוא עדינו

Chron. את חניתו על שלש מאות

Sam. העצנו על שמנה מאות

Chron. חלל בפעם אחת :

Sam. חלל בפעם אחד :

Chron. Και ουτος ο αριμπος των δυνατων του

Sam. Ταυτα τα ονοματα των δυνατων του

Chron. Δαυιδ· Ιεσσαυ υιος Αχαμαν πρωτο-

Sam. Δαυιδ· Ιεβοσθαι ο Χαναναος, αρχων

Chron. τοκος, των τριακοντα. ουτος εσπασας

Sam. του τριτου (αυτος) εστιν. . . . Αδωναι

Chron. ην ρομφαιαν αυτου απαξ επι τρια-

Sam. ο Αδωναιος, επι οκτα-

Chron. κοστιους τραυματίας εν καιρω ενι.

Sam. κοστιους τραυματίας εσπαξ.

The present English Version.

Chron. And this is the number of the

Sam. These be the names of the

Chron. mighty men whom David had;

Sam. mighty men whom David had;

Chron. Jashobeam an Hachmonite,

Sam. The Tachmonite that sat in the seat,

Chron. the chief of the captains: he

Sam. chief among the captains, (the same

Chron. *lift up his spear against* 300
 Sam. *was Adino the Eznile) against* 800
 Chron. *slain (by him) at one time.*
 Sam. *whom he slew at one time.*

The catalogue of David's mighty men in *Samuel* coincides with the catalogue in *Chronicles*, at this 11th verse; and in this one verse (so contradictory in the two chapters, and so remarkably defective in that of *Samuel*) there are more difficulties than in almost all the other verses united. Here then it will be necessary to make several observations, and those of some considerable length; especially, as the right understanding this one place will lead us easily to the true sense of many others, which would be else extremely difficult.

1. That the words of this verse, and of the verses following in these two chapters, originally contained the same sense—no one can doubt who has at all considered them, or will at any time carefully compare them. And hence it will follow, that, however different a word, or words, or the manner of expression may be in some verses of these two chapters (as it evidently is in many) yet the sense must have been, and should be still the same in both places; and where the sense is not now uniform, but manifestly contradictory, one of the two places must have been corrupted.

2. The next observation, which is of great importance to the truth of the history before us (and seems necessary to be established antecedently to any farther inquiries) concerns the exact number, and the superior or inferior rank of these celebrated warriors.

As to the number, we are expressly assured in *Samuel*, ver. 39, that they were *thirty and seven in all*. But then, how to make out this number by a particular detail of the several worthies in their order, has been the subject of much disquisition, but does not appear to have been yet properly determined. In both *Samuel* and *Chronicles* we frequently have *thirty* of these thirty-seven mentioned together, as a fixt and well-known body of them, which were celebrated only by the general name of *mighty men*. See *Sam.* xiii. 23, 24; *Chron.* xv. 25. And in both chapters we have also frequent mention of the number *three*; and sufficient reason for concluding, that the remaining seven were divided into a *double ternary*, or two ranks different in dignity, and each rank containing *three heroes*: consequently there

was yet one hero remaining to be accounted for. See *Sam.* ix. 17, 18, 19, 22, 23; and *Chron.* xii. 15, 20, 21, 24, 25. Now the most rational and certain method of investigating the truth of these positions, and discovering the difference of rank among these thirty-seven heroes, is, to see first who are properly the *thirty*, so frequently mentioned in a body, and celebrated only by the name of גִּבְיָרִים, the *mighty men*.

Here then we shall find, that there are exactly *thirty* enumerated after *Asahel*, the brother of *Joab*, *Sam.* xxiv. And from the thirty upward we meet with six names, which are *Jashobeam*, *Eleazar*, *Shammah*, *Abishai*, *Benaiah*, and *Asahel*; to which in *Chronicles* is prefixed (as before observed), *Joab* the captain-general, who certainly is considered as the first and chief of David's mighty men.

Let us now see, how the notion of a division of the next six into a *double series of three* is supported by the history. And here (without rectifying at present some corrupted numbers on this subject) let us only observe, that in *Chron.* xx. it is said of *Abishai*, *He was head of three*, i. e. (as in the next verse, very remarkably)—*Of the three he was more honourable than two, therefore he was their captain; but yet he attained not unto the three*, i. e., not unto the three, which had been mentioned just before him; and were superior in honour, as they had been in merit.

Again, it is said of *Benaiah*, who was next under *Abishai* (and therefore the second of the second ternary), *Sam.* xxii; *Chron.* xxiv., *these things did Benaiah, and had a name among three*; and then, in the next words, *he was more honourable than the thirty, but he attained not unto the three*, i. e., the three generals mentioned before *Abishai*, and superior to *Abishai* and himself. Now as *Abishai*, *Joab's* brother, was at the head of *three*, and *Benaiah* next under him was one of *three*; there must follow a third man to complete this ternary: and the next man being *Asahel*, another brother of the captain-general, we must conclude (as there is no other mentioned) that he was the third general of the second series, especially as he was evidently not one of the body of *thirty*, there being *thirty* expressly named after him.

If then *Abishai*, *Benaiah* and *Asahel* constituted a *second ternary* of heroes, who

were more honourable than the thirty and yet attained not unto the three mentioned before them; certainly there was a *first order of three*, superior in honour to this second three: which first order of three must be *Jashobeam, Eleazar, and Shammah*. The *first* is mentioned corruptly, but the *second and third* clearly and expressly in *Samuel*; whereas, in *Chronicles* the *two first* are mentioned clearly and expressly, and the *third* is omitted.

Thus then we have the whole thirty-seven mighty men enumerated, and ranked in their order—*Joab* the captain-general—a double series of three generals (the three most honourable next to *Joab* making the first series; and the more honourable than the thirty, but less honourable than the first three, making the second series) and then the body of thirty. But this arrangement of these several heroes will receive additional confirmation from a farther examination of these two chapters.

3. The next observation must be with regard to the name of the first general of the first series, mentioned in the verse now before us; the letters of which in *Chronicles* and *Samuel* are at present very different.

If we consult the form constantly observed through the remainder of the chapters, we shall find the first thing that occurs of either of the mighty men is his name, as we might naturally expect it should be; and, in general, first his proper name, and then his family or local name. This being the case, we might reasonably expect to find the proper name of this hero recorded in the beginning of his character in both places; especially as his family or local name is actually expressed in both. In *Chronicles* we have his proper name so expressed, and find it to be *Jashobeam*, יֶשׁוּבָעַם; and that this was in fact his proper name is certain from 1 Chron. xxvii. 2—where we learn, that this mighty man was the first officer or captain of the body of 24,000 men, who, during the first month of the year, were in waiting upon the king—*Over the first course, for the first month, was יֶשׁוּבָעַם Jashobeam*. After *Jashobeam*, who was over the first month, are mentioned *Eleazar* the son of *Dodi* for the second month, *Benaiah* for the third, *Asahel* for the fourth, &c. Men, whose names follow that of *Jashobeam* in the history now before us; and therefore prove—that *Jashobeam*, who is first before them

there, is the same man with *Jashobeam*, who is first before them here.

But, instead of יֶשׁוּבָעַם in *Chronicles*, we have in *Samuel* יֶשׁוּבָעַם—two words, which have greatly perplexed the commentators, and yet seem not properly accounted for. As to those, who have been led away by the strange version of the *Vulgate* in this place, and have applied these words to *David*, ingeniously making *David* the first of his own mighty men; I suppose, nothing need be said to weaken their opinion: and indeed it is too absurd to be answered seriously.

There are others, who suppose the proper name of this general to be expressed either in the two words יֶשׁוּבָעַם—or in the word יֶשׁוּבָעַם. But that *Adino* is not the proper name will easily be concluded from its situation in the middle of his character (contrary to the settled rule), and more especially from its being a corruption of a regular verb, as will be seen hereafter. To which it may be added—that no such man as *Adino the Ezrite* is mentioned anywhere else in Scripture; which he most probably would have been, had that been the true name of the person here meant: because we find the names of the inferior generals frequently mentioned in other places. That תַּחְמוֹנִי *Tachmoni* is not the proper name is plain, because it is the family or local name; as is evident from its termination and situation, and from a comparison with the more correct text in *Chronicles*. And that *Jashob-bashebet* is not the proper name, may be inferred, because it is not expressed as such in any ancient version—because it may be inferred from the confusion in all the versions, that the corruption (which is so great in the remainder of this verse) begins in these words—and because it is certain (from 1 Ch. xi. 11, compared with xxvii. 2) that the true name was *Jashobeam*; and therefore these two words must have been corrupted.

But do not the same men appear frequently in Scripture to have two names? If so, this general might be called both *Jashobeam* and *Jashobbashebet*. In answer to this it may be observed, first, that men have not two names in Scripture so frequently as is supposed; a variation of their name being certainly owing sometimes to a mistake of the transcriber. Besides, where a second name has been given, it has been generally more distinguished from the former than

these two are from one another: as *Jethro* and *Reuel*, *Solomon* and *Jedidiah*, *Simon* and *Peter*, &c. And therefore, when we have two names, varying but little from each other, evidently belonging to the same person, we may reasonably suppose the one to have been *accidentally varied* from the other; and that they were not both original, unless we have an express authority given in the text for such small variation.

But that nothing of this kind appears here is certain; and that the following heroes have only one proper name is certain also. And therefore, as the proper name of this hero is given twice exactly the same, *Jashobeam*; and that in places where the text in the concomitant words is well preserved; we must conclude, that *Jashob-bashebet*, which differs from *Jashobeam* only in the end of the name, has been corrupted from *Jashobeam*, especially as the corrupted name only appears here, in a text which is greatly corrupted in other instances.

But lastly it may be objected, there is no necessity for supposing *Jashob-bashebet* to be the proper name of this mighty man; as it might be intended, in conjunction with the following words, to express the *quality* or *dignity* of the person spoken of. For thus Queen Elizabeth's version, 1599, *He that sat in the seat of wisdom, being chief of the princes, was Adino of Ezri*.

To this it may be answered first, that there is not mentioned through the whole Bible any such man, as *Adino of Ezri*; and that there will appear a necessity for admitting *Adino Ezri* to have been a corruption of two common words. So that *Calmel* might have spared the following improper observation on *Jashobeam*, in his Dictionary of the Bible:—"We cannot see, from whence they took *Adino the Ezrite*, which is entirely superfluous in this place." It is true, as containing a proper name, the words are superfluous; but it seems no difficult matter to discover from whence they came, as they are absolutely necessary to complete the sentence in the quality of common words.

In consequence then of this necessity, we are obliged to look out for some other proper name; and fortunately we have the concurrent testimony of two other texts (and one of them almost an exact copy of the present) to prove, that the mighty man here meant was *Jashobeam*. But there is an inaccuracy through the whole of this version

in the words just cited. *Chief of the princes* is a wrong version of *ראש דודים*, and *he that sat in the seat of wisdom* is rather more improper than the former; since *שבת* (when derived from *שב* and used substantively) signifies the act of sitting, and perhaps a seat or chair is never its proper signification. But, admitting that, the word *חכמה* never signifies wisdom; that being expressed by the regular noun *חכמה*. But, even admitting that both these words might so signify elsewhere, they could not here, as we should then have no proper name at all; and consequently one of David's generals would be recorded in a catalogue that was to do honour to his name, without any name to be so honoured: which is sufficiently absurd.

But though this version of Queen Elizabeth's is so defective in this place; yet, in the older English version of Coverdale before-mentioned, the words are here very remarkably translated, *Jasabeam the sonne of Achmout, the chetest amonge thre*.

If we consult the several editions of the LXX, they evidently help us in assigning this name of *Jashobeam* to this hero. The Alexandrian has *Ιεσορθαι* and the Vat. *Ιεσορθε*, in which words are preserved the three first letters *שב*, only the two last transposed; but the Complutensian has the three letters right *Ιεσοβαθ*. And in Chronicles the LXX is almost as clear as the original; Alexandrian *Ιεσαμ* יעם (Chron. xxvii. 2, *Ιεσαμ* יעם) Vat. *Ιεσεβαδα*, Ald., *Ιεσααλ*, Comp., *Ιεσααν*. To which may be added the testimony of Josephus, *Πρωτος μὲν οὖν Ιεσσαυμος* (שם) *υἱος Αχαμαν* (דכמי) p. 401; Edit. Haverc.

Upon the whole, then, there seems to be an absolute necessity for admitting, that *this proper name* has been corrupted into *Jashob-bashebet* in Samuel from *Jashobeam*; as it now stands, and evidently has ever stood in Chronicles. And this (considering how many mutilations equally great, and indeed greater, must be allowed) will probably be admitted by all but such as are determined to maintain the absolute integrity of the present Hebrew text, in opposition to the clearest proofs of the contrary. And such a corruption would probably be admitted upon these several evidences; even though the variation of the latter part of the word could no otherwise be accounted for, than by the fallibility of the copyist, and the plain conviction that so the thing is, which is

frequently all the satisfaction that can be obtained.

But *here* there seems a way of accounting for this mistake of the transcriber, by remarking that the word **בשנ** occurs in the line immediately preceding this proper name. And therefore it seems not irrational to suppose, that the transcriber, being to write **ישנ**, regularly writ the *three first letters* **ישנ**; and then, instead of continuing the word, carelessly cast his eye upon the word **בשנ** in the line immediately above (which following a word that begins like **יש** might the more easily mislead the eye) and transcribed it in *here*, instead of the remaining syllable of the proper word.

That the word **בשנ** is not a corruption of a *patronymic* in this place, is plain from 1 Chron. xxvii. 2; where we are told, that *Jashobeam's father* was **זבדיאל**, *Zabdiel*, a word not at all similar. And therefore, as **בשנ** is so confined between **יש** the three first letters of the true *proper* name, and **החכמי** the *family* or *local* name; there is no great room for indulging conjecture with regard to it, as there would be if it stood in a general sentence of common words: and the only probable account of it seems to be (as before observed) that it was *carelessly transcribed in here from the line above*.

That the supposition of such an accident as this may appear the more rational, besides the several preceding reasons, I shall now produce (from this same book, and but two chapters before) *one clear instance of such a mistake or dislocation*; which does not appear to have been considered *as such*, but has been given up by some, under the more general name of a *corruption*.

[See notes on xxi. 19, p. 645.]

The conclusion from hence is—that if **אחיה** may have been, and most probably was, inserted from the line immediately under, **בשנ** most probably was inserted from the line immediately over what was then transcribing, thus—

ובאש שרף ישראל בשבת : אלה
שמות הגברים אשר לדוד ישב (בשבת)
..... תחכמי

It may be here objected, that, in order to recommend the two preceding suppositions, the lines have been made to consist of such a particular length, as it is impossible for us to know they actually did consist of, at the

time the mistakes here supposed were made. But it will certainly be allowed, that each line *might* be of the length here assigned it; and the insertion of each word, here supposed, is a strong argument that the lines *were* so. And perhaps the reader will be fully convinced of this, when it is observed, that, since assigning the number of words here given to each line, I have found a very extraordinary confirmation of this supposition in “*Lewis's Hebrew Antiquities*,” book vii., chap. 13; which author, treating of the manner in which the ancient Jews transcribed the holy books, says, *Thirdly—the length of the line was to be of THIRTY letters*. Now this is most exactly the number of letters assigned to the first line of the last instance; and *thirty-one* is the number of letters assigned to the first line of the former.

Taking it for granted that enough has been said to prove, that the name of this mighty man must have been originally in Samuel *Jashobeam*, as we find it twice in Chronicles, and having also endeavoured to account for the corruption; it may be time to proceed from his *proper* name to the name of his *family* or *country*. And this may be easily ascertained, since it is nearly the same in both places; the one having **החכמי** and the other **תחכמי**. The name here in Samuel was at first **החכמי**, the article **ה** at the beginning having been corrupted into a **ה**; for the word **החכמי** in Chronicles is regularly supplied in Samuel by that article. A parallel instance of this remarkably occurs in the very next verse; where **החכמי** in Chronicles is **אחיה** in Samuel.

This last instance will be one proof among a thousand, of the insertion or omission of the *vau* in the middle of a word, at the pleasure of the transcriber; as above, in **החכמי** and **תחכמי**. It may also be remarked, that though *Jashobeam* is here said to be the son of *Hachmoni*, yet his father's name was *Zabdiel*; and therefore the *Hachmonite*, or the son of *Hachmoni*, must have been the name of his *family*, *tribe*, or *country* (for it is impossible sometimes to distinguish one of these from another), just as the *Ahohite*, or the son of *Ahohi*, is the *family* or *local* name of the next hero—*Eleazar the son of Dodi*.

4. In the second observation the order of the thirty-seven mighty men was found to be, *Joab*, the captain general, a double series of three, and a body of thirty; the first

series of three consisting of *Jashobeam*, *Eleazar*, and *Shammah*, and the second of *Abishai*, *Benaiah*, and *Asahel*. This then prepares the way to an easy solution of the next difficulty; which arises not only from the reading *השליש*, *tertius*, in Samuel and *השלשים*, *triginta*, in Chronicles, but from that variety of meanings put upon both words by different commentators. The truth is, both words are corrupted; and, instead of signifying either *tertius* or *triginta*, should be both *השליש*, *tres*; since we see *Jashobeam* was the *head or captain of three*, being the first of the first series of three.

That the termination of the similar words *שליש*, *tres*, *שליש*, *tertius*, and *שלשים*, *triginta*, is frequently exchanged by mistake, might be proved by many instances; two of which (at least) appear in other parts of this very chapter in Samuel. For *שליש*, *triginta* and *שליש*, *tertius* in the 13th and 18th verses will be proved to have been originally *שליש*, *tres*, in Samuel, as they are now truly read in their corresponding verses in Chronicles. It may not be improper to consider here the necessity of thus correcting *השליש* in the 18th verse, as it will lead us the more easily to see the same necessity in this 8th verse.

Abishai then, who in the 18th verse is said to be *השליש*, *the third head or captain*, was not so in fact; for, being the first captain of the second series, he must have been the *fifth captain*, Joab and the three captains of the first series being before him. The reading then must have been at first in the text, as it is still in the margin *השליש*, *tres*, since *that* and *that only is true*; for we see that *Abishai* was properly *head of THREE*, being the first captain of the second ternary. Thus in the *Bomberg* edition of the Hebrew Bible (1517) we have *השליש* in the margin; and in the *Complutensian* edition of 1515 (the oldest printed copy extant) *השליש* is read in the *text itself*, without any various reading in the margin. These arguments, added to that drawn from the same passage in Chronicles, where this very word *השליש* is read in the *text* universally, must be allowed fully sufficient to prove it should have been also *השליש* in Samuel. And as such it is remarkably rendered in Coverdale's English version before-mentioned, *Abisai the brother of Joab the sonne of Zeru Ia was one also chiefe amonge thre*.

If then this word *השליש* is certainly a corruption from *השליש* in the 18th verse, it

will be obvious to infer, that the same *may* have been the case in this 8th verse. And indeed it *must* have been the case: since *Jashobeam* was not more the *third captain* than *Abishai*; but as *Abishai* was the *fifth*, *Jashobeam* was the *second*; he being the first captain of the first series, and inferior only to Joab the captain-general. But though *Jashobeam* was not the *third captain*, he was *head of three*; and therefore the true reading here also must have been *השליש*, *tres*, agreeably to which the Vulgate renders this word *tres*, and the Complutensian copy of the LXX very justly reads here, *πρωτος των τριων*; and also Theodotion, *πρωτος των Γ ουτος*.

This alteration being admitted, it will of course follow, that one mistake has also been made in this verse in *Chronicles*, which has been faithfully preserved in every other word; and that is in *השלשים*. That this word has been mistaken for *השליש* is demonstrable from the 13th verse in Sam.; and that the same must have been the case in *Chronicles*, is also certain from what has been already established as to this verse in Samuel. But this point is farther confirmed by reflecting, that *Jashobeam* was not truly *head or captain of the thirty*; because the thirty were not *more* under him, than under any other general of the two series; but were *less* under him, than under *Joab*, who was the *head or prince over the whole thirty-seven*. The clearness therefore of the history in this point will oblige us to allow a mistake of *השלשים*, *thirty*, in *Chronicles* for *השליש*, *three*; which mistake will be proved to have obtained *elsewhere* in this very chapter, and must be allowed to have obtained *here* also for the sake of truth, and to make a proper harmony with the passage in Samuel.

It may just be remarked that the mistake of a ה for a ס is not uncommon; the son and successor of Rehoboam is called, in 1 Kings xiv. 31, *אבiam*, *Abiam*; but in 2 Chron. xii. 16, *אבiah*, *Abiah*, a corruption, which is frequently repeated in the history of that king. And the cause of so easily mistaking these two letters ה and ס (as well as of others, which differ chiefly in their being open or closed at bottom) probably was, that the blackness of the line, which was ruled to direct the pen, sometimes appeared like the transverse bottom-stroke of a letter: for the best Jewish manuscripts were ruled before writing, as appears from

Lewis's Hebrew Antiquities, book vii., chap. 23.

5. The next difficulty in the corrupted text in Samuel lies in fixing the true reading of *והוא שר העצב*.

Among the many different versions of these words, the English is—*The same was Adino the Exnite*. But that *Jashobeam the Hachmonite* should be the same with *Adino the Exnite*, is not only highly improbable, but evidently impossible. Besides; if these words should be thus rendered, or in any manner like it, there would be in the sense such an hiatus, as no ellipsis can excuse—*Jashobeam the Hachmonite, the same was Adino the Exnite against 800, whom he slew at one time*.

As these words then cannot be *proper names*, or a *proper* and *local* name, they must be a *corruption of common words*; and of such words, as complete the sense of this, and answer to the sense of the other passage. I only say—answer to the *sense*, because it is impossible to bring one of the words to resemble its corresponding word in *letters*, on account of their absolute dissimilitude. Nor is there any necessity for endeavouring it; since a *verbal sameness* is not observed in every other part of these two chapters, instances to the contrary being very numerous.

The first of these three words is *והוא*, which is the same in both passages. The second, being somewhat alike in both as to *form*, though different in *some letters*; and being only writ *properly in the first passage*, the word *there* must be the standard and correct the *last*. That it is *truly* writ in *Chronicles* is plain, because it makes a regular sense in the original, and is uniformly translated; and indeed is the *very word*, which would have been *expected* in that place, as it occurs in several other places in *company with the same words as here*.

How unlike soever the words *והוא* and *והוא* may appear at first sight, it must be considered, that they consist of letters which have been frequently mistaken for each other elsewhere, and therefore they may have been so here. (And we should constantly remember—that the similar letters were much less distinguishable *formerly* when expressed in manuscripts, than they are at present when printed from types prepared with great exactness and a just distinction), * * &c., &c.

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These several letters then being frequently changed, let us suppose these alterations here, and the word *והוא* will be *והוא*; which is very near *והוא*, and doubtless was carelessly writ instead of it, as it must have been writ originally here, as well as in *Chronicles*. For that this word must have been a *verb of the same sense* with *והוא* is plain from the substantive that follows it; which at present is less understood (if possible) than *והוא* with all its corruption. I shall only add here—that this will not be considered as taking improper liberty, or assuming a license for supposition, by any who have carefully attended to the *much greater corruptions* that frequently occur, and consequently to the *greater liberties* that must be taken elsewhere: and in this very chapter we have *mistakes much less probable* than that just mentioned, such as *והוא* (Sam. xxi.) instead of *והוא*, &c., &c.

Le Clerc observes, *Quid sibi velint וְהוּא הָעֶצֶב, nemo dixerit*; and adds, *Hic deformantur verba in Paralipomen, seu male descripta fuerint, seu fugientibus literis satis commode legi non potuerint*. But though he pronounces both these words inexplicable, and will have them to have been both greatly mistaken; yet we need desire this to be admitted only as to the *first* word: for the *second* will probably be found to require no change at all, the true reading *וְהוּא הָעֶצֶב* being retained in all the best copies.

The word *וְהוּא הָעֶצֶב* having the pronoun suffixed at the end and the *article* prefixed at the beginning (as it sometimes is prefixed—see among other instances *וְהוּא הָעֶצֶב*, Lev. xxvii. 23), answers exactly in form and force to *וְהוּא הָעֶצֶב* in the correct passage. It will therefore be allowed, that *וְהוּא* was, and consequently is, a true *Hebrew* noun; when it appears, that it is a noun in the *Arabic* language just in the same sense with *וְהוּא*. That this is the case may be proved from the concurrent authorities of *Castell*, *Schindler*, *Golius*, and *Giggeius*. *Castell* gives the word *וְהוּא*, as not occurring in the Hebrew Bible; but after the word *וְהוּא* sets down the Arabic verb *عَصَنَ* *attraxit ramum*, the regular noun from which *عَصَنَ* (*וְהוּא*) he renders *thyrsus*. *Schindler* also gives us *וְהוּא*, and says—*Arab. cum punctato וְהוּא ramavit, et inde וְהוּא ramus*. In *Golius* we have *عَصَا percussit baculo vel gladio, vicit pugnans*, &c., under which verb is the noun

4 q

عصا (sounded עצה), *baculus*. And with Golius, Schindler, and Castell agrees *Giggeius*; who, in his *Thesaurus*, gives us العَصَا, *baculus, hostile*; and الغصن, *ramus,*

thyrsus. To these several authorities may be added that of St. Jerom, who in the Vulg. has rendered the word by *lignum*; which, being nearly the same in sense with the *thyrsus, ramus, baculus, and hostile* of the Arabians, is a strong argument that עצה was an Hebrew noun so signifying, though (like many other words) it may occur but once in the Bible.

If then העצה signifies *thyrsus suum, hostile suum, or hastam suam*, as זכיהו does; it will follow that עצה has certainly been corrupted from עז as before observed. For the verb in Samuel, governing also the noun *hostile* or *hastam*, must signify *elevavit* as well as the verb in Chronicles; but there is no other verb of that signification that has any resemblance of letters. Wherefore, as the word עז preceding is the same in both passages, and the first letter of the next word in both is the remarkable letter ע; we must infer that the remainder of the word in Samuel has been corrupted from the remainder of the word in Chronicles.

It may also be observed, that the word עצה is frequently used in conjunction with זכיהו, as in this very chapter of Samuel, ver. 8, וְעַתָּה זָכִיחוּ, *ἔσλον δορατος*, LXX; so 2 Sam. xxi. 19; and 1 Sam. xvii. 7; in which last place it is corrupted into עצה. If then עצה be frequently used for *the staff of a spear*, and is joined here and in many other places with זכיהו; we may reasonably suppose, that there was also such an Hebrew word as עצה signifying *a spear*; especially as we find it so in the Arabic language.

Or lastly (which is a solution that may be more agreeable to some), it may easily be conceived, that in a corrupt place (as this confessedly is) the ו might be inserted by mistake (as it is evidently in Prov. xv. 14) so that the word would be then עצהו; and *had we found it so*, we should naturally have acquiesced in the reading, and said, the word עצה, which was frequently used for *the staff of a spear*, was used here for *the spear itself*, &c.

I shall only add, with regard to the word עז, that in the 18th verse of this same chapter we read of Abishai עַזְיָהוּ דָּוִד, which words are exactly the same in 1 Chron.

xi. 20. These *two instances* then, so extremely pertinent, added to that *third correct instance* in the corresponding place of ver. 11, are certainly sufficient to show the necessity of reading עז in 2 Sam. xxiii. 8; instead of a word at present unintelligible, begun with the same remarkable letter as the regular word, and carried on in letters that are very easily mistaken for each other, and are confessedly so mistaken in other places.

6. The difficulty next occurring is in the number עשׂה מאות, *eight hundred*, since the correct passage reads שלש מאות, *three hundred*. This we may account for by supposing, that as the Jews, in transcribing the Bible as well as in their own writings, frequently expressed the numbers by single letters; so, the letter ש which is 300, being the first letter both of עשׂה and שלש, might (upon reducing that numeral letter back into its word at length) for want of attention be writ עשׂה in Samuel instead of שלש as in Chronicles.

That the transcribers of the Bible, in the several translations, have sometimes expressed the numbers by single letters, is evident from Coverdale's translation of the 11th verse of this chapter of Chronicles, *smote thre & at one tym*; and from Theodotion's version of the 8th verse of this chapter of Samuel, where we read, *πρωτος των Γ ουτος*. And that the Jewish transcribers did frequently express the Bible numbers, in the original, by single letters is well known to the learned.

Thus in Walton's Prolegom. de Textuum Orig. Integr., p. 42, we read, *Ipse etiam Scaliger sic scribit—litteris numeralibus, non verbis, antiquitus numeri concipiebantur*. And in the Hebrew Grammar printed with the Complutensian Bible, so long since as 1515, we are told, *Hebræi per litteras alphabeti per ordinem numeros scribunt. Sunt, qui 500 et deinceps per quinque litteras finales designarent; sed hæc ratio numeros designandi non ab omnibus recipitur, sed per litteras alphabeti compositas id faciunt, ut 500 per פה, i. e., 400 et 100*.

This then being the case, there seems no doubt, but many of the numbers, which now appear almost incredible in some places and contradictory in others (as in the place now before us), are owing to mistakes in some of the similar letters. One or two material mistakes of this kind, rationally accounted

for, will sufficiently confirm this point, and it is a point of no small importance.

The first instance shall be the remarkable contradiction between 2 Kings viii. 26, and 2 Chron. xxii. 2; which has so much perplexed the commentators, that Walton (Prolegom., p. 36) puts it among the *quædam anopa* [see notes on 2 Chron. xxii. 2].

Another very remarkable example of this kind occurs in the 3d chapter of the Book of Numbers. We read in ver. 11th, *And these were the sons of Levi; Gershon, Kohath, and Merari.*—22 *The Gershonites were 7,500.*—28 *The Kohathites, 8,600.*—34 *The Merarites, 6,200.*—39 *All the Levites were 22,000.* But the sum total of the preceding numbers, instead of being really 22,000, will be found to be 22,300, &c. [see notes on Numb. iii. 22, vol. i., p. 514].

The Hebrew numbers having therefore been certainly expressed formerly by letters, this is a sufficient vindication of the preceding solution of the difficulty as to the 800 and 300 men. And how easy a mistake of 500 might be in our way of expressing numbers, will immediately appear upon setting down the very same numbers 800 and 300. But that the number in *Samuel* was originally 300, as well as in *Chronicles*, will be farther evident from an argument that falls more properly under the next article.

7 The word *אל* is read the same in both passages, and properly. For though it carries with it a difficulty at first sight, as being *singular*; yet there are many instances where a numeral, or a conjunction of numerals, expressive of *very many*, take after them and agree with a noun that is singular. One example of this we find in Gen. v. 4, *And the days of Adam, after he begat Seth, were 800 year* (not years) *סנה* *סנה*, just as we say, 800 year, and 800 pound; not years, and pounds. Another example may be 1 Sam. ix. 22, *ששים* *איש*, about thirty man. The regularity of this singular noun being admitted, the next consideration must be, the true meaning of it.

Here the versions are widely different; and the general run of them make strange work, by rendering *אל*, *occisus* or *vulneratus*. For, according to this rendering, Jashobeam obtained his pre-eminence by bravely lifting up his spear against 300 men, after they were dead, or at least, after they were wounded. Thus we have the word rendered here in a MS. English version of 1408, *this*

reiske his Spate. (Spear) on three hundred wounded men in one time. Indeed our present English version in Samuel renders *אל*, *whom he slew*, but such a version seems not to be defensible; and so the authors of it thought by putting the word *slain* in the margin, and by translating it in *Chronicles against 300 men slain*.

The reasons against rendering *אל*, *whom he slew*, are, first, that there being then no noun after the numeral, the sentence would be incomplete, *he lift up his spear against 300* *whom he slew at one time.* And secondly, because of the almost incredible nature of the action, *a man's killing 300 men with his own single spear*, which incredibility is removed by considering *אל* as a noun of the signification assigned it in the following observations. Were not these reasons strongly against it, *אל* might be admitted as a verb, with its signification of *occidit*; and we might suppose the pronoun *סנ* understood before the verb here, as in other places. Thus Exod. iv. 13, *סנ אל*, *mitte, quæso, per manum (quam, vel illius quem) mitte*; and Exod. xv. 13, *סנ אל*, *duxisti in misericordia tua populum hunc (quem) redemisti.*

But the true sense of the word *אל* in this place seems to have been preserved only in the Vatican edition of the LXX in Samuel, where it is rendered ΣΤΡΑΤΙΩΤΑΣ [against this meaning of *אל* see note of Gesen. on 2 Sam. i. 19, p. 491]. For however some lexicographers may refuse the *active* sense of *occidere* or *vulnerare* to the verb *אל* in *Kal*, yet they all allow it in *Pihel*; but these two conjugations are the same in the preter tenses without points; and indeed this *active* sense is allowed the word here according to the common interpretation—*whom he slew*. Castell informs us, that this verb in Arabic

حل signifies *descendit, castrametatus fuit, grassatus fuit, protexit, &c.* This idea of the verb is farther deducible from the nouns derived from it; and thus the following nouns of this verb are rendered by Giggeius, in his *Thesaurus* — *المحل* and *المحلة* *statio, castra* — *الجله* *telum, missile* — and

الجلال *vir validus et audax*; which latter remarkable signification is confirmed by Castell, and greatly recommends the Vat. version of *אל* by ΣΤΡΑΤΙΩΤΗΣ. This verb then having the ideas of *fighting, warring, and wounding* so evidently annexed to it;

and the Arabic noun from its verb signifying *vir validus et audax*; the Hebrew noun from its verb will regularly answer to Στρατιώτης, or *miles*. This then being sometimes the sense of this noun, we may conclude it to be the proper translation of it in this place; so that *Jashobeam lifted up his spear against three hundred fighting men* (or, *three hundred soldiers*) at one time.

But it may be said, if *soldiers* had been here meant, why was not the Hebrew noun for *soldiers* here made use of? The answer is, that if הַלִּים be not that Hebrew noun, there seems to be no other for it in the Bible. In 2 Chron. xxv. 13, the two words which we translate by the term *soldiers* are בְּנֵי הַדָּוָר, *the sons of a troop*; and what we term *fighting men*, 1 Kings xii. 21, are עֲשֵׂה מלחמה literally *those that do the war*. The noun הַלִּים then, coming from a verb, whose sense in Hebrew is *vulneravit, occidit*, and which in Arabic has the military ideas which are always affixed to Στρατιώτης, or a *soldier*, must be properly expressed by that word; especially as there is no other word for it in the Hebrew language.

But this is too material a point to be passed over, without some farther observations; since *many* of the places, where this noun occurs, *seem* to have been misunderstood by every interpreter, for want of considering it in the sense here contended for. Such an assertion as this will require some proofs to support it; and probably the *several texts* here subjoined will be fully satisfactory.

We may previously remember, that the sense given at present to the noun הַלִּים is the *passive* sense of *interfectus* or *vulneratus*; which it is still allowed to have, where the context requires it: but that the following texts are produced as requiring the *active* sense of *interficiens* or *vulnerans*, or rather *miles*, and that the including this latter sense, where necessary, does no more exclude the former, when necessary in other places, than the participle הַלִּים, *confodiens*, in Ezek. xxix. 9, prevents סֹדֵל from being *confossus* in Ezek. xxxii. 26.

The first instance may be Judges xx. 31, where הַלִּים occurs in the following manner, וַיִּחַד לְהִכּוֹת מִדֹּעַם הַלִּים בָּעֵצַם בְּמִסְחֹת נֶשֶׁלִים, *אש בשרא*, which words are rendered by the LXX, Καὶ ἠρξάντο τυπτεῖν ἐκ τοῦ λαοῦ τραυματίας καθὼς ἀπαξ καὶ ἀπαξ ἐν ταῖς ὁδοῖς—ὡσεὶ τριακοντα ἀνδρας ἐν τῷ Ἰσραήλ. Now it seems evident, that neither the sense of

occisus nor that of *vulneratus* can take place here, if we consider the context. The Israelites were assembled to attack the Benjamites at Gibeah the third time, and the sons of Benjamin went forth to meet the people, and were drawn off from the city—then follow the words here cited; and what propriety can there be in rendering them, *and they began to smite of the people the wounded or slain*? Can we suppose any of the Israelites (who now advanced to attack the Benjamites) to be *slain or wounded*, before the battle begun? And yet we seem obliged to suppose thus much, if the word הַלִּים be taken here in the sense usually contended for. Thus the Chaldee version is here rendered, *Et cæperunt ad occidendum ex populo occisos*; and thus the LXX, by rendering the original words, ἠρξάντο τυπτεῖν ἐκ τοῦ λαοῦ τραυματίας. The Vulgate endeavours to make sense here, by the insertion of three verbs, neither of which are in the original. And our English translators, who were sensible how improper the word *slain or wounded* would be in this place, have inserted one verb by rendering הַלִּים, *and kill*.

But this is endeavouring to make good sense in English at the expense of the original language, which (every one must see) will not admit such a translation; and it must be observed, that the English translators, being sensible also of the impropriety of this version, have rendered the words in the margin, *To smite of the people wounded*. But this and every other impropriety will perhaps be removed by translating the word הַלִּים, *militēs*; for the sentence will be then, *Et MILITES cæperunt percutere* (or, *et cæperunt percutere MILITES*) *ex populo, sicut primo die et secundo, in stratis—quasi triginta viros in Israele*. And that this is the proper version of the word in this place seems to be farther evident from the 39th verse; where we read וַיִּכּוּ דָּוִד לְהִכּוֹת הַלִּים, *בְּאֵשׁ יִשְׂרָאֵל נֶשֶׁלִים אֵשׁ*, *Et Benjamin percutere cæpit MILITES, inter viros Israelis, quasi triginta viros*.

The next instance may be taken from Psalm lxxxix. 11, וַיִּכּוּ דָּוִד כָּל רֵיב בְּרוּעַ עָד, *שֶׁרָת אֵיבָךְ*. The better to illustrate these words, it must be observed, that in the Book of *Psalms* and *Proverbs* each verse consists generally of two parts called hemisticks; one of which is exegetical of the other, either by expressing the same sense in dif-

ferent words, or explaining one assertion by its opposite or contrary. Let us now see how this rule has been observed as to this verse; which is evidently of that kind, which expresses in its two parts the same sense in different words.

The LXX read, *Συ εταπεινώσας, ὡς τραυματίας υπερέφανον· ἐν τῷ βραχίονι τῆς δυνάμεως σου διεσκοπίσας τοὺς ἐχθροὺς σου.* And I believe all the other versions render the word כָּחַל here either *tanquam vulneratus* or *tanquam occisus*. But probably neither of these senses will be thought very applicable, when we reflect that רַחַב, *Rahab*, here is a name for *Egypt* or *the Egyptians*; and that the Psalmist in this verse alludes to the destruction of the Egyptians in the Red Sea. For, is there propriety in saying, that God destroyed the Egyptians *like dead men*, or *like wounded men*? Were not the Egyptians *destroyed*? Did they not *perish*? Did not Pharaoh and all his host *die* in the Red Sea? And can their destruction by death be compared to itself? Can it be said with any dignity, that *men slain* were destroyed *like men slain*? Or lastly, as these Egyptians were thus *totally destroyed*, can it be said, that they were destroyed *like wounded men*?—which certainly is to compare great things with small, with a peculiar impropriety. Our common English version is, *Thou hast subdued Egypt, and destroyed it; thou hast scattered thine enemies abroad with thy mighty arm.* But the last translators, seeing the absolute unlawfulness of translating כָּחַל, *and destroyed it*; have rendered the verse, *Thou hast broken Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm.*

Without any more previous observations then, let us now see how this verse will be expressed, with the signification of מָלַךְ at present contended for, *Tu, tanquam miles, confregisti Egyptum; in brachio roboris tui dispersisti inimicos tuos.* It is impossible not to observe, how exactly the hemisticks now answer to each other; since every expression in one has its corresponding expression in the other, *Tu, tanquam miles, in brachio roboris tui—confregisti, dispersisti—Egyptum, inimicos tuos.*

Tu, tanquam miles, confregisti Egyptum;

In brachio roboris tui, dispersisti inimicos tuos.

For the more successful recommendation of this translation, let us subjoin the former—

Tu confregisti, quasi occisum (vulneratum) Egyptum;

In brachio roboris tui, dispersisti inimicos tuos.

But the translation here proposed will receive additional confirmation from observing, not only, that *the Lord mighty in battle, the Lord strong and mighty, &c.*, are frequent appellations in the books of Scripture; but that, as this part of the Psalm evidently alludes to the destruction of the Egyptians in the Red Sea, so the images and ideas in this verse are evidently taken from the sublime ode, which was sung after that wonderful event. For we read in Exod. xv. 3, *The Lord is a man of war* (*tu tanquam miles*). 6 *Thy right hand, O Lord, is become glorious in power; thy right hand, O Lord, hath dashed in pieces the enemy*—*Tu, tanquam miles, confregisti Egyptum; in brachio roboris tui, dispersisti inimicos tuos.*

Thus again we read, of the strange woman, or harlot, in Prov. vii. 26, כִּי רַחֵם וְהָיָה וְהָיָה וְהָיָה, which words the LXX have translated, *Πολλοὺς γὰρ τρωσάσα καταβέβηκε, καὶ ἀναριθμητοὶ εἰσὶν οὗς πεφόβευκε.* The learned reader will readily observe that *τρωσάσα* can no more be the true version of וְהָיָה here, than נָצַח can be interpreted by *ἀναριθμητοὶ*, which it never is but in this place; and here Symm. and Theod. render it ἰσχυροί, as the sentence requires it should be. Since the noun, which is expressive of multitude in the second hemistick, and answers to רַחֵם, *multos*, in the first, is certainly כָּל, *omnes*, or *plurimos*, which in this version of the LXX is entirely omitted.

The Arabic version, following the LXX, reads, *Quoniam sauciavit multos et depradata est eos; neque recensetur numerus illorum, quos enecavit.* The Syriac has, *Quia copiam occisorum prostravit, et fortissimi sunt omnes quos necavit.* The Chaldee Paraphrase, *Quoniam multos interfectos dejecit, et fortes sunt omnes interfecti ejus.* And the Vulgate, *Multos enim vulneratos dejecit, et fortissimi quique interfecti sunt ab ea.* This last sense has been followed by our English translators thus, *For she hath cast down many wounded; yea, many strong men have been slain by her.* But is the correspondency of the two hemisticks, which very perfectly obtains in the original of this verse, at all illustrated by any of these versions? I leave the determination to the learned reader; and shall observe, that the transla-

tion of this verse by the very learned Albert Schultens is, *Nam multos ad laniendam profectos (profanatos) cadere fecit, et numerosi omnes trucidati ejus*. We learn from hence, that as this celebrated professor of the oriental languages was not pleased with the common translations of *הָלָלִים*, *vulneratos* or *occisos*, by rendering it *ad laniendam profectos*; so neither was he pleased with that version of his own (as we may easily suppose he could not) and therefore we see he has rendered it by *profanatos* in a parenthesis.

From all this uncommon fluctuation then in the best expositors we may be led to suspect some general mistake; and perhaps it will appear to have been, in the sense of the word *הָלָלִים*. For if we here again render this word *milites*, we shall find every part of the hemisticks perfectly to correspond; thus, *multos* agrees with *omnes* or *plurimos*, *milites* with *fortes* or *fortissimi*, *dejecit* with *interfecit* or *interfecti sunt ab ea*:

Multos enim milites cadere fecit;

Et fortissimi quique ab ea interfecti sunt.

In Jeremiah li. we seem to have several instances, where this word should be rendered as before. In verse 4 we read *וַיָּהָלִי*, which words have been usually rendered, *et cadent interfecti*. But, as the verb *הָלַח* signifies to fall mortally, or to be slain in battle (Josh. viii. 24, 25; Judg. viii. 10; xii. 6; xx. 44, 46), the question is, whether *cadent (interficiuntur) interfecti* is not an improper expression. Or rather, as the words immediately preceding are *וַיִּדְרֹסוּ* *בְּצָמָה*, *penitus delete omnem ejus exercitum*, the question may be, whether *nam cadent milites* be not a much more significant and proper version than *et cadent interfecti*; when the substantive last preceding was the singular noun *exercitus* or *militia*.

But let us take the context with it. The prophet here foretells the fall of Babylon; and in the conclusion of the 3d verse we read, *וְהָלַח חֲצֹלוֹ אֶל בְּרוּחַ הַדְרֹסוֹ כִּי בְצָמָה*, *Et ne parcatis super juvenibus ejus, penitus delete omnem ejus exercitum*. Then follows the 4th verse, *וַיָּהָלִי בְּרֹחַ שָׂדִים וּמִדְּקֵים בְּרוּחֹתָי, נָמֹךְ הָלָלִים בְּרֹחַ שָׂדִים וּמִדְּקֵים בְּרוּחֹתָי*, *Nam cadent milites in Chaldeorum terra, et transfuges gladio (cadent) in plateis ejus*. That the word *הָלָלִים* should be here rendered *milites*, seems farther deducible from the 30th verse of the preceding chapter; which verse, treating of the very same destruction with the verse before us, has these words,

יָהֵא בְרוּחָהּ בְּרוּחֹתָהּ וְכָל אֲנָשִׁי מְלֻחָתָה יִדְּמוּ בַיָּם וְהָמָא, *Cadent juvenes ejus in plateis ejus, et omnes viri belli ejus succidentur in illo die*. Here we see that in two texts prophetically declaring the same circumstances of the same destruction, we have *juvenes* in one expressed by the same word for *juvenes* in the other; and then the word *הָלָלִים*, which is here rendered *milites* in one, expressed by *virii belli* in the other.

But, let us proceed to the other instances in this same chapter. In verse the 47th we read *וְיָהֵא הָלָלִי יָהֵא בְרוּחָהּ*, which words have been generally rendered *et omnes interfecti ejus cadent in medio ejus*. But what can be the meaning of *interfecti ejus* or *interfecti Babylonis*? or is there propriety in saying—*interfecti ejus interficiuntur*? The whole verse is, *Propterea ecce dies veniunt, et visitabo super sculptilia Babylonis, et omnis terra ejus confundetur*; and the next words in this solemn denunciation of vengeance seem only properly translated by—*et omnes milites ejus cadent in medio ejus*. There are some commentators indeed, who seeing the impropriety of *interfecti*, have rendered the word here *sallatores*; but this comment seems to deserve no farther notice, than to shew that the authors of it were not satisfied with the common interpretation.

If we proceed from this 47th only to the 49th verse, we shall find farther reason for allowing this translation of *הָלָלִים* by *milites*. The intermediate verse is, *Et laudabunt super Babylonem cæli et terra, quia ab aquilone venient ei vastatores, ait Dominus*. Then follows verse 49th *נָמֹךְ בְּנֵי לֵנֶל הָלָלִי יִשְׂרָאֵל*. These words have been variously interpreted, and yet have been generally (perhaps it might be said universally) misunderstood by commentators. Our English translation is, *As Babylon hath caused the slain of Israel to fall; so at Babylon shall fall the slain of all the earth*.

The impropriety of causing those who had been slain to fall, or to be slain, induced our translators to place in the margin, *Both Babylon is to fall, O ye slain of Israel; and with Babylon, &c.* But this address to the slain is certainly the greater impropriety; and the former English version is confirmed by the LXX, who read, *Kai γε Βαβυλων πεισιν επουησε τους τραυματίας Ισραηλ, και εν Βαβυλωνι πεσονται τραυματια πασης της γης*. The English and Greek versions seem right here in the form and disposition of the

ably believe, that, when surrounded or rendered desperate, he might fight his way through a body of 300 soldiers, or defend a narrow pass against a body of that number.

What the divisions in armies then were, is not much known at present; but we read (1 Sam. xxix. 2) *the lords of the Philistines passed on (to battle) by hundreds and by thousands*. And as the Philistine army was thus divided, probably a *company* of theirs consisted of *an hundred men*; and if three companies formed a *regiment*, that regiment would consequently consist of *three hundred men*, which is exactly the number encountered by Jashobeam. It seems extremely probable, that *three hundred* might be one constant division in the army of the *Israelites*, in honourable remembrance of Gideon's troop of three hundred, which beat the Midianites; which troop God himself thought proper to fix at *three hundred*, which were a small body selected out of thirty-two thousand, the number of men in Gideon's whole army. And if this were a division amongst the Israelites, the Philistines might copy their example in this instance. But whether this division obtained amongst the Israelites, or not; that it obtained amongst the *Philistines* seems highly probable from this history of Jashobeam. And a farther confirmation of this opinion may be drawn from the 18th verse of this chapter in Samuel and the 20th in Chronicles; where we read, that *Abishai* also, at another time, lifted up his spear against the same number *three hundred*; and he was rewarded for this act of heroism by being placed at the head of the *second series* of generals, as Jashobeam had been made head of the *first*.

Wherefore, as *both the places* relating to *Abishai* make the enemy *three hundred*, and as *that in Chronicles* relating to *Jashobeam* has also *three hundred*; we need not scruple to reduce the eight hundred in the corrupted passage to the same number; which will leave room enough for *applauding the hero*, and will render the *passages consistent*, as they must originally have been. Not to add, that it will greatly abate the *marvellous*, which is carried very high upon the common acceptance of *Jashobeam's slaying three hundred men by his own single spear*. But then what shall we say to that increase of the marvellous, which arises from *Abishai's slaying 300 men by his single spear*—that these two men should each slay *so prodigious a*

number, and each *the very same number to a man* as the other? But this appears entirely rational, upon the preceding interpretation.

Besides, if *both* could be supposed to have achieved such an exploit, certainly *both* would have deserved an equal reward and the same rank in military honour. But we are told, that *Abishai attained not unto the first three*: yet how could he be less honourable than Jashobeam, when he had done the same marvellous exploit, or rather, how could he be *less honourable* than the *two captains* that were *inferior to Jashobeam*, since no action of *theirs* can be conceived to have been *greater*. Whereas, if Jashobeam and Abishai fought their way through, or encountered, a whole regiment of the *Philistines*; that was eminently to the honour of both; and deservedly raised Abishai to the head of the *second series*, though he had not attained to the honour of Jashobeam, who had also distinguished himself gloriously on other occasions.

8 The last observation on these two very difficult verses is, that $\pi\tau\tau$ in Samuel should be $\pi\tau\tau\alpha$ as in Chronicles [so Keri], &c. It may be remarked here, that we have in this verse of Chronicles one example of that *jumble of versions*, which makes up some part of the present edition of the LXX. The phrase $\pi\tau\tau\alpha$ $\epsilon\pi\iota$ $\tau\epsilon\sigma\sigma\alpha\tau\omega$ had in this verse been rendered $\alpha\pi\alpha\gamma$ by one translator, and $\epsilon\upsilon$ $\kappa\alpha\iota\pi\omega$ $\epsilon\pi\iota$ by another (for we cannot suppose the same person would translate the phrase two different ways, and place one version of it in the *middle* and the other at the *end* of the verse); and the conclusion of this verse in the original version of the LXX having been lost, it is repaired by part of two different versions; one of which read $\alpha\pi\alpha\gamma$, and the other $\epsilon\upsilon$ $\kappa\alpha\iota\pi\omega$ $\epsilon\pi\iota$: and so both renderings continue in the same verse, even to this day, $\text{ΟΥΤΟΣ ΕΣΠΑΣΑΤΟ ΤΗΝ ΡΟΜΦΑΙΑΝ ΑΥΤΟΥ ΑΠΑΓΓΕΛΙΑΣ ΕΠΙ ΤΡΙΚΟΣΙΟΥΣ ΤΡΑΥΜΑΤΙΑΣ ΕΝ ΚΑΙΡΩ ΕΝΙ}$. See another such *jumble of versions* in the LXX, 2 Sam. i. 23.

The English version of Chronicles is, *And this is the number (in Samuel, These are the names) of the mighty men, whom David had: Jashobeam the Hachmonite, chief of three; he lifted up his spear against three hundred soldiers at one time.*

Dr. A. Clarke.—8 *These be the names of the mighty men.*] This chapter should be collated with the parallel place, 1 Chron. xi.; and see Kennicott's First Dissertation

πρὸς τὴν μάχαιραν· καὶ ἐποίησε Κύριος σωτηρίαν μεγάλην ἐν τῇ ἡμέρᾳ ἐκείνῃ· καὶ ὁ λαὸς ἐκάθητο ὀπίσω αὐτοῦ πλὴν ἐκδιδύσκειν. 11 καὶ μετ' αὐτὸν Σαμαία υἱὸς Ἀσα ὁ Ἀρουχαῖος· καὶ συνήχθησαν οἱ ἀλλοφύλοι εἰς Θηρία· καὶ ἦν ἐκεῖ μερὶς τοῦ ἀγροῦ πλήρης φακοῦ· καὶ ὁ λαὸς ἔφυγεν ἐκ προσώπου ἀλλοφύλων. 12 καὶ ἐστηλώθη ἐν μέσῳ τῆς μερίδος, καὶ ἐξείλατο αὐτήν, καὶ ἐπάταξε τοὺς ἀλλοφύλους· καὶ ἐποίησε Κύριος σωτηρίαν μεγάλην.

Au. Ver.—9 And after him *was* Eleazar the son of Dodo the Ahohite, *one* of the three mighty men with David, when they defied the Philistines *that* were there gathered together to battle, and the men of Israel were gone away :

10 He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the Lord wrought a great victory that day; and the people returned after him only to spoil.

11 And after him *was* Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop [*or*, for foraging], where was a piece of ground full of lentiles: and the people fled from the Philistines.

12 But he stood in the midst of the ground, and defended it, and slew the Philistines: and the Lord wrought a great victory.

Pool.—9 *When they defied the Philistines* [*so Patrick*]; when he either in the name of all the Israelites, or with the countenance and help of some of them, challenged the Philistines to fight. Or, *when some of*, or *among*, *the Philistines defied* them, i. e., the Israelites, according to their manner, and the example of their great Goliath, 1 Sam. xvii. 25, 36. Or in *Horpam* (for some make it a proper name of a place) *among the Philistines*. *Gone away*, i. e., fled away, 1 Chron. xi. 13, being dismayed at the approach of their enemies. Heb., *ascended*, i. e., vanished away like smoke, which ascends, and so disappears, as that verb is oft used.

He arose, i. e., he undertook the work, as that word sometimes is used. Or, *he stood* (as it sometimes signifies) when the rest fled. *His hand clave unto the sword*; or thus, *yet did his hand cleave to his sword*, i. e., though he was weary, he did not desist, but continued fighting. *Only to spoil*, i. e., to pursue the enemy, whom he had discomfited, and to take their spoil.

11 *Full of lentiles*, or *barley*, as it is 1 Chron. xi. 13; for both might very well grow in the same field, in divers part of it [*so Patrick*]. And this fact is ascribed to Eleazar, 1 Chron. xi. 12, but so as it is implied that he had some partner or partners in it; for it is there said, ver. 14, *They set themselves*, &c. So Eleazar might stand and fight in that part where the barley was, and Shammah there where the lentiles were.

Bp. Patrick.—11 *Into a troop*.] Or, as we translate it in the margin, “for forage.” For so Ralbag interprets the Hebrew word *chajja* (which Kimchi takes to be a city), that they came to get some sustenance out of the field.

Hallet.—The present expression in the Hebrew is very strange and difficult וַיִּשְׁתַּלְּוּ. This expression has greatly perplexed all the translators. The *Vulgar Latin* renders it, *They were gathered together in a station*. The *Alexandrian* and *Vatican* copies of the Greek version render it, *They were gathered together at Theria* [i. e., *wild beasts*], because ת signifies a wild beast: the *Complutensian* copy has it, at *Siagon*, i. e., a *jaw*, which in Hebrew is called ת. The *Chaldee* takes it to be a proper name of a place, *Hajah*. The *Syriac* renders it, *to catch beasts*: the *Arabic* renders it, with an addition, *to steal the cattle of the children of Israel*: some render it, *they gathered together in a farm, or in the country, in villam*: *Le Clerc* renders it, *contra villam, against the village*: others, *at a certain place*. All this insuperable difficulty will be avoided, if we suppose, that there is an error of the transcribers, and that instead of וַיִּשְׁתַּלְּוּ, we should read, as in the parallel place, וַיִּשְׁתַּלְּוּ, *to war*; which reading is the most natural, and what one would have expected the historian should have written. I make the less scruple of venturing to propose this emendation of the text, notwithstanding that all the ancient versions agree with the present reading of the Hebrew, because it evidently appears, from comparing the two places we are now considering, that there were errors in both, older than all the versions of them that are now known in the world. The omission now mentioned [see note of Ken. below] in *Chron.* is older than all the versions of that book: for all those versions have omitted the same long passage. And though the transcribers of *Sam.* have well preserved that passage, yet they have

been guilty of some little mistakes, in which all the versions have followed them, which may be corrected by the parallel place in *Chronicles*. A comparison of the places will show that the expressions should be the same in both.

Gesen.—יָדָה f. pp. fem. of the adj. יָדָה, i. e., *living*, as neut. *living thing*. Hence

1. *An animal, beast.*

2. Collect. pp. *the living*; hence *a band of men, troop*, 2 Sam. xxiii. 11, 13.* Poet. *a people*, Ps. lxxviii. 11; and so Ps. lxxiv. 19, יִצְחָק לִדְוִי נָקָה הַתּוֹךְ, *deliver not over to the bloody-minded troop thy turtle-dove*, where נָקָה signifies a desire of slaughter and vengeance; see נָקָה No. 3.

* *Ges. Thes.*—2) *Agmen hominum* (pr. *viva* collect. pro *vivis*, יָדָה = וִיבִי vivi, homines). 2 Sam. xxiii. 13: יָדָה פְּלִשְׁתִּים, *agmen Philistæorum*, pro quo in loco paralelo 1 Par. xi. 15: קָהָל פְּלִשְׁתִּים. Comm. 11: וַיִּקְרָא יָדָה, *et congregaverunt se Philistæi in agmen*, &c.

Prof. Lee.—יָדָה (b) *Tribe, company, &c.*

Arab. *ḥay*, *tribus, &c.* יָדָה פְּלִשְׁתִּים, *company of Philistines*, 2 Sam. xxiii. 11, 13. Comp. 1 Sam. xvii. 1; 1 Chron. xi. 15; Ps. lxxviii. 11.

Ken.—

1 Chron. xi. 12—14; and 2 Sam. xxiii. 9—12.

12 Chron. ואחריו אלעזר בן דוד

9 Sam. ואחרו אלעזר בן דדי

Chron. האחוריה הוא בשלושת הגברים:

Sam. בן אחי . בשלושה גברים

Chron. 13 הוא היה עם דוד

Sam. עם דוד

Chron. בפס דמים וחפלותים נאספו

Sam. בחרפם בפלשתים נאספו

Chron. שם למלחמה

Sam. שם למלחמה ויעלו איש

Chron.

Sam. ישראל: 10 הוא קם ויד

Chron.

Sam. בפלשתים עד כי יגעת ידו

Chron.

Sam. ותדבק ידו אל החרב ויעש

Chron.

Sam. יהודה תשועה גדולה ביום

Chron.

Chron.

Sam. החוא והעם ישבו אחריו אך

Chron.

Sam. לפשט: 11 ואחרו שמה בן

Chron.

Sam. אמא הררי ויאספו פלשתים

Chron. ותחי חלקת השדה

Sam. לחיה ותחי שם חלקת השדה

Chron. מלאח שעורים והעם נסו מפני

Sam. מלאח עדשים והעם נס מפני

Chron. פלשתים: 14 ויתיצבו בתוך

Sam. פלשתים: 12 ויתיצב בתוך

Chron. החלקה ויצילו ויכו את

Sam. החלקה ויצילה ויד את

Chron. פלשתים ויושע יהיה תשועה

Sam. פלשתים ויעש יהיה תשועה

Chron. גדולה:

Sam. גדולה:

Chron. 12 Kai μετ' αυτον Ελεαζαρ υιος

Sam. 9 Kai μετ' αυτον Ελεαζαρ, υιος

Chron. Δωδαι ο Αχωχι

Sam. πατραδελφου αυτου, υιος Σωσει

Chron. ουτος ην εν τοις τρισι δυνατοις.

Sam. του εν τοις τρισι δυνατοις

Chron. 13 Ουτος ην μετα Δαυιδ εν Φασοδο-

Sam. μετα Δαυιδ, εν τω ονειδι-

Chron. μιν και οι αλλοφυλοι συνηχ-

Sam. σαι αυτον εν τοις αλλοφυλοις, συνηχ-

Chron. θησαν εκει εις πολεμον,

Sam. θησαν εκει εις πολεμον, και ανε-

Chron.

Sam. βησεν αυτη Ισραηλ. 10 Αυτος

Chron.

Sam. ανεστη, και επатаξεν εν τοις αλλοφυ-

Chron.

Sam. λους, εως ου εκοπασεν η χειρ αυτου,

Chron.

Sam. και προσεκολληθη η χειρ αυτου προς

Chron.

Sam. την μαχαιραν. Και εποησε Κυριος

Chron.

Sam. σωτηριαν μεγαλην εν τη ημερα εκεινη

Chron.

Sam. και ο λαος εκαθτη οπισω αυτου πλην

Chron.

Sam. εκδιδυσκειν. 11 Kai μετ' αυτον Σαμ-

Chron.

Sam. μαιας, υιος Αγος, ο Αρουχαιος και

Chron.

Sam. συνηχθησαν οι αλλοφυλοι εις Θηρια.

Chron. και ην . μερις του αγρου πληρης
 Sam. Και ην εκει μερις του αγρου πληρης
 Chron. κριθων, και ο λαος εφυγεν απο προσ-
 Sam. φακου. Και ο λαος εφυγεν εκ προσ-
 Chron. ωπου αλλοφυλων. 14 Και εστη
 Sam. ωπου αλλοφυλων. 12 Και εστηλωθη
 Chron. εν μεσω της μεριδος, και εσωσεν
 Sam. εν μεσω της μεριδος, και εξειλατο
 Chron. αυτην, και επαταξε τους αλλοφυλους,
 Sam. αυτην, και επαταξε τους αλλοφυλους.
 Chron. και εποιησε Κυριος σωτηριαν μεγαλην.
 Sam. Και εποιησε Κυριος σωτηριαν μεγαλην.

The present English Version.

Chron. 12 *And after him was Eleazar the*
 Sam. 9 *And after him was Eleazar the*
 Chron. *son of Dodo, the Ahohite, who was*
 Sam. *son of Dodo, the Ahohite,*
 Chron. *one of the three mighties. 13 He*
 Sam. *one of the three mighty men*
 Chron. *was with David at Pasdammim, and*
 Sam. *with David, when they defied*
 Chron. *there the Philistines were*
 Sam. *the Philistines that were there*
 Chron. *gathered together to battle, . . .*
 Sam. *gathered together to battle, and the*
 Chron.
 Sam. *men of Israel were gone away.*
 Chron.
 Sam. 10 *He arose, and smote the Philis-*
 Chron.
 Sam. *times until his hand was weary, and*
 Chron.
 Sam. *his hand clave unto the sword: and*
 Chron.
 Sam. *the Lord wrought a great victory that*
 Chron.
 Sam. *day; and the people returned after*
 Chron.
 Sam. *him only to spoil. 11 And after him*
 Chron.
 Sam. *was Shammah the son of Agee the*
 Chron.
 Sam. *Hararite: and the Philistines were*
 Chron.
 Sam. *gathered together into a troop,*
 Chron. *where was a parcel of ground full of*
 Sam. *where was a piece of ground full of*
 Chron. *barley, and the people fled from*
 Sam. *lentiles; and the people fled from*
 Chron. *before the Philistines. 14 And they*
 Sam. *the Philistines. 12 But he*
 Chron. *set themselves in the midst of that*
 Sam. *stood in the midst of the*
 Chron. *parcel, and delivered it, and slew the*
 Sam. *ground, and delivered it, and slew the*

Chron. *Philistines; and the Lord saved them*
 Sam. *Philistines: and the Lord wrought*
 Chron. *by a great deliverance.*
 Sam. *a great victory.*

It seemed necessary to compare together thus much of the two chapters in this place, that so the reader might see the more clearly what a *great mutilation or defect* there is in this part of the text in *Chronicles*. The principal evidence for the proof of this must arise from the inspection and comparison of the text in both places; and from thence it will appear, almost beyond a possibility of doubt, that the history in *Chronicles* breaks off abruptly in the middle of the 9th verse in Samuel; and recomences, in a manner equally abrupt, in the middle of the 11th verse. But if any one should be disposed to deny this defect in *Chronicles*, and to maintain the perfection of the text as it now stands there; he need only be desired to make out *from that alone* the history of the thirty-seven mighty men, which seems absolutely impossible. For as *Shammah*, the third general of the first series is *there* omitted, the history will be so far from being found regular, that it is thrown into total confusion.

That there is a deficiency then of *one whole verse and a part of two others* here in *Chronicles* will, in general, be allowed. And the omission seems manifestly owing to the resemblance of some words at the place *where the transcriber broke off and where he went on*. For having writ פָּתַח עָיָן וַיִּשְׁכַּח, he cast his eye down on הָיָה עִינָיו שָׁכָח (two of which words are very similar) and copied on from the last place; and so caused the omission [so *Hallet*], which has been continued ever since.

Let us now consider each of these verses particularly; comparing one text with another, where the two parts accompany each other; and endeavouring to establish the true reading in the places that are corrupted.

In Samuel the 9th verse begins thus, *And after him was Eleazar the son of Dodi* (not *Dodo*) *the Ahohite*, i. e., next after *Jashobeam*, and therefore the second general of the first series. The word דָּדִי in Samuel is writ more properly in *Chronicles* in the plural form, with a Yod before the pronoun; and is so expressed here in Samuel in the Complutensian Bible. The patronymic of *Eleazar* in Samuel is *Dodi*,

with Dodo in the margin. The LXX (in the Alexand. copy) have a version for both *Dodo* and *Dodi*, *υιος παραδελφου αυτου*, *υιος Σουσει*—*Σουσει* being a various reading for *Δουδει*, as appears from the Vatican copy. In Chronicles it is *Dodo*; but in the LXX (Vat. and Alexand. copies) *Δωδαι*, as from *Δωδ*. But this point is determined at once by 1 Chron. xxvii. 4, where we read that as *Jashobeam*, the first general of the first ternary, was the first officer for the first month in waiting upon the king, so, for the second month, was *Dodi* the *Ahohite*, doubtless *Eleazar the son of Dodi the Ahohite* (the second general of the first ternary) as before observed. *Eleazar the son of* is dropped in this last place, and the next word is not *ויו* but *דוד* (*Dodi*) in the text, and *Δωδαι* in the LXX; which is an authority sufficient for determining between the disagreeing copies of the verses now before us.

Besides, the reading here *Eleazar the son of Dodi the Ahohite* will the more effectually distinguish this hero from *Elhanan the son of Dodo the Bethlehemite*, who stands recorded the first of the body of thirty mighty men, in Sam. 24 and Chron. 26. And it seems to have been owing to the resemblance of these two names, that *Dodo* at first crept into the text, after *Eleazar*; since *Eleazar* is also confounded in the Vatican edition of the LXX with *Elhanan*. To all which may be added the testimony of Josephus, who calls this Eleazar *υιος Δωδειου*, lib. vii., cap. 12. As to the family or local name, it has been already observed, that the son of *Ahohi*, and the *Ahohite*, signify just the same thing.

The word *גרים* in Samuel should have the *ה* prefixed [so *Houb.*, *Hallet*], as in Chronicles; it is placed so in the margin of the several editions, and in the text of the Complutensian. Before this, and its preceding word, we have in Chronicles the pronoun *והוא*; which does not appear in any version, and therefore probably was not original [*Hallet* maintains that this word was original].

The next words are very obscure, and on that account it may be proper to compare them—

חורא היה עם דוד בפס דמים	Chron.
עם דוד בחרפם	Sam.
וחפלשתים	Chron.
בפלשתים	Sam.

The text here is corrupted in Samuel; the differences *there* evidently destroying the regular sense in Chronicles and making it unintelligible. It would be endless to enumerate all the constructions of the word *פלשת*: but whether it has been thought a verb *active* or *passive*, whether the sense that some have laboured to extract from it be, that *the Philistines reviled the Israelites*, or *the Israelites defied the Philistines*; or that *the Israelites exposed their lives to the Philistines*, according to others—certain it is, that neither of these contradictory opinions can be the true one. For (not to insist upon *פלשת* having a *נ* prefixed after *והוא*, which that verb never admits after it) this word contained originally some proper name of a place.

This appears, not only from there being such a name here in the copy of Chronicles, and that name of letters very similar to the word so corrupted; but also, because in Samuel itself the third word from this is *סב*, *ibi*, which is directly relative to some place antecedently mentioned: otherwise, there can be no sense in, *When they defied the Philistines, that there were there gathered together to battle*. And farther—according to the present reading in *Samuel* there is no nominative case, nor introduction to the verb *פלשת*; as there regularly is in Chronicles. Some commentators, therefore, seeing the absolute necessity of making this word the name of a place, have rendered it at *Horpam*: but there is no such place in the Bible as *Horpam*; and if there were, it would neither make this passage sense, nor the two passages consistent.

This then, and the beginning of the next word, have been corrupted; and the true reading is preserved in the corresponding copy of Chronicles [so *Houb.*, *Hallet*], which has also two additional words *והוא* before *עם דוד*, two words, which we may conclude to have been originally also in Samuel [so *Hallet*]; as the Ald. and Complut. editions of the LXX read there *ουτος ην μετα Δαυιδ*: and Josephus, speaking of this very place, has *ος ην μετα του βασιλεως εν Αραραμ* (which last word was perhaps originally *Αφασδαμω*, the version of *דמים*), lib. vii., cap. 12.

As to the true name of this place, we have it in Chronicles *Pasdammin* [so *Houb.*, *Hallet*]; or, as it is sometimes writ, *Ephesdammin* (1 Sam. xvii. 1); and most of the

letters in *the true* and *the corrupted* word are very similar, and therefore the more easily mistaken.

Chron. עם דוד בפסדמם וחפלשתים

Sam. עם דוד ב הרפם בפלשתים

Chron. נאספן

Sam. נאספן

I have only omitted the *yod* here in the proper name; which, being frequently omitted in nouns of the plural number, might be so here: and have shortened the oblique stroke of the *mem*, as it appears from Origen's Hexapla to have been formerly written, which brings it very nearly to a *pe*, the *daleth* and *resh* are frequently mistaken, the *samech* is only distinguished from a *keth* by its union of the perpendicular strokes at the bottom, and *the first* and *last letters* are the very same.

The next word, without doubt, was the nominative case to the verb נאספן, which immediately follows it in Samuel as well as in Chronicles; and therefore must have been in *both*, as we now find it in Chronicles, נאספן [so Houb., Hallet]. The sense then is, *He was with David at Pasdammim. And when the Philistines were there gathered together to battle, and the men of Israel were gone away* (fled) *he arose*, &c.

Here is another argument against the present reading in Samuel, arising from the words, *when they defied the Philistines*; since we can hardly suppose, that the Israelites were so hardy, as first to *defy* their dreadful enemies; and, upon the appearance of a party of them, shamefully to get up into the mountains, and *fly* from them without a battle. Wherefore, that they did *not defy the enemy they dreaded*, is probable; but that *they fled from them* upon their appearance, is certain. And yet we find in the next verse, there was then among them *one hero*, who maintained his ground against this party of the Philistines; and not only maintained his ground, but obliged the party to retire with great loss.

But we must remember, that the sacred historian, who was fully sensible how surprising this event would appear in after times, takes care to inform us in the following words that *the hand of the Lord* was with Eleazar, and that *the chief author of the great deliverance* wrought that day was *the Lord*:—the Lord, who had assured the

Israelites by Moses, that *One of them should chase a thousand, and two put ten thousand of their enemies to flight*.

There is no word that requires particular observation in the 10th verse, but יש; which in the Alexand. and Vat. copies of the LXX, is rendered *εκαθητο*, and in the Ald. and Complut., *επιστρεψεν*, in which last sense are the *Vulgate* and the *English* version. If it be considered as the *Præter* tense, it must be *the former*; if the *future*, it may be *the latter*. Josephus evidently takes it in the latter sense; and his words are so just a paraphrase upon the passage before us, that it may not be improper to transcribe them, Μετ' αυτον (Ιεσσαιμον) ην Ελεαζαρος υιος Δωδειου, ος ην μετα του βασιλεως εν Αρασαμω. ουτος ποτε, των Ισραηλινων καταπλαγεντων το πληθος των Παλαιστινων και φευγοντων, μονος εμεινε· και συμπεδων τοις πολεμιοις απεκτεινε αυτων πολλους; ως υπο του αιματος προσκολληθηκαι την ρομφαιαν αυτου τη δεξια, και τους Ισραηλιντας ιδοντας τετραμμενους υπ' αυτου τους Παλαιστινους, καταβαιντας απο των ορεων, δωκειν, και θαυμαστην και διαβοητον τοτε νικην αρασθαι, του μεν Ελεαζαρου κτεινοντος, επομενου δε του πληθους και σκυλευοντος τους αναιρουμενους. Lib. vii., cap. 12.

The first word in the 11th verse has the *Yod* omitted again, as appears by the end of the preceding verse, and many other places; the Complut. edition reads here ידיו. No other word in the first part of this verse has any difficulty, except יתח [Hallet reads יתחזק as in the p. p.], and that has been greatly the subject of disputation. The most rational account of it seems to be, that it signifies *ad Lechi*, the place where *Samson* made so remarkable a destruction of the Philistines; see Judges xv. 14, 17. Thus the LXX (Edit. Complut.) read επι ΣΙΑΓΟΝΑ, the same word which is used here by Josephus. And Bochart, in his Hierozoicon (par. i., lib. ii., cap. 15) endeavours to establish *this* as the true sense of the word in this place.

After this proper name the passage in *Chronicles* takes place again, and goes on with its corresponding passage in *Samuel*. The word יתח in Samuel is *omitted* in *Chronicles*, possibly because it had been writ but *the third word before*, as the text now stands in the latter. The next variation is, that ערשם in Samuel is ערשם in *Chronicles*; which two words resemble each other so

much in the number and nature of their constituent letters, though a little transposed, that it may be presumed from thence they were originally *the very same word*: and doubtless were so, as *the two texts* evidently treat of *the same action in the same place*.

In Samuel the word is שָׁשׁ, *phaxov, lente*; in Chronicles שָׁשׁ, *κρίθων, hordeo*. The last word is writ almost universally without a *Vau*, and therefore probably was so writ here originally; and then there can be no doubt, but that the two words שָׁשׁ and שָׁשׁ, consisting of *the very same number of letters*, and of *the very same letters*, except a *ו* for a *י*, and occurring in *the same part of the history* in two different copies, were originally the same word. (That such a transposition or dislocation of letters has been made elsewhere, see Ezra ii. 46, שָׁשׁ; which is שָׁשׁ in Neh. vii. 48. In Gen. xi. 31 we have שָׁשׁ, *exierunt*, instead of שָׁשׁ, *eduxit*, as in the Samaritan version and LXX. In 1 Sam. ii. 3, שָׁשׁ was read שָׁשׁ by the LXX, who have rendered it *καὶ Θεός*; and so in Job xiii. 15; to which may be added, from 2 Sam. xxiii. 1, שָׁשׁ or שָׁשׁ, for which the LXX seem to have read שָׁשׁ or שָׁשׁ, by rendering the word twice in this verse *πυρός*, as usual.) And as the piece of ground mentioned in these two chapters is said to be full of *lentiles* or *barley*, it is more probable it was the *latter*, on account of the greater use and plenty of *barley*. The copy in Chronicles differs also in reading שָׁשׁ: but either of the two numbers of that verb is right; because שָׁשׁ, being a noun of multitude, may be connected with a verb plural; as the noun שָׁשׁ was in Samuel verse the 9th.

In the two next corresponding verses the LXX being uniformly singular in the several verbs, that is a plain proof, that the plural verbs in the present text of Chronicles should be *singular*, as in Samuel. The alteration of them to plurals seems to have been owing to the preceding omission of one of the mighty men; whose existence some transcriber was desirous to support, by making two persons concerned in this action instead of one.

But the original history could speak but of one in this place, and that evidently was *Shammah*, the third general of the first ternary: of whom a wonderful instance of heroism is here recorded, that *he stood alone against a party of the Philistines, in a field of barley, and saved the barley and destroyed*

many of the Philistines. This being another relation of a surprising nature, and somewhat similar to the preceding, the historian here also observes, that *the hand of the Lord* was with *Shammah*, the brave instrument of this defeat of the Philistines; and that *the great deliverance that day was wrought by the Lord*.

The only remaining difference is, that שָׁשׁ in Chronicles is corrupted from שָׁשׁ in Samuel [so *Hallet*]. This appears, not only from its being שָׁשׁ in the correct verse of Samuel; but because this and the three following words are exactly the same in the 10th as in this 12th verse of Samuel: and, that the word here in Chronicles was originally also the same (as the three that follow it are) is plain from the LXX, all the copies of which version uniformly so render it, *καὶ εποίησε κύριος σωτηρίαν μεγάλην*. To these several reasons it may be added, that שָׁשׁ cannot be the Hiphil future from שָׁשׁ, because that would be שָׁשׁ, as in Psalm cxvi. 6; and lastly, if it had been thus expressed, it could not have been the original word, as it makes no sense with the words following: for the version would be then, *and the Lord saved a great deliverance*.

The proper English version then of these several verses is, *And after him was Eleazar, the son of Dodi [Hallet, Dodo], the Ahohite, one of three mighty men; he was with David at Pasdammim. And when the Philistines were there gathered together to battle, and the men of Israel were fled; he arose, and smote the Philistines, until his hand was weary, and his hand clave unto the sword: and the Lord wrought a great deliverance that day; and the people returned after him only to spoil. And after him was Shammah, the son of Agee, the Hararite: and the Philistines were gathered together at Lechi [Hallet, to battle], where was a piece of ground full of barley, and the people fled from before the Philistines. But he placed himself in the midst of the field (of barley) and saved it, and smote the Philistines; and the Lord wrought a great deliverance.*

Ged.—9 Next to him, and one of the first three worthies, was

Eleazar Ben-Dodi, an Ahohite. He was with David, at Pasdammim [pp. 1 Chron. xi. 13]; where, the Philistines being assembled to battle, and the men of Israel giving way; (10) he resisted and smote the Philistines, until his hand (which had stuck

to the sword) was weary: and, *by him*, that day, the Lord wrought a great deliverance: the people only followed him to the spoil. (11) Next to him, was

Shamah Ben-Agah, an Hararite: who, when the Philistines had assembled at Lehi (where was a spot of ground full of lentils), and when the people were fleeing from the Philistines, placed himself in the midst of the field, (12) and smote the Philistines: thus, *by him*, the Lord wrought a great deliverance.

Booth.—9 And next to him, and one of the first three mighty men, was Eleazar, the son of Dodo, the Ahohite. He was with David at Pasdammim [p. p. 1 Chron. xi. 13]: where the Philistines were assembled to battle, and the men of Israel were giving way; 10 And he arose, and smote the Philistines, until his hand, which had stuck to his sword, was weary: and *by him* Jehovah that day wrought a great deliverance; and the people followed him only to spoil. And next to him was Shammah, the son of Agee the Hararite. And the Philistines were assembled at Lechi, where was a piece of ground full of barley [p. p. 1 Chron. xi. 13]: and the people fled from the Philistines. 12 But he stood in the midst of the ground, and defended it, and smote the Philistines: thus *by him*, Jehovah wrought a great deliverance.

Ver. 13.

וַיָּרְדּוּ שְׁלֹשִׁים מִמַּחֲשָׁלָיִם רֹאשׁ
וַיָּבֹאוּ אֶל-דָּוִד אֶל-הַצֶּדֶן אֶל-מִצְעָרָה
עֲדָלָם וַחֲתָה פְּלִשְׁתִּים חֲנָה בְּעֶמֶק
רַפְּאִים :

וְשָׁלוֹשׁ

καὶ κατέβησαν τρεῖς ἀπὸ τῶν τριάκοντα, καὶ κατέβησαν εἰς Κασὼν πρὸς Δαυὶδ εἰς τὸ σπήλαιον Ὀδολλάμ· καὶ τάγμα τῶν ἀλλοφύλων, καὶ παρενέβαλον ἐν τῇ κοιλάδι Ῥαφαῖν.

Au. Ver.—13 And three of the thirty chief [or, the three captains over the thirty] went down, and came to David in the harvest-time unto the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim.

Ged.—13 Those three (the chief of the thirty) had gone down to David, unto the rock [p. p. 1 Chron. xi. 15; so *Houb.*, *Ken.*] at the cave of Adullam; when the Philistines were encamped in the vale of Rephaim.

The chief of the thirty; i. e., the most dis-

tinguished persons of the whole. The round number *thirty* is put for *thirty-seven*.

Booth.—13 And those three chiefs of the thirty went, and came down to David to the rock, to the cave of Adullam: and the Philistines were encamped in the valley of Rephaim.

Ken.—

1 Chron. xi. 15; 2 Sam. xxiii. 13.

וַיָּרְדּוּ שְׁלֹשָׁה מִן הַשְּׁלוֹשִׁים Chron.

וַיָּרְדּוּ שְׁלֹשִׁים מִמַּחֲשָׁלָיִם Sam.

עַל חֲצֵר אֶל דָּוִד Chron.

רֹאשׁ וַיָּבֹאוּ אֶל הַצֶּדֶן אֶל דָּוִד Sam.

אֶל מִצְעָרָה עֲדָלָם וַחֲנָה Chron.

אֶל מִצְעָרָה עֲדָלָם וַחֲתָה Sam.

פְּלִשְׁתִּים חֲנָה בְּעֶמֶק רַפְּאִים Chron.

פְּלִשְׁתִּים חֲנָה בְּעֶמֶק רַפְּאִים Sam.

Chron. Καὶ κατέβησαν οἱ τρεῖς ἐκ τῶν τρια-

Sam. Καὶ κατέβησαν τρεῖς ἀπὸ τῶν τρια-

Chron. κοῖτα ἀρχόντων εἰς τὴν πετράν

Sam. κοῖτα, καὶ κατέβησαν εἰς Κασωάρ

Chron. πρὸς Δαυὶδ, εἰς τὸ σπήλαιον Ὀδολλάμ,

Sam. πρὸς Δαυὶδ εἰς τὸ σπήλαιον Ὀδολλάμ·

Chron. καὶ ἡ παρεμβολὴ τῶν ἀλλοφύλων παρ-

Sam. καὶ τάγμα τῶν ἀλλοφύλων παρ-

Chron. ἐμβεβλήκει ἐν τῇ κοιλάδι τῶν Ῥαφαν·

Sam. ἐνεβάλον ἐν τῇ κοιλάδι Ῥαφα-

Chron. τῶν.

Sam. εἰν.

That the word שְׁלֹשִׁים, *thirty*, in Samuel should have been שְׁלֹשָׁה, *three*, as it is in the margin here and in the text in Chronicles, will readily be allowed; not merely because it is so in the margin and text, but because it is impossible the historian should say, *And thirty out of the thirty went down*. The Complutensian Bible has שְׁלֹשָׁה, *three*, here in the text of Samuel, and all the versions agree in saying, *three of the thirty*: and, if anything could be yet wanting to complete this evidence, there is the evidence of the text in Samuel against itself. For though here, at the beginning of the history of this exploit, performed by these men, they are called *thirty*; yet at the end of it, in ver. 17th, they are called שְׁלֹשָׁה, *three*,—*these things did three of the mighty men*.

The next point then must be, *Who* those mighty men were, and of *what rank* among the thirty-seven heroes. The words שְׁלֹשָׁה רֹאשׁ do not appear to have been rightly translated in any ancient version. They begin the exploit of the *three heroes*,

who broke through the army of the Philistines, and brought David water from the well of Bethlehem. The Hebrew words are literally *tres ez* (or *præ*) *triginta caput*; which last word may be rendered *plurally*. Our English version renders the words, *And three of the thirty chief*, but this cannot be the sense, because there were *not thirty heads or chiefs*—there being *thirty-seven*, if we reckon all the mighty men; and there being but *seven*, if we reckon only those who were more honourable than the thirty, and to whom alone the name of *ראש*, *head*, is attributed; *these* being properly the *HEADS* of the other thirty.

The English translators seem to have been sensible of an incorrectness; and therefore, in the margin, render the words, *And the three captains over the thirty*. This is much nearer to truth than the former, but not exact; because there were not three, but seven captains over the *thirty*. The LXX (Alexand. and Vat.) render the words, *Καὶ κατεβησαν τρεῖς ἀπὸ τῶν τριακοντα*, but very improperly. For if these heroes were three of the mighty men in general, they must have been three of the thirty-seven, and not three of the thirty. But this version is very *faulty* in not translating the principal word *ראש*, at least not in the Alexand. and Vat., though it is in the Ald. and Complut. copies; and very *false*, because the three, that went down, were not of the last thirty, but of the first seven; three of the more honourable; and indeed the very three, that make the first series of generals.

Josephus, after he had recorded the three first generals, *Ἰεσσαίμω*, *Ἐλεάζω*, and *Σεβας*, speaking of this exploit, says, *οἱ τρεῖς ἀνδρες ΟΥΤΟΙ*.—Lib. vii., cap. 12. Just so the sacred historian mentions *Jashobeam*, *Eleazar*, and *Shammah*, as the generals of the first series, recording in what manner *each* had particularly distinguished himself; and then adds this heroic action performed *by them all together*: after which, he proceeds to the names of the *second three*; and none of the *thirty* are mentioned till many verses afterwards.

The Vulgate renders the words, *Nec non et ante descenderant tres, qui erant principes inter triginta*. Here *ראש* is made properly to agree with *ראש* (*tria capita*, or *tres duces*), and this is true, because the title of *ראש* was given only to the first seven, as before observed. But *inter triginta* should have been

præ triginta; and then the sense is clear, that the *three*, who went down, were (not three of the thirty captains, but) *three*, who were *heads*, or *captains*, over or above the *thirty*. That this is the true meaning of *ראש* is farther evident from the same expression applied to *Benaiah*, the second captain in the second series; in verses the 22d and 23d, *These things did Benaiah—and had a name among the three mighty men; he was honourable above the thirty* *ראש* *בנאיא*, but he attained not unto the first three, the three captains of the first series.

The word *ראש* in Samuel being in all the ancient versions, and seeming to improve the propriety of the sentence, was probably read at first also in Chronicles; but the insertion or omission makes no material difference in the sense. The two next words are very different in sense, and yet very similar in sound and in the letters; and therefore we may fairly presume that one of them has been corrupted from the other; which has been so corrupted, is then the question. Now the phrase *ראש קציר* seems to be corrupted, as those words never signify *in the time of harvest* throughout the Bible; the phrases for *that* being *ראש קציר* as in Gen. xxx. 14; or *ראש קציר* as in Jer. l. 16; or *ראש קציר* as in Prov. vi. 8. That the LXX could not read it in this sense is plain from their translating it as a proper name; *Κασωπ* in the Alexandrian, *Κασωαν* in the Vatican, and *Κασωα* in the Aldine copy; but after the time of the LXX the corruption settled into what now obtains; as is evident from the *later* versions.

On the contrary, the phrase *ראש קציר* in Chronicles is supported uniformly by all the ancient versions, rendering the noun here *the rock*; which bears a proper relation to the word *cave* just following it in the text. These two words are frequently mentioned together, *the former* as the mountainous or upper part, and *the latter* as the hollow part contained within the former: which two were frequently found in the mountainous parts of Palestine; and, on account of the difficulty and danger of access, were called *the holds*, or places of safe retreat from an enemy. Thus 1 Sam. xxiv. 1, *David went up, and dwelt* *ראש קציר* *in the strong holds of Engedi*. 3 And Saul went to seek David *על סלע* upon the Rocks; where we have the same preposition preceding the same noun, as here in

Chronicles. 4 *And he came where was a Cave* כַּוֶּה; which cave was so large, that David with some of his little party lay concealed in the inward recesses of it. Josephus calls it, σπηλαιον βαθυ και κοilon, eis πολυ και μηκος ανεωγος και πλατος.—Lib. vi., cap. 13.

The case of *Engedi* then seems to have been just the case of *Adullam*; where there was also כַּוֶּה, *a strong hold*, 1 Sam. xxii. 4; and *a cave* כַּוֶּה, 1 Sam. xxii. 1; both which words are also mentioned here in Sam. xiv. and Chron. xvi.: we may therefore safely conclude, that הַצֵּר (or rather הַצֵּר) was here also the name for the *rock* of Adullam, and that it originally was so in Samuel as it is still in Chronicles. So that הַצֵּר was first corrupted into קֶצֶר (or, as *Houbigant* tells us the *q* was formerly written כ, קֶצֶר) which was the form of it, when the LXX rendered it *Kassowar*; and thence it was corrupted into קֶצֶר, as it now stands.

The only remaining word to be considered here is חַיִּים [see notes of Lee and Gesen. on ver. 11, p. 675], which in Chronicles is וְחַיִּים; and we may infer, that the corruption is here also in Samuel. For it does not appear that חַיִּים ought for certain to be rendered *a troop* anywhere in the Bible; and it is never once rendered ταγμα by the LXX, but in this place: which therefore we may suppose to have been corrupted from חַיִּים, the regular word for *a troop* or *host*, and frequently occurring in Scripture: and indeed being the very word used in these same chapters but three verses afterwards. It may be added, that the Vulgate seems to have read חַיִּים in this very place of Samuel, by rendering the word there *castra*, which חַיִּים never signifies. As to *Rephaim*, that was the name of the valley lying between Jerusalem and Bethlehem; the distance of which two places, as *Maundrell* tells us, is *two hours' travel*, p. 87, Edit. 4.

The English version is, *And there went down three captains, who were over the thirty, and came to the rock to David, into the cave of Adullam; and the host of the Philistines was encamped in the valley of Rephaim.*

Houb.—13 *Illi etiam tres ex triginta prima ad Davidem in rupem sub caverna Odollam descenderunt. Erant castra Philistæorum in valle Rephaim.*

וַיֵּצֵא שְׁלֹשִׁים. Recte Masora שְׁלֹשִׁים, et de-

scenderunt tres (ex triginta.) Nam triginta ex triginta nihil sententiæ habere potest. ...אֵל מֶסֶם, ad messem. 1 Par. xi. 15 אֵל מֶסֶם, vel הַצֵּר, ad rupem, quæ scriptura Lud. Cappello placebat, nobis etiam placet; quia locus hic notatur, ubi caverna erat *Odollam*. ...חַיִּים: Græci Intt. τάγμα, turma; legunt חַיִּים, quod omnino est legendum, nisi legitur וְחַיִּים, et castra, quomodo 1 Par. xi. 15. Nam חַיִּים, bestia, aut bestia, scriptio non ferenda.

Ver. 14.

וַיֵּצֵא דָוִד אֶת הַגִּבּוֹרִים וְהַחֲזָקִים
אֲשֶׁר עִמּוֹ בְּבֵית לְחֶם :

καὶ Δαυὶδ τότε ἐν τῇ περιοχῇ, καὶ τὸ ὑπό-
στεμα τῶν ἀλλοφύλων τότε ἐν Βηθλεέμ.

Au. Ver.—14 And David was then in an hold, and the garrison of the Philistines was then in Beth-lehem.

Ken.—14 And David was then in the hold, and the advanced guard of the Philistines was then at [בֵּית, 1 Chron. xi. 16] Bethlehem.

Ver. 16.

Au. Ver.—He would not drink.

Geddes, Booth.—But David [1 Chron. xi. 18] would not drink.

Houb.—16 מַסְרָא; Masora מַסְרָא, de cisterna, male. Aut legendum מַסְרָא, aut מַסְרָא, ut 1 Par. xi. 18 bis quidem hoc versu; semel infra ver. 20.

Ver. 17.

וַיֹּאמֶר חֲלִילָהּ לִי יְהוָה מִפְּעֻשָּׁתִּי
וְאֵת חַדְשֵׁי הַחַיִּים הַהֵלֶכִים בְּנַפְשֹׁתָם
וְלֹא אָבָה לְשִׁתּוֹתָם אֶלֶּה עָשׂוּ קִלְשָׁת
הַגִּבּוֹרִים :

καὶ εἶπεν, ὁλῶς μοι κύριε τοῦ ποιῆσαι
τοῦτο, εἰ αἷμα τῶν ἀνδρῶν τῶν πορευθέντων ἐν
ταῖς ψυχαῖς αὐτῶν πίωμαι· καὶ οὐκ ἠθέλησε
πιεῖν αὐτό. ταῦτα ἐποίησαν οἱ τρεῖς δυνατοί.

Au. Ver.—17 And he said, Be it far from me, O Lord, that I should do this: *is not this* the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

Ged.—17 For he said: "God preserve me from doing so: shall I drink [1 Chron. xi. 19, so *Houb.*, *Ken.*, *Dalhe*, *Booth.*] the lifeblood of these men who have gone for it at the risk of their lives?" &c.

Ken.—

1 Chron. xi. 19; 2 Sam. xxiii. 17.

ויאמר חלילה לי מאלה Chron.

ויאמר חלילה לי יהוה Sam.

מעשות זאת הדם האנשים Chron.

מעשתי זאת הדם האנשים Sam.

האלה אשתה בנפשותם כי Chron.

ההלכים בנפשותם Sam.

בנפשותם הביאום ולא אבה Chron.

ולא אבה Sam.

לשותותם אלה עשו שלשת Chron.

לשותותם אלה עשו שלשת Sam.

חגברים Chron.

חגברים Sam.

Chron. *Kai eipen* *Ilews moi o Theos tou*

Sam. *Kai eipen* *Ilews moi, Kyrie, tou*

Chron. *poihesai to rhma touto ei aima*

Sam. *poihesai touto, ei aima*

Chron. *andron toutων*

Sam. *των ανδρων των πορευθεντων εν*

Chron. *πιομαι εν ψυχαις αυτων; οτι εν*

Sam. *ταις ψυχαις αυτων πιομαι. . .*

Chron. *ψυχαις αυτων ηρεγκαν αυτο. Kai ουκ*

Sam. *. Kai ουκ*

Chron. *εβουλετο πινε αυτο. Ταυτα εποιησαν*

Sam. *ηβελησε πινε αυτο. Ταυτα εποιησαν*

Chron. *οι τρεις δυνατοι.*

Sam. *οι τρεις δυνατοι.*

These two verses vary considerably; yet in such a manner, that we can easily see they were originally the same. The present reading in Chronicles, in the middle of the verse where the difference is greatest, is exactly regular; and completely expressive of the wonder and surprise of David on such an occasion: but the present reading in Samuel is evidently broken, and wants all that spirited emphasis, which gives so much beauty to the other. That it is so broken and defective is clear from the loss of the verb *אשתה* (*bibam*) which is found in the ancient versions, and therefore existed formerly in the original. And as the text of Samuel is plainly deficient in *that verb*, so is it in *many more words*, which are regular in the corresponding passage.

The participle *הלכים* seems foisted in by some transcriber, to make the passage sense, as it now stands; but, even *with* that word, it is apparently incomplete, wanting still the necessary word *אשתה*. Or, at least, if we could suppose the sense to have been—*Is*

not this the blood, &c., then there must have been originally the pronoun *זאת*, or something else, to perfect the sentence. As to the variation between the words *מעשתי* *זאת* in Samuel and *מעשתי* *זאת* in Chronicles; the last word of each may be right: for the pronoun is found added to an infinitive in the present manner, 1 Kings xxi. 3; though such infinitive generally is without it, the pronoun immediately preceding the infinitive being sufficiently expressive of the person. Thus in Gen. xlv. 17, we have the very same words as here, *זוללה לי מעשתי זאת*.

It does not appear, that *אלהים* is ever used in this solemn form of appeal to the Deity, the word being constantly *יהוה*; as in 1 Sam. xxiv. 6; xxvi. 11; and 1 Kings xxi. 3. But then the word *יהוה* should have the *mem* prefixed, as it is before *אלהים*; and as we find it in the several instances just referred to. This preposition is improperly omitted also in some other places; as *Joshua* x. 13; and in this very chapter of Sam., v. 24 and 32.

How the sacred name of *יהוה Jehovah* came to be exchanged into *אלהים God* in this place, may probably be owing to the superstitious veneration the later Jews paid, and do still pay to the name *Jehovah* (the *nomen ineffabile*) which therefore they pronounced *Adonai* or *Elohim*. A Jew then, who was dictating to a transcriber, reading *Elohim* in this place instead of *Jehovah*, and not giving notice of such variation, the former word was set down instead of the latter: and probably the same mistake has been made in many other places.

The original cause of this superstition (the not pronouncing the name *Jehovah*) probably was—that *Jehovah* was the name of the God of the Jews, in contradistinction to all the deities, or false gods of other nations; as being the name of the necessarily-existent Being. And the Jews, perhaps, had learnt at Babylon, amongst other heathenish superstitions, to conceal the true name of the God of their country, to prevent its destruction. For the heathens had very early a superstitious notion, that a country or city could not be taken, till the tutelar god or presiding genius was invited out of it, by invoking him in *his real name*. The Jews, finding this a sacred custom observed by other nations, absurdly adopted the same precaution; and resolved, that the true name of *their* God should also be a secret, by declaring it unlawful to pronounce it,

That such a custom did obtain in the world very early, is evident from those celebrated lines in Virgil; *Æneid.* 2, 351, &c.

Excessere omnes, adytis arisque relictis,

Dii, quibus imperium hoc steterat—

On which words Servius remarks—*Romani celatum esse voluerunt, in cuius Dei tutela urbs Roma sit; et jure Pontificum cautum est, ne suis nominibus Dii Romani appellarentur, ne exaugurari possent: et in Capitolio fuit clypeus consecratus—genio urbis Romæ, sive massit sive fœmina.* Macrobius gives a whole chapter upon the words of the poet just cited, and says—*De vetustissimo Romanorum more, et de occultissimis sacris vox ista prolata est: constat enim omnes urbes in alicujus Dei esse tutela, moremque Romanorum fuisse, ut cum obsiderent urbem hostium, certo carmine evocarent tutelares Deos: propterea ipsi Romani et Deum in cuius tutela urbs Roma est, ut (et) ipsius Urbis Latinum nomen ignotum esse voluerunt; caventibus Romanis, ne quod sæpe adversus urbes hostium fecisse se noverant, idem ipsi quoque hostili evocatione paterentur.*—Lib. iii., cap. 9. This then being the custom of the Romans at other sieges, and no such evocation having been practised at the siege of Jerusalem; it is probable, that their omission of that custom at a siege so remarkable was occasioned by their ignorance of the true name of the God of Jerusalem.

The English version is—*And he said, The Lord forbid, that I should do this thing! Shall I drink the blood of these men, with their lives?* (Shall I drink this water, which may be considered as the blood of these men, who have brought it at the hazard of their lives?) *for, at the hazard of their lives, they have brought it!*—*And he would not drink it. These things did these three mighty men.*

Houb.—17 והם אנשים, *Sanguinem hominum; vel addendum alterum ואם, ut sit, והלא לי... כי כשחיו ואם ואם, ut hoc faciam; hoc est sanguis hominum... vel addendum ואם, bibam, ut 1 Par. xi. 19, hoc modo, בנשחם ואם, (num sanguinem hominum istorum, qui periculo suo (iverunt) bibam? Ita ut in vocabulo והם, sit interrogans. Vide locum parallelum.*

Maurer.—17 והם האנשים הנקשרים.] Sententia imperfecta sed facili negotio supplenda: *num sanguinem horum virorum sc. bibam* (אם) 1 Chron. xi. 19, cf. G. Gr. ampl. p. 850), *qui cum vitæ suæ periculo*

(vid. ad Jos. vi. 26) *iverunt* i. e., num aquam bibam ab hisce viris cum vitæ periculo haustam?

Ver. 18.

וַאֲבִישַׁי אֶחָיו | יוֹאָב בֶּן-זְרוּיָהּ הָיָא
רֹאשׁ הַשְּׁלֹשָׁה וְהָיָא עֹרֶר אֶת-
חֲנִיתוֹ עַל-שָׁלֹשׁ מֵאוֹת חֲלָל וְלֹדְאָם
בְּשִׁלְשָׁה:

וַאֲבִישַׁי ק'

καὶ Ἀβεισσά ὁ ἀδελφὸς Ἰωὰβ υἱὸς Ζαρουίας αὐτὸς ἄρχων ἐν τοῖς τρισὶ, καὶ αὐτὸς ἐξήγαγε τὸ δόρυ αὐτοῦ ἐπὶ τριακοσίου τραυματίας· καὶ αὐτὸς ὄνομα ἐν τοῖς τρισίν.

Au. Ver.—18 And Abishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, and slew them [Heb., slain], and had the name among three.

Ken.—18 And Abishai, the brother of Joab, the son of Zeruiah, he was head of (an order of) three; for he lifted up his spear against three hundred soldiers [see notes on ver. 8, p. 667—673, and on i. 19, p. 491]; so he had a name among three.

Ged.—18 Next to them was ABISHAI BEN ZERUIA, Joab's brother, the chief of the second three. He brandishing his spear, broke through three hundred men; and hence had the first name among the second three.

Booth.—18 And next to them was Abishai, the brother of Joab, the son of Zeruiah, the chief of the second three. For he, raising his spear, penetrated through three hundred men; and had the first name, among the second three.

Ver. 19.

Au. Ver.—19 Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the first three.

Ken.—

1 Chron. xi. 21; 2 Sam. xxiii. 19.

Chron. מן השלשה בשנים נכבד

Sam. מן השלשה חכי נכבד

Chron. ויהי וגו'

Sam. ויהי וגו'

Chron. Απο των τριων υπερ τους δυο ενδοξος,

Sam. Εκ των τριων εκεινων ενδοξος,

Chron. και η, κ.τ.λ.

Sam. και εγενετο, κ.τ.λ.

Chron. איש מדה חמש באמה וביד

Sam. אשר מראה . . . וביד

Chron. המצרי חנית כמנור ארנים ויירד

Sam. המצרי חנית . . . ויירד

Chron. אליו בשבט ויגזל את החנית

Sam. אליו בשבט ויגזל את החנית

Chron. מיד המצרי ויחרגהו בחניתו :

Sam. מיד המצרי ויחרגהו בחניתו :

Chron. και αυτος επαταξε τον ανδρα τον
Sam. αυτος επαταξε τον ανδρα τον

Chron. Αιγυπτιον, ανδρα ορατον πενταπηχον,

Sam. Αιγυπτιον, ανδρα ορατον . . .

Chron. και εν τη χειρι του Αιγυπτιου δορυ

Sam. εν δε τη χειρι του Αιγυπτιου δορυ

Chron. ως αντισον υφαινοντων, και κατεβη

Sam. ως ξυλον διαβαφρας και κατεβη

Chron. ες αυτον Βαναϊας εν ραβδω, και

Sam. προς αυτον . . . εν ραβδω, και

Chron. αφηλατο εκ της χειρος του Αιγυπτιου

Sam. ηρπασε το δορυ εκ της χειρος του

Chron. το δορυ, και απεκτεινεν αυτον εν τω

Sam. Αιγυπτιου, και απεκτεινεν αυτον εν τω

Chron. δορατι αυτου.

Sam. δορατι αυτου.

The words **איש מדה חמש באמה** in Samuel should be, as in Chronicles, **ואיש המצרי**; for the second word is twice repeated in this very verse with the article prefixed in Samuel; all the three places have it in Chronicles and it is prefixed in Samuel before both words by the LXX. The next variation is between **אשר מראה** in Samuel and **איש מדה חמש באמה** in Chronicles. The first word **אשר** in Samuel must have been writ by a very careless transcriber instead of **איש**; which latter word is placed in the margin of Samuel.

The next word **איש מדה חמש באמה** is very similar in its letters **מדה**, and therefore one may have been corrupted from the other. But, if we consider the sense of each word, and observe that **מדה** is followed by two other words, which do not follow **אשר**; we may more rationally suppose, that both words are original, each being proper in its present text; and that the three words in Chronicles were at first intended as a paraphrase upon the word in Samuel. For **איש מדה חמש באמה**, a man of great aspect, may very properly be explained by **איש מדה חמש באמה**, a man, whose stature was five cubits high. Josephus calls this Egyptian, *θauμαστος το μεγαθος*. Lib. vii., cap. 12.

The two words **כמנור ארנים** are evidently

wanting in Samuel, as the sense is otherwise defective—an Egyptian, a man whose stature was five cubits high; and in the hand of the Egyptian was a spear—certainly—like a weaver's beam: since this is the usual comparison for the vast spear used by one of these giants. And we find, the LXX read here *ως ξυλον διαβαφρας*, which puts the omission in the text of Samuel beyond dispute. We have here another instance in the LXX of the eye of the transcriber having been misled by the same word occurring in different places; and of his copying on from the last word, when he had writ only the first: for the several words inserted in Samuel in the small character were omitted between *δορυ* and *δορυ*.

The English version is—*And he slew an Egyptian, a man (in Sam., of great aspect) whose stature was five cubits high; and in the hand of the Egyptian was a spear, like a weaver's beam: but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.*

Ged.—21 He, moreover, slew an eminent Egyptian; and though the Egyptian had a spear in his hand, he [*Benaiah*] went up to him with a staff; and, pulling the spear out of the Egyptian's hand, slew him with his own spear. 22 Such deeds did Benaiah Ben-Jehoiadah; and, hence, had a name among the second three.

Booth.—21 He, moreover, slew an Egyptian five cubits high: and though the Egyptian had a spear in his hand, he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. 22 These things did Benaiah, the son of Jehoiada; and hence had a name among the second three worthies.

Houbigant.—21 *Ille etiam percussit virum Egyptium, hominem magnæ stature, qui lanceam manu tenebat. Irruit in eum baculo, &c.*

אשר מדה: *Lege מדה*, ut 1 Par. xi. 23. Recte Masora mutat *אשר* in *איש*, non item recte nihil mutat in *אשר*, quasi esset *vir aspectabilis*. Nam si erat ille vir ob proceritatem *aspectabilis*, melius id notat *מדה*, quam *אשר*, quia *מדה*, proceritatem habet, non *אשר*. Si ob *pulchritudinem*, ne id quidem dignum erat, quod narraretur. Nec Banaiah magna laus fuisset hominem *pulchrum* occidisse.

Maurer.—21 מִשְׁלָּחַי אֶת בְּנֵי הַיָּמִין.] Masorethæ legendum præcipiunt מִשְׁלָּחַי, *cir spectabilis* magnitudine, cf. 1 Chron. xi. 23: מִשְׁלָּחַי. Receptam lectionem nuper defendit Hitzigius Begriff, p. 122, ubi lectoribus optio datur, utrum legere velint מִשְׁלָּחַי אֶת בְּנֵי הַיָּמִין an מִשְׁלָּחַי אֶת בְּנֵי הַיָּמִין, ita ut modus, quo Benaja Ægyptium interfecerit, accuratius describatur: *ille peremit hominem Ægyptium, recta*, i. e., *intrepide eum aggressus*, propr. “*indem er gerade auf den Gegenstand seiner Blicke zuing*.” Negari non potest, verba hunc sensum admittere. Prov. ix. 6, מִשְׁלָּחַי notat *recta incedere, progredi*. Præteritum qui legere voluerit, inspiciat E. §. 478, qui infinitum, §. 489, 2 b. Denique ad accusativum rei vel pers. quæ petitur quod attinet, cf. idem §. 525, b.

Ver. 23.

מִן־הַיָּמִין אֶת־בְּנֵי הַיָּמִין
לְאַחַד וְיִשְׁמָחָהוּ דָּנָה אֶל־מִשְׁמָחָהוּ:

ἐκ τῶν τριῶν ἐνδοξος, καὶ πρὸς τοὺς τρεῖς οὐκ ἤλθε· καὶ ἔταξεν αὐτὸν Δαυὶδ πρὸς τὰς ἀκοὰς αὐτοῦ· καὶ ταῦτα τὰ ὀνόματα τῶν θυνατῶν Δαυὶδ τοῦ βασιλέως.

Lu. Ver.—23 He was more honourable than the thirty [or, honourable among the thirty]; but he attained not to the first three. And David set him over his guard [or, council; Heb., at his command, 1 Sam. xxii. 14].

Ken.—In Samuel the Alexandrian and Vatican copies of the LXX have τριῶν, as if מִשְׁלָּחַי had been מִשְׁלָּחַי; but in the Complutensian the words are *ὑπὲρ τοὺς τριακοντα*, which is the true translation of the Hebrew words and the true sense of the place. This will appear from recollecting what has been already proved—that Benaihu was one of the seven generals, who were more honourable than the thirty mighty men, being the second general of the second series. The text then must have been, as we now have it both in Samuel and Chronicles, *He was honourable (or honoured) above the thirty; or (as in Chronicles), Above the thirty (behold him!) he was honourable: but yet he attained not unto the first three*. And that the original words cannot properly signify *præter tribus honorabilis*, is evident; because Benaihu, in consequence of this title, must have been *the first general of a ternary*: whereas it is certain from the history, that he was only *second* in the second ternary.

It is plain, that the extraordinary want of

propriety so visible in the ancient versions of this piece of history, and particularly of this verse, has been principally owing to their several authors not attending to the nature and subordination of these mighty men, as here explained.

It only remains to be observed, that מִן in Samuel should be מַעַל as in Chronicles: and that the last word has been very differently interpreted, which interpretations have been owing to different readings of the word in question. The LXX in Chronicles by rendering it *παρὰ*, seem to have read מַעַל. Others, as Grotius observes, seem to have read מַשְׁמַרְתִּי, by rendering it *custodiam suam*. There is no great impropriety in the present reading both in Samuel and Chronicles מַשְׁמַרְתִּי מַעַל, *super auscultationem vel obedientiam suam*, i. e. Benaihu was set over those, whose particular duty it was to hear and obey the king's orders, by being nearer his royal person.

And we find this to have been exactly the case. For we read 1 Chron. xviii. 17, and 2 Sam. xx. 23, that this Benaihu was over the Cherethites and the Pelethites: and, from 2 Sam. xv. 18; xx. 6, 7; 1 Kings i. 33, 38, it appears, that the Cherethites and the Pelethites composed David's body-guard. Benaihu then, in being placed over these, was properly *captain of David's life-guard*; and therefore the words before mentioned must be rendered, *over his guard*. Thus Josephus, *Βαναια δὲ τῷ Ἰωαδὸν τῇ τῶν ΣΩΜΑΤΟΦΥΛΑΚΩΝ ΑΡΧΗΝ παραδίδωσιν*. Lib. vii., cap. 12. But these authorities seem more strongly to recommend the word מַשְׁמַרְתִּי.

The English version is, *Behold! he was more honourable than the thirty, but he attained not unto the first three; and David set him over his guard*.

Gesen.—מִשְׁמָחָהוּ f. (ר. מִשְׁמָחָהוּ). 1 hearing, audience, Ital. *udienza*, i. e., admission to the private hearing of a king. 1 Sam. xxii. 14, מִשְׁמָחָהוּ אֶת־בְּנֵי הַיָּמִין, and hath access to thy private audience. 2 Sam. xxiii. 23; 1 Chron. xi. 25, and David took him into his private audience, i. e., into his privy council.

2. Obedience, for concr. obedient, subject, Is. xi. 14.

Ver. 24.

וְעָשָׂה אֶת־חֶרְתִּי וְאֶת־בְּנֵי הַיָּמִין
כְּדָוִדָּהּ בֵּית לְחָם:

Ἀσαήλ ἀδελφὸς Ἰωάβ· οὗτος ἐν τοῖς τριάκοντα· Ἐλεάναν υἱὸς Δουδὶ παρὰδελφου αὐτοῦ ἐν Βηθλεέμ·

Au. Ver.—24 Asahel the brother of Joab was one of the thirty; Elhanan the son of Dodo of Beth-lehem.

Ken.—

1 Chron. xi. 26; 2 Sam. xxiii. 24.

Chron. וַנְּבֹרִי חֲחִילִים עֲשָׂהָאֵל אַחִי

: עֲשָׂהָאֵל אַחִי יוֹאָב בְּשִׁלְשִׁים Sam.

Chron. אַחֵב

. . Sam.

Chron. καὶ οἱ δυνατοὶ τῶν δυναμῶν, Ἀσαήλ, Sam. Ἀσαήλ ἀδελφὸς Ἰωάβ· οὗτος ἐν τοῖς Chron. ἀδελφὸς Ἰωάβ. Sam. τριακοντα.

Here is a considerable difference between the two texts; and the occasion of it seems to be this, that the author of the catalogue in Chronicles, not confining himself to the consideration of the *exact number* of these mighty men (which had before been expressly mentioned in Samuel) does not at all distinguish *Asahel*, as to his rank amongst the thirty-seven. But, though *Asahel* was more honourable than the thirty, yet nothing particular being recorded of him, more than of the following thirty (who are celebrated by their names only, and not by their exploits), the author of Chronicles barely sets him at the head of the following thirty.

The author of the catalogue in Samuel observes a different method. He, having been exact with regard to the *rank* and *number* of these famous heroes, tells us, that *Asahel* was over the thirty, whose number, as a body of the same order, had been so often mentioned; and therefore, that *he* (*Asahel*) was the last of the second three, of which his brother *Abishai* was the *first*. For it is impossible, that *Asahel* should be one of or among the thirty, because there follow thirty exclusively of him; and because *Asahel* must be the last of the second ternary, which otherwise is incomplete; consequently the preposition α, prefixed in this verse to τῶν, *thirty*, must be here rendered *over* or *above*; as it has been already proved to signify, in the observations on the 21st verse of this chapter of Chronicles.

And there is this farther proof of its signifying pre-eminence (and not equality) in this place, that the Arabic version renders

the word τῶν by رئيس ثلاثين, *princeps triginta* (fortium) *triginta præfuit*, or rather (according to the primary idea of this verb), *triginta caput fuit*: so that no word could more strongly express *Asahel's* superiority over the thirty, *whose names* (as the Arabic version adds) *are these*. *Shamma*, &c.

The English version in Chronicles is—*Also the valiant men of the armies were Asahel, the brother of Joab*: &c. and in Samuel, *Asahel, the brother of Joab, was over the thirty*.

1 Chron. xi. 26; 2 Sam. xxiii. 24.

Chron. אַלְחָנָן בֶּן דּוֹדוֹ מִבֵּית לַחֶם :

Sam. אַלְחָנָן בֶּן דּוֹדוֹ בֵּית לַחֶם :

Chron. Ἐλεάναν υἱὸς Δωδῶαι

Sam. Ἐλεάναν υἱὸς Δουδὶ παρὰδελφου

Chron. . . . ἐκ Βηθλεεμ.

Sam. αὐτου ἐκ Βηθλεεμ.

This first hero, in the body of thirty, is expressed exactly the same in both the original texts; excepting, that the *mem* is dropped at the beginning of his local name in Samuel: just as the *beth* was before the same name in the 14th verse of this chapter of Samuel. How this worthy's name is properly distinguished from *Eleazar, the son of Dodi, the Ahohite*, has been already observed in page 134.

We have here another instance of the confusion and jumble of versions, which is now found in the LXX; for in Samuel the word דודו, which had been rendered by one translator Δωδῶαι, and παρὰδελφου αὐτου by another, is here translated by both. Or, rather, those two translations are by some transcriber or editor injudiciously thrown together: and of this there are, in the several editions of the LXX, many instances.

The English version is, *Elhanan, the son of Dodo, of Bethlehem*.

Ged.—24 The names of king David's other thirty worthies were [So Sept. and equivalently Arab. The present text, with Vulg. has, *among the thirty* was]:

ASAHEL, Joab's brother.

ELHANAN BEN-DODI, of Bethlehem.

Booth.—24 Asahel, the brother of Joab, was over the thirty, and one of the second three worthies. The names of David's thirty mighty men were [1 Chron. xi. 26], Elhanan, the son of Dodo, of Bethlehem.

Houb.—24 Erant etiam inter triginta

*Asael, frater Joab ; Elehanan, filius Dodo,
de Bethlehem.*

מבית לחם, *de Beth-lehem*, quod legendum, ut liquet. 1 Par. xi. 26.

Datæ.—24 Inter illos triginta fuerunt Asahel, frater Joabi, Elhanan, Dodonis filius, Bethlehemita.

Ver. 25—39.

25 שְׁמַחַת חֲסִדָּי אֶלְיָא חֲסִדָּי :
 26 חֲלָץ חַפְּצֵי עֵינָא בְּרַעְיָא חֲסִדָּי :
 27 אֲבִי־עֲזָרָה הַעֲבַתִּי בְּכֵן חֲסִדָּי :
 28 צִלְמוֹן הָאֲחֹתִי בְּכֵן חֲסִדָּי :
 29 חֲלָב בְּרַעְיָא חֲסִדָּי אֲמִי :
 30 בְּרִיָּה בְּרַעְיָא חֲסִדָּי בְּכֵן :
 31 אֲבִי־עֲזָרָה הַעֲבַתִּי חֲסִדָּי :
 32 חֲסִדָּי : אֶלְיָא חֲסִדָּי :
 33 שְׁמַחַת חֲסִדָּי :
 34 אֲמִי חֲסִדָּי :
 35 חֲסִדָּי חֲסִדָּי :
 36 חֲסִדָּי חֲסִדָּי :
 37 עֵינָא חֲסִדָּי :
 38 אֲבִי־עֲזָרָה חֲסִדָּי :
 שְׁלֹשִׁים וְשָׁבָע :

יחיד, " v. 86.

חצרי קר. 85. v.

25 Σαμὴ δ' Ῥουδαῖος· 26 Σελλῆς δ' Κε-
λωθί· Ἴρας υἱὸς Ἴσκα δ' Θεακώτης· 27 Ἀδιέ-
ξερ δ' Ἀνωθίτης, ἐκ τῶν υἱῶν τοῦ Ἀνωθίτου·
28 Ἑλλάν δ' Ἀωίτης· Νοερεὶ δ' Νερωφατίτης·
29 Ἑσθαὶ υἱὸς Ῥιζὰ ἐκ Γαθαῆθ υἱὸς Βεναιμίν
τοῦ Ἐφραθαίου· 31 Ἀσμὼθ δ' Βαρδιαμίτης·
32 Ἐμασοῦ δ' Σαλαβωνίτης· υἱοὶ Ἀσάν, Ἰωνά-
θαν· 33 Σαμάν δ' Ἀρωδίτης· Ἀμνάν υἱὸς Ἀραὶ
Σαραουρίτης· 34 Ἀλιφαλεὺς υἱὸς Ἀσβίτου,
υἱὸς τοῦ Μαχαρχι· Ἐλιὰθ υἱὸς Ἀχιτόφελ τοῦ
Γελωνίτου· 35 Ἀσαραὶ δ' Καρμήλιος τοῦ
Οὔραουερχί· 36 Γάιλ υἱὸς Ναθανά· Πολυ-
δυναμεὺς υἱὸς Γαλααδδί· 37 Ἐλιεὶ δ' Ἀμμα-
νιτίτης· 30 Ἀδριοὶ ἀπὸ χιμαρῶνων· 31 Γαθα-
βιήλ υἱὸς τοῦ Ἀραβωθαίου· Γελωρεὶ δ' Βηθω-
ραῖος αἰρων τὰ σκεύη· Ἰωὰθ υἱὸς Σαρουίας·
38 Ἴρας δ' Ἐθιραῖος· Γηράθ δ' Ἐθεναῖος·
39 Οὐρίας δ' Χετταῖος· οἱ πάντες τριάκοντα καὶ
ἐπτά·

In the notes below, Kennicott's quotations

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from the LXX are taken from the Cod. Alex.

Au. Ver.—25 Shammah the Harodite,
Elika the Harodite,

**26 Helez the Paltite, Ira the son of Ikkesh
the Tekoite,**

27 Abiezer the Anethothite, Mebunnai
the Hushathite,

28 Zalmon the Ahohite, Maharai the
Netophathite,

29 Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin,

30 Benaiah the Pirathonite, Hiddai of the
brooks [*or*, valleys, Deut. i. 24] of Gaash,

31 Abi-albon the Arbathite, Azmaveth
the Barhumite,

32 Eliahba the Shaalbonite, of the sons
of Jashen, Jonathan,

33 Shammah the Hararite, Abiam the son of Sharar the Hararite,

34 Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite,

35 Hēzrai the Carmelite, Paarai the Arbite,
36 Igal the son of Nathan of Zobah,

Bani the Gadite,
37 Zelek the Ammonite, Nahari the

Beerothite, armour-bearer to Joab the son of Zeruiah,

38 Ira an Ithrite, Gareb an Ithrite,
39 Uriah the Hittite : thirty and seven in

all.

Ken.—

1 Chron. xi. 27 ; 2 Sam. xxiii. 25.

Chron. שמות ההרורי

Sam. שמה חחרדי

Chron. Σαμωθ Θαδι,

Sam. Σαμμαι ο Αρουνδαιος·

That this mighty man, the second in the body of thirty, cannot be the same with *Shammah the Hararite*, the third general of the first series of three, we may conclude at once. But that he is the same with *Shamhoth* (שחח) mentioned in 1 Chron. xxvii. 8, as being the *fifth* captain in waiting on the king, seems very evident; because *four* of the twelve captains in waiting, who are mentioned presently after *Shamhoth* there, are mentioned presently after *Shamhoth* here. To which it must be added, that the several copies of the LXX agree in rendering the name in Chronicles Σαμωθ; but do not agree to read Σαμμα in Samuel, since the Ald. Copy reads Σαμωθ there.

4 T

One of these names then being now improperly expressed in the original text, we may conclude, that the name שִׁמְחָה *Shammah* in Samuel is corrupted from either שִׁמְחָה *Shammoth* or שִׁמְחָה *Shamhoth*; if from the former, by a change of the two similar letters ה and ח—שִׁמְחָה from שִׁמְחָה; if from the latter, by an omission of the last, or two last letters —שִׁמְחָה from שִׁמְחָה or שִׁמְחָה.

As this worthy is thus distinguished from *Shammah* (one of the first seven) by the different termination of his *proper* name, *Shamhoth*; so of the different *local* or *family* names now found in Chronicles and Samuel, it may be proper to prefer *that*, which farther distinguishes this man from the former. The former then being *Shammah the Hararite*, this will be *Shamhoth the Harodite*; the last name being taken exactly as it is in Samuel. A farther reason for preferring the name of *Harodite* is, that the worthy, mentioned immediately after Shammoth, is also an *Harodite*; and two heroes of the same place or family are frequently mentioned together in the following parts of this catalogue.

And that Shamhoth was an *Harodite*, as in Samuel; and not an *Hararite*, or (more strictly) *Arorite*, as in Chronicles; appears yet more evidently from the Alexand. copy of the LXX; which makes the termination of the word in Chronicles the very same as in Samuel, δὲ, Θαδὲ; the Ald. copy, δὲ, Αδδὲ; and the ancient Cambridge Greek MS. retains also, δὲ, Αδδὲ. To all which we may add lastly, that not only the Bomberg, and Complutensian editions agree in reading this name חֲדָרִי in Samuel; but that the English Polyglott has the very same termination (ר) also in Chronicles. This different termination then, together with the difference of a ח in this name of *Harodite*, instead of an ה in *Hararite*, or *Arorite*, sufficiently distinguish the one from the other.

The English version is, *Shamhoth, the Harodite*.

1 Chron. xi. 27; 2 Sam. xxiii. 26.

: חֲלָץ הַפְּלוֹנִי Chron.

: חֲלָץ הַפְּלוֹנִי Sam.

Chron. Χελλῆς ὁ Φελλωνεῖ,

Sam. Ἐλλῆς ὁ Φελλωνεῖ.

That the local or family name of *Heletz* was *Pelonite*, as in Chronicles, and not *Paltite*, as in Samuel, is easily inferred from the LXX; but it is certain from 1 Chron.

xxvii. 10; where this same worthy is recorded as the *seventh* captain in waiting on the king; and there both his names are expressed literally the same, as here in Chronicles. The *teth* therefore, like many other complicated letters, is here in Samuel corruptly made up of the original *vau* and *nun*, ו, נ.

That a letter, thus compounded of two or more strokes, may be mistaken for two letters whose strokes coincide with the strokes of the letter so compounded, is easy to imagine. And, that such a complicated letter has been elsewhere so mistaken for two more simple letters, see page 19th of this Dissertation, in the words הִנֵּה and הִנֵּה. See also 1 Sam. xvii. 32; where אִים is by the LXX rendered κυριος μου, and was therefore read by them אִים; which, perhaps, was the true reading. And there is a remarkable instance of this change, in two words succeeding each other; or rather, in the same proper name repeated (or intended to be repeated) in Ruth iv. 20, 21, *And Amminadab begat Nahshon, and Nahshon begat Salmah, and Salmon begat Boaz, &c.*

The English version is, *Heletz, the Pelonite*.

So *Ged., Booth*.

Ken.—

1 Chron. xi. 29; 2 Sam. xxiii. 27.

: סִכְכֵי הַחֲשָׁתִי Chron.

: סִכְכֵי הַחֲשָׁתִי Sam.

Chron. καὶ Σοββοχαὶ ὁ Ἀσωθεῖ,

Sam. ἐκ τῶν υἱῶν τοῦ Ἀσωθεῖτον.

Here is a very considerable difference between the two expressions of this proper name, in the English version, and a still greater in some of the ancient versions. In the English this hero is called *Mebunnai* in Samuel, and in Chronicles *Sibbecai*. The English translators here express the two words, exactly according to the Masoretical pointing; but the name is evidently corrupted in Samuel by a mistake of two very similar letters סכ for סב. For, there being no such Biblical name elsewhere as *Mebunnai*, the LXX, in the Alexand. and Vat. copies, do not acknowledge it for a proper name here; but render it ἐκ τῶν υἱῶν, which makes no sense, and therefore cannot be admitted; and besides it occasions a deficiency of a proper name.

The Ald. Edition of the LXX reads Σαβουχαὶ also in Samuel; which alone is a

strong presumption that *Sibbecai* was the true name. But this is put out of all doubt, as soon as we observe, that this same hero, called *Sibbecai the Hushathite* here in Chronicles, is called also *Sibbecai the Hushathite* in chapter the 27th of this same book; where he is celebrated as the *eighth* captain in waiting upon the king. And lastly, his two names are expressed exactly in the same manner in 2 Sam. xxi. 18; and in 1 Chron. xx. 4.

The English version is, *Sibbecai the Hushathite*.

So *Booth*.

Ged.—Sibchai, an Hushathite.

Ken.—

1 Chron. xi. 29; 2 Sam. xxiii. 28.

: עילי האחוזי Chron.

צלמון האחוזי Sam.

Chron. Ηλὶ ο Αχωρ,

Sam. Σελμων ο Ελωιτης.

The *local* or *family* name of this mighty man being here the same both in Samuel and Chronicles, we may safely infer, that his *proper* name also, in these two corresponding places, in the very same part of the catalogue, was originally the same in both (like every other hero's here mentioned) though at present the proper name in Samuel differs greatly from that in Chronicles. Neither of these words (I believe) occurs elsewhere in the Bible, as the name of a man; and there seems therefore to be no other way of determining what was the *real* proper name here, but by referring to the LXX; to learn from thence, whether the corruption of this name be צלם *Zalmon* from עילי *Ilai*, or the contrary.

The name *Ilai* is regularly and uniformly rendered Ηλὶ in all the copies of the LXX, and in all the ancient versions, in Chronicles. But in Samuel the copies are confused. The Vatican reads Ελλων, the beginning of which word intimates it to have been originally the same with Ηλὶ. In the Alexandrian copy, the original name being lost, it is supplied by Σελμων in the margin, and Σελμων (in a small character) in the text, taken from some later translation. This therefore we may fairly suppose to have been the version of the proper name in Samuel, as it stood at the time of that later translation; after the true name, which we find uniformly in the original and the versions of Chronicles, had been corrupted. And the

corruption will more readily be supposed in this name in Samuel, on account of the evident corruption *there* of the name immediately preceding, and the preservation of the true name in Chronicles.

That the two principal letters in these two words, ע and ז, may have been mistaken for each other, is easy to infer from their forms; the difference between them being only the turn of the bottom stroke, either returned horizontally, as in the latter, or drawn below the line a little obliquely, as in the former. And that these two letters have been elsewhere mistaken for each other, appears from 2 Kings xx. 4; where ירד *Urbs* is corrupted from ארץ *Atrium*.

The English version is, *Ilai, the Ahohite*.

So *Booth*.

Ged.—28 ZALMON, an Ahohite.

MAHARAI, a Netophathite.

Ken.—

1 Chron. xi. 30; 2 Sam. xxiii. 29.

: חלד בן בענה הנשופתי Chron.

חלב בן בענה הנשפתי Sam.

Chron. Ελαδ υιος Βααβα ο Νερωφαθι.

Sam. Αλαφ υιος Βααναι του Εφραθιου.

That the name of this mighty man was originally *Heled*, as it is now expressed in Chronicles, and not *Heleb*, as in Samuel, is plain from 1 Chron. xxvii. 15; where he is recorded as the *twelfth* captain in waiting on the king. It is there indeed writ, with a *yod* added at the end; which small letter is frequently found to have been added improperly in other places, and in words less likely to be mistaken: see the word נשף *ferens*, in the 37th verse of this chapter of Samuel.

The original and the versions not only agree to read *Heled* here in Chronicles, but in Samuel also the Complutensian text has חלד *Heled*, and it is there also *Heled* in the Vulgate. In Samuel, in the Vatican copy of the LXX, this name with the three words following it is entirely omitted (from the cause frequently before observed, the repetition of the word Νερωφαθι or Νερωφαθιτης), and in the present Alexandrian copy, the words foisted in are far from agreeing with the original words, which are regular and uniform in the corresponding places; excepting the common omission of a *vau* again in Samuel, and the mistake of a ז for a כ, a mistake, which has also been made in Josh. xv. 47; where we have גבול *terminus* instead of גדול *magnus*; and in Ezek. xl. 2,

מנר, *a meridio*, was read by the LXX מנר, *ex adverso*.

The English version is, *Heled* [so *Booth*.], *the son of Baanan, the Netophathite*.

1 Chron. xi. 31; 2 Sam. xxiii. 29.

Chron. איתי בן ריבי מנבעת בני

Sam. אתי בן ריבי מנבעת בני

Chron. בנימן

Sam. בנימן:

Chron. Ηθου υιος Πησαι εκ Βουνο

Sam. Εθθι υιος Ριβα, εκ Γαβαεθ, υιος

Chron. Βεναμειν,

Sam. Βενιαμιν.

The proper name here may reasonably be presumed to have been *Ithai*, as in Chronicles; which distinguishes this mighty man of *Gibeah* from *Ittai* the *Gittite*, who came to David long after his possession of the throne (2 Sam. xv. 19) and therefore could not be one of those mighty men, who adhered to David in his humbler fortune, and whose valour contributed to *make him king* דלמלכ; as is observed of them by the author of Chronicles in this chapter, at the 10th verse.

It is probable then, that this name should have been expressed in Samuel, as we find it in Chronicles. And that it was originally writ in Chronicles with a double *yod*, as at present, seems evident from the Vatican copy of the LXX, which renders it Αἰπὶ instead of Αἰθ; and in the Complutensian copy it is Ιθαί. But the copies of the LXX in Samuel are evidently confused. In the Vatican the words are very improperly translated Εσθαι υιος Ριβα εκ Γαβαεθ υιος Βενιαμιν του Εφραβαιου; and in the Alexandrian the words have been lost; but both these copies agree at present in making the place here unintelligible, by rendering the word בני, υιος: whereas the least reflection must have told them, that υιος there was applicable to no name preceding, and that *Gibeah* was a *town*, belonging to the sons of Benjamin. Judg. xix. 14, 16.

The English version is, *Ithai, the son of Ribai, of Gibeah of the sons of Benjamin*.

Ged.—HELED BEN-BAANAH, a Netophathite.

ITHAI BEN-RIBAI of Gibeah-of-Benjamin.

Ken.—

1 Chron. xi. 31; 2 Sam. xxiii. 30.

Chron. בניד חפרערוני:

Sam. בניהו פרעתני

Chron. Βαναας ο Παραθων,

Sam. Βαναας ο Παραθωντης.

This mighty man was the *eleventh* captain in waiting upon the king; and is called, in 1 Chron. xxvii. 14, בניד חפרערוני; an authority sufficient to decide between the two disagreeing copies here, in favour of Chronicles. It has been already observed indeed (page 168) that this name should be *Benaiah*, and not *Benaihu*; that being the proper name of the illustrious hero, who was the second general of the second ternary. The *י* therefore, which is redundant at the end of the proper name here in Samuel, is certainly part of the *יד*, which is lost at the beginning of the local name, which name is defective for want of that emphatic article.

The English version is, *Benaiah, the Pirathonite*.

1 Chron. xi. 32; 2 Sam. xxiii. 30.

Chron. חורי מנחלי בעש

Sam. הדי מנחלי בעש:

Chron. Ουρι εκ Ναχαλη Γαας

Sam. Αθβαι εκ Νααλγαίας

Several of the preceding names having been mistaken in Samuel, and their true readings preserved in Chronicles, we may be inclined from thence to think, that the defect continues to be in the same catalogue; consequently that *Hiddai* has been corrupted (as it easily might) from *Hurai*, or (the *vau* omitted) *Hurai*. The Syriac and Arabic versions would incline one to prefer *Hiddai*; but the Greek versions uniformly declaring for *Hurai* in Chronicles; and, though they are confused and broken in Samuel, yet the Ald. copy *there also* reading Ουρι, that name seems to deserve the preference.

The English version is, *Hurai, of the brooks of Gaash*.

Ged., Booth.—Benaiah, the [*Ged.*, a] Pirathonite; Hurai, of Nahal-Gaash.

Brooks. See notes on Numb. xxiv. 6, vol. i., p. 610, and Deut. xxi. 4, vol. i., p. 703—4.

Ken.—

1 Chron. xi. 32; 2 Sam. xxiii. 31.

Chron. אביאל הערבתי:

Sam. אביעלבון הערבתי

Chron. Αβιηλ ο Σαραβεθβει,

Sam. Αβιελβων ο Αραβωθει.

The true reading here seems to be that in Samuel, *Abialbon*; since we can more easily conceive three original letters to have been carelessly dropped by a transcriber, than three letters to have been arbitrarily and rashly

inserted, where there seems to have been no assignable reason. The particles **א** and **ל** appear to have been frequently mistaken in other places, on account of their nearly similar pronunciation; see pages 144 and 176. The last syllable of the proper name in Chronicles seems to have been formerly detached, as **עלנן** in some of our printed copies is from **אני**; and therefore might easily be taken for **ן**, *filius*. And **ן**, *filius* might be omitted by some injudicious transcriber, as unnecessary before a local name; since the article **ה**, prefixed to such a name is found to be equivalent to, and supply the place of the word **ן** in other places: see two instances in these very chapters, page 82; and another, page 209.

That this really was the case seems greatly confirmed by the Syriac and Arabic versions, which have both rendered the word in Chronicles by *Abiel filius*. This they certainly would not have done, if the word had been only **אביאל**, *Abiel*, as it is at present; but it is extremely probable, their copies read the word **ב**, (which, with the *vau* omitted, will be *bon*), and that this syllable was writ at some distance, as a distinct word: and lastly, that being a distinct word, it was afterwards injudiciously omitted for the reason before assigned. The local name is exactly the same in both copies.

The English version is, *Abialbon, the Arbathite*.

1 Chron. xi. 33; 2 Sam. xxiii. 31.

עזמות הבחורמי Chron.

עזמות חברחמי Sam.

Chron. **Αζμβ ο Βαρσαμ**,

Sam. **Ασμβ ο Βαρωμης**.

The proper name of this mighty man being exactly the same in both places, we need only remark here, that his local name is in Chronicles the *Baharumite*, and in Samuel the *Barhumite*; which difference is owing to a transposition of the two letters **ח** and **ב**: and, as the name of the place from whence this hero is denominated was probably **בדדס**, *Bahurim* (2 Sam. iii. 16) that in Chronicles seems to be the true local name. And indeed the Syriac and Arabic versions seem to have read these two letters right; the former rendering the local name here by *ex Hurim*, and the latter by *filius Hurim*.

This transposition of two letters will be admitted without the least difficulty by such, as have observed the much greater transpo-

sitions of letters, that have been made elsewhere by the carelessness of the Jewish transcribers; and we cannot easily suppose a greater transposition, or inversion of the letters of a word, than what we find 2 Sam. xi. 3, and 1 Chron. iii. 5. In the former place we read of *Bathsheba* (**בר שבע**) Uriah's wife, that she was the daughter of **אלים**, *Eliam*; and in the latter place, these four (Solomon, &c.) were born to David by *Bathsheba* (**בר שבע**, *Bathshua*) the daughter of **עמיאל**, *Ammiel*.

The English version is, *Azmaveth, the Baharumite*.

Ged.—**ΑΡΜΟΤΗ**, a Barhumite.

Ken.—

1 Chron. xi. 33; 2 Sam. xxiii. 32.

אליחבא השעלבני Chron. and Sam.

Chron. **Ελιαβα ο Σαλαβωνι**.

Sam. **Ελιαβ ο Σαλαβωνιτης**.

As there is nothing observable here on the names of this mighty man in the original text, we may just remark (on account of the different termination of his local name in the two Greek chapters) that the learned seem to have drawn an unanswerable argument against the Greek versions being the work of *one* man, or the work of *many* concurring in the same method of translating, from that great difference, which is found through the several books of the Old Testament, in the Greek expression of the very same proper names. For in this, and the adjoining verses, we see that the translator of Chronicles renders the local names by a literal expression of the Hebrew words; but the translator of Samuel gives them a Greek termination. Hence in the former we have verse 28, **Θεκωι**; in the latter, verse 26, **Θεκωιτης**, and afterwards **Αναβωθι**, **Αναβωθιτης**—**Νετωφαθι**, **Νετωφαθιτης**—**Φαραθωνι**, **Φαραθωνιτης**—**Βαρσαμ**, **Βαρωμης**—**Σαλαβωνι**, **Σαλαβωνιτης**, &c.

The English version is, *Elihaba, the Shaalbonite*.

1 Chron. xi. 34; 2 Sam. xxiii. 32, 33.

בני השם הגזוני יונתן בן Chron.

יהונתן בני ישן Sam.

שגא ההררי Chron.

שמה ההררי Sam.

Chron. **Υιοι Ασαν ο Γωνι**, **Ιωναθαν υιοι**
Sam. **υιοι Ασαν** **Ιωναθαν**.

Chron. **Σαγη ο Αραρι**,
Sam. **Σαμα ο Αρωδιτης**.

The Hebrew copies of this place are at present corrupted in Chronicles, and very imperfect in Samuel; and there is no ancient version, which has rightly preserved the original reading. We must therefore attend carefully to the words themselves; and the more care will be here necessary, as the Jews have rendered this corrupted place more perplexed by making the verse end in Samuel at the word *Jonathan*. That the verse could not end with this word originally, will be soon evident; and perhaps the best method of resettling and illustrating this very difficult passage may be to discover first, what connexion the name *Jonathan* has with the words preceding or following.

We read 2 Sam. xxi. 21, that יִדְנָן בֶּן שִׁשַׁי (which the marginal *Keri* tells us should be שִׁשַׁי) *Jonathan, the son of Shamha, the brother of David*, slew the great giant, that had six fingers on each hand, &c., and in 1 Chron. xx. 7, we find the same exploit of the same warrior יִדְנָן בֶּן שִׁשַׁי אֲדָר רִדִּי, *Jonathan the son of Shamha, the brother of David*. *Jonathan* being then so deservedly celebrated in both these places; and being celebrated in Chronicles in company with *Sibbecai*, who slew the giant *Saph* (or *Sippai*) and in Samuel not only with *Sibbecai* but *Abishai* also, both of whom are found in the honourable catalogue of David's mighty men, we might reasonably expect to find *Jonathan* also in the same catalogue, especially as he was David's brother's son. And there seems to be now no room for doubting of his being so recorded in the words of the two chapters at present under consideration.

For the proper name *Jonathan* is preserved in Samuel exactly the same as in the two other passages just referred to; and in Chronicles, with the omission only of a single letter. The name of Jonathan's father is expressed a little differently; but yet so, that we can easily see it was the same patronymic as in the two preceding passages. In Chronicles here it is שִׁשַׁי, and in Samuel שִׁשַׁי; and in the two other passages it is שִׁשַׁי. Not that this name of David's brother is always expressed שִׁשַׁי; but he is twice elsewhere called שִׁשַׁי. And from hence it is evident, that the catalogue in Samuel expresses the name exactly according to this latter form; and the catalogue in Chronicles according to the former, שִׁשַׁי cor-

ruptly written for שִׁשַׁי, as it occurs in a third place, 1 Chron. ii. 13.

The authorities therefore of the printed copies being nearly equal (from the number of places) where this name occurs; we cannot determine absolutely, which was the true original name שִׁשַׁי or שִׁשַׁי; and perhaps it may be proper to prefer the latter, as it will the more effectually distinguish this mighty man from שִׁמְחָה, *Shammah*, the son of אָגֵי *Agee*, the *Hararite*, recorded in this catalogue as the third general of the first series of three. The name *Jonathan* then being certainly connected with the words which follow it, we see how absurdly the termination of this verse has been fixed; and we shall soon see (what is much more material to our purpose) how to understand the words preceding *Jonathan*, as they are to make complete sense by themselves.

The three words to be now considered are, in Chronicles, בְּנֵי הָשֵׁם יִדְנָן; which in Samuel are strangely reduced to two, בְּנֵי יִשָּׁן. It scarce needs observation, that the words *fili Jaseu* cannot contain the name of any man; and that the words *fili hashem Gizonita* do not much mend the matter. The first word then must have been originally בֶּן, *filius*, as it is at present rendered *vos* in the Vatican copy of the LXX in Chronicles; or the preposition *mem* must be understood at the beginning, or have been originally prefixed (but dropped in transcribing, as the same letter *mem* is before יִדְנָן in the 24th verse of this chapter of Samuel; see page 197) and then the word will signify *ex filiis*.

The word immediately following must be the name of the father, *Of the sons of—Jashen*, in Samuel; but *Hashem* in Chronicles. And of these two words, we may prefer the last, as more likely to be genuine, because no Greek version acknowledges the *yod* at the beginning, because it is likely that the *yod* in Samuel is part of the *he* in Chronicles, as it is in other places; (Isaiah liii. 10, מִדְּבַל, *morbo affecti* instead of מִדְּבַל; Hosea vi. 9, חֲזִי, *exspectare* instead of חֲזִי, &c.), and because there is so great a mistake in Samuel as the omission of the next long word in Chronicles, 'tis more probable that the mistake in the preceding letter has been made also in Samuel; especially as the *mem* is more likely to be a corruption of the *mem*, than the contrary.

The two first words being בְּנֵי הָשֵׁם, *of the sons of Hashem*, the only remaining diffi-

culty is to ascertain the signification of the third word *הַגִּזּוֹנִי*. If this word be supposed to signify (what it usually is supposed to signify) *the Gizonite*, it must then be applied to the patronymic *Hashem*; the consequence of which will be, that we shall have no *proper* name of this mighty man at all. This word therefore, which occurs nowhere else as a *Gizonite*, must have been a proper name; and accordingly the LXX in the Alex. and Ald. copies give us *ο Γωζνι*, and the Complutensian edition *ο Γουζνι*: and, though this name is entirely omitted in the present Hebrew text of Samuel, yet the Ald. Copy of the LXX *there also* reads *ο Γωζνι*, as in Chronicles.

There can be then but little room for doubting, whether this be the proper name of our hero; especially, as this is a literal version of the word *שׂר*; excepting the change of a *י* into a *ז*, two letters so similar, that it is frequently very difficult to distinguish them. And that this is a biblical name appears from 1 Chron. v. 15, where we have the proper name *שׂר*; which may be the same name, with one *שׂ* omitted as an *holem* (so very frequently the case elsewhere) and indeed we find this word exactly so rendered by the LXX, Vatican edition, *Γουζνι*, Alexandrian, *Γουζνι*. That the article *ה* is sometimes prefixed to a proper name, is evident from Josh. i. 12; where we read *הַמַּנַּסֶּה*, *Manasseh*.

The English version is, *Gowzi, of the sons of Hashem; Jonathan, the son of Shammah, the Hararite*.

1 Chron. xi. 35; 2 Sam. xxiii. 33.

חַיִּים בֶּן שָׁכַר הַחֲדָרִי Chron.

חַיִּים בֶּן שָׁרָה הַחֲדָרִי Sam.

Chron. *Αχιαμ υἱος Σαχαρ ο Αραρι*,

Sam. *Αμωυ υἱος Σαχαρ, ο Αραριης*

As there is a mistake in the name of this hero's father, occasioned by the likeness of a *כ* and a *ר*, it is probable, that *שׂר* in Chronicles is right; as we find a person of that name in 1 Chron. xxvi. 4; whereas the name *שׂר* never, perhaps, occurs elsewhere. That the corruption has been in Samuel, we may farther presume from the Bomberg edition having there in the margin *שׂר*. The local title has also the wrong letter in Samuel; as we may infer from the hero immediately preceding being also an *Hararite*; and because the name there, both in Samuel and

Chronicles, is expressed with an *ר*, as here in Chronicles.

The English version is, *Ahiam, the son of Shacar, the Hararite*.

Ged.—

32 ELIHABAH, a Shaalbonite.

* * * Ben-Hashem, a Gizonite.

33 JONATHAN BEN-SHIMEAR, a Hararite.

AHIAM BEN-SHACHAR, an Ararite.

32 *Ben-Hashem*.] A name has been dropped before *Ben-Hashem*; unless *Ben-Hashem*, or *Beni-Hashem*, be itself the whole name.

Booth.—32 Eliahba, the Shaalbonite; Beni-Hashem, a Gizonite; 33 Jonathan, the son of Shammah, the Hararite; Ahiam, the son of Shacar, the Hararite.

Ken.—

1 Chron. xi. 35, 36; 2 Sam. xxiii. 34.

חַיִּים בֶּן שָׁכַר הַחֲדָרִי Chron.

חַיִּים בֶּן שָׁכַר הַחֲדָרִי Sam.

חַיִּים בֶּן שָׁכַר הַחֲדָרִי Chron.

חַיִּים בֶּן שָׁכַר הַחֲדָרִי Sam.

Chron. *Ελιφαλ υἱος Ωραφερ, ο*

Sam. *Ελιφαλ υἱος του Ασβιτου, υἱος του*

Chron. *Μεχουραθι*,

Sam. *Μαχαταιου*

We have here a very remarkable difference in the two catalogues, and the difference is evidently owing to a corruption of the original names in Chronicles. For according to Samuel there is given us only *one* mighty man, but in Chronicles we have *two*; but *two* cannot possibly be included in these words, because the catalogue will be then made to contain more worthies than *thirty-seven*, which is the number expressly said to be contained in it. And it must be observed, that the long words in Samuel are exactly preserved, and expressed here just as they occur in other places, *Eliphelet*, which frequently occurs; but *Eliphaz*, I believe, never; and so the local name *Maacathite*, which we find expressed the same in 2 Kings xxv. 23.

The variation of the several copies of the LXX here in Chronicles is very observable, Alexandrian, *Ελιφαλ*; Vatican, *Ελφαι*; Ald., *Ζιφαλ*; Complutensian, *Ελιφαλ*;—Alexandrian, *Ωραφερ*; Vatican, *Θυροφαρ*; Ald., *Ωρ, Αφερ*; Complutensian *Ωρ, Αφαρ*;—Alexand., *Μεχουραθι*; Vatican, *Μεχωραθρι*. We may take notice, that the Syriac and Arabic versions seem to have read the last name without the article prefixed *p*

מַעַצֵּר, by rendering it *qui de Maacath*, and *ex Maacath*; and it has been already observed in pages 82 and 192, that the noun מַעַצֵּר prefixed to a name does not always imply, that the name following expresses the *father* of the person preceding; but that it sometimes expresses the place or division of the country, in which the person before mentioned was born or dwelt. Wherefore it seems more likely, that this last name was here intended to express *Eliphelet's* or his father's local name, than the name of his *grandfather*; the mention of whom does not seem to be particularly necessary in this place. As to the present corruption of the letters here in Chronicles from their correspondent letters in Samuel; if we compare them, we may easily trace the manner of the several alterations, the ׁ at the end of the first word in Chronicles, is in Samuel omitted—the ׁ and ׀ in מַעַצֵּר are parts of the two letters ׀ and ׁ in מַעַצֵּר, the word מַעַצֵּר is corrupted from מַעַצֵּר, and in the last word the ׀ is mistaken for ׁ and transposed. That the corruption here has been properly attributed to Chronicles, will be farther evident; when we consider the next words, and find the corruption continue to be in the same copy.

The English version is, *Eliphelet, the son of Ahasbai, the Maacathite*.

1 Chron. xi. 36; 2 Sam. xxiii. 34.

חפני : אהייה Chron.

אליעזר בן אחיתפל הגלני Sam.

Chron. Αχια ο Φελλωνι,
Sam. Ελιαβ υιος Αχιτοφελ του Γελωνιτου.

The three long words here in Samuel occurring regularly, and being expressed in other places with the very same letters; we may presume them to be properly preserved in this place. Chronicles also, having here less in its copy, is probably, on that account also, corrupted; since it is a confessed maxim with all good critics, that a sentence, or a word, or a letter, may much more easily be omitted than added; and especially, where there can be no particular reason to influence the transcriber. It need only be added, that the proper name here, which has been changed in the Alexandrian edition to Ελιαβ, is in the Complutensian edition Ελιαμ; as it is in the Hebrew text, and in all the other ancient versions.

The English version is, *Eliam, the son of Ahithophel, the Gilonite*.

Ged.—

34 ELIPHALET BEN-AHASBAI, a Maacathite.

ELIAM BEN-AHITHOPHEL, a Gilonite.

Ken.—

1 Chron. xi. 37; 2 Sam. xxiii. 35.

חצרו הכרמלי Chron.

חצרו הכרמלי Sam.

Chron. Ασαραι ο Καρυμδι,

Sam. Ασαραι ο Καρυμλιος.

The proper name is חצרו, *Hetzro*, in both the Hebrew copies at present; but probably was originally חצרי, *Hetzrai*. For it is at present חצרו in the text of the Complutensian edition; it is חצרי in the margin of the Bomberg, and the other editions of the Hebrew Bible; it is not only חצרי in the Targum on Samuel, but also חצרי in the Chaldee Paraphrase on Chronicles, published by Dr. Wilkins; it is rendered *Hetzri* or *Hetzrai*, in all the ancient versions, except the Vulgate; which reads *Hezro*; and we find it *Asra* among the various readings of the Latin translation by St. Jerome, lately published by *Blanchini*, in his *Vindiciæ Canon Scripturarum Vulg.*, &c., Romæ, 1740.

We may observe here, that the Alexandrian and Vatican editions of the LXX agree in reading the local name here with a λ in Samuel (which is right) and with a δ in Chronicles; and it may be proper to remark the cause of this mistake, as it will frequently lead us to discover the cause of mistakes in the present copies of the LXX in other places. Montfaucon, in his preface to Origen's Hexapla, tells us, page 44, that in Origen's time and for some ages after, the Greek Bibles were writ in capital letters without accents; and in that large character there being many letters very similar, they were frequently mistaken for each other; and hence arose a great number of various readings. The letters, which he mentions as most similar, and consequently most frequently mistaken, are, Α Δ Λ—Ε Θ C—and M N. Thus as to the three first, in Judg. i. 31, אלה, Ααλαβ was writ in some copies, Δαλαφ; Psalm xxxi. 16, יצו, οι Κληροι μου, was by some transcribers writ οι Καιροι μου; and hence Καρυμλι has been changed into Καρυμδι in our present text of Chronicles.

The English version is, *Hetzrai, the Carmelite*.

1 Chron. xi. 37; 2 Sam. xxiii. 35.

: נערי בן חזבי Chron.

: פערי הארבי Sam.

Chron. Noora υιος Αββ,

Sam. Φαραει Αραχειυς.

The proper name of this mighty man is probably corrupted also in Samuel; principally because the Syriac and Arabic versions of Samuel call him *Gari*, which is a strong presumption that the copies, which they were translated from, read גרי; and the ג and the ר are so much alike, that it is difficult to distinguish them, unless they are very accurately expressed. Besides, the corruption will be the more easily admitted in the first word in Samuel, because the second word seems to be corrupted there also. For if the family or local name of this worthy was really *Arbite*, it would then have been writ, not הארבי, but הררבי, as we find the place *Arba* writ ארבע, Joshua xxi. 11.

The copies of the LXX are very confused in Samuel. The Alexandrian translates הררי, Αραχειυς; and the Vatican renders the two names by a very strange conjunction of letters in one word του Ουραιοεργχ; from both which versions we may learn, that the authors of them read another letter different from what it is at present, and that is a כ for a ג—הררי. But that the present reading with a *beth* is right, we may infer from its being a *beth* in the word in Chronicles; and from its being rendered Αρβι in the Ald. copy of the LXX we may infer also, that the *resh* in Samuel was originally a *Zain*; which makes the two words the very same, excepting, that here again we have the word בן, *filius* in one copy answering to the article ה prefixed in the other; as has been frequently before observed.

The preceding extraordinary version of the words נערי הררי by one barbarous term Ουραιοεργχ makes one apply to many of the proper names here and elsewhere that severe censure, which *St. Jerome* (in his epistle to *Domnio* and *Rogatian*) has passed upon the transcribers of the Book of Chronicles, *Liberè enim vobis loquor: ita in Græcis et Latinis codicibus hic nomen liber vitiosus est, ut non tam Hebræa quam barbara quædam et Sarmatica nomina conjecta arbi-trandum sit. Hoc scriptorum culpæ adscribendum, dum de emendatis inemendata scriptitant; et sæpe hic tria nomina, sub-*

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tractis e medio syllabis, in unum vocabulum cogunt; vel e regione unum nomen, propter latitudinem suam, in duo vel tria vocabula dividunt. And if this should not be the genuine epistle of *St. Jerome*, as there are some who question it; yet, in that undoubted epistle of his to *Chromatius*, by way of preface to the same Book of Chronicles, he begins with asserting the great corruption of the several copies of the LXX, *Si Septuaginta interpretum pura, et ut ab eis in Græcum versa est, editio permaneret; sepeflus me, Chromati, impelleres, ut Hebræa volumina Latino sermone transferrem.* But let us return from this hint, or rather from this unanswerable authority, as to the corruptions in the Greek translation of the LXX; which it may have been the more proper to observe, on account of the confidence with which some would securely depend upon it, as truly expressing at present the sense of the divine original.

The English version is, *Naarai, the son of Asbai.*

Ged.—

35 HEZRAI, a Carmelite.

NAARAI BEN-ARBAI, an Arabite.

Booth.—Hezrai the Carmelite; Naarai, the son of Arabai, the Arabite.

Ken.—

1 Chron. xi. 38; 2 Sam. xxiii. 36.

: יואל אחי נתן מבחר בן Chron.

: יואל בן נתן מצבה בני Sam.

: חגרי Chron.

: חגרי Sam.

Chron. Ιωηλ αδελφος Ναθαν, Μαβαρ

Sam. Γααλ υιος Ναθαν πολλης δυνα-

Chron. υιος Αταραι,

Sam. μεως, υιος Γαδδ.

In these words are evidently included the names of two mighty men, concerning whom it is difficult to know what to determine; since not only the two original copies, but the versions also vary considerably. The safest rule, when two copies disagree in a case of so obscure a nature (as the bare mention of a warrior's name in the days of David must be to us at this distance of time) seems to be, to determine in favour of that copy, which has the agreement of a greater number of the ancient versions. This seems to be the safest rule in all cases, where the names are not elsewhere repeated in the Hebrew text; and where we are not

4 u

contradicted by the nature of the original language, or by some accidental circumstances in the history.

The proper name of the first mighty man in Chronicles יואל, *Joel*, is in Samuel יגאל, *Igal*; two words, which differ only in one letter; the *vau* being mistaken for the similar letter *gimel*, or the contrary. *Joel* is a common scriptural name; one, the prince of the half tribe of Manasseh, *Joel, the son of Pedaiah*, 1 Chron. xxvii. 20; and another, *Joel, the son of Jehieli*, one of David's lords of the treasury, 1 Chron. xxvi. 22. *Joel* then being the name of some considerable men in David's time; and *Igal* occurring (perhaps) but once, as the name of a contemporary with Joshua, Numb. xiii. 7; it is probable from hence, that the former was the true name of the hero here celebrated. And another circumstance in favour of *Joel* is, that all the ancient versions agree in reading *Joel* in Chronicles; but they vary very much as to *Igal* in Samuel, the Alexandrian and Vatican copies of the LXX Γααλ, both omitting what is now the first letter, the Ald. Ιγαλλα, and the Complutensian Ιγααλ, the Vulgate *Igaal*, and the Chaldean *Igal*, but the Syriac and Arabic versions read it widely different *Neael*.

The next point is, whether Joel was the brother of Nathan, or his son; and it is probable, that the former was true. First, because it was very easy for a careless transcriber to write son instead of brother, *Joel the son of Nathan*; the *son of* being the common connexion of two proper names; but the brother of, being a relation very seldom expressed, can hardly be imagined to have been set down by a transcriber, unless it had been so expressed in the copy from whence he was transcribing. Besides, Joel being nowhere recorded as the son of Nathan, but in the place under consideration; and one of the name in David's time being expressly mentioned, as the son of *Pedaiah*, and another of *Jehieli*: it is probable on this account, that Nathan was not Joel's father, but his brother: and so the second error in Samuel accompanies the first.

As to the next word, the sense of *that* will depend upon the two words that follow it. For if the two last words completely express the proper and local (or family) name of another mighty man, as in Samuel, then the word מצבה in Samuel must belong to two words preceding: consequently, if

the two last words were originally incomplete, as at present in Chronicles, *the son of Haggeri*; the word מברר in Chronicles must be then the proper name, and precede the two words following.

Let us begin with the last word; which in Samuel is גדיט, *the Gadite*, but in Chronicles הגרי, *Haggeri*, which perhaps occurs nowhere else in the Bible as a proper name. The ancient versions unanimously (except the Ald. copy of the LXX) declare for the present reading in Samuel. But in Chronicles the versions are very disagreeing; and (which seems sufficient to determine in favour of Samuel) the Syr. and the Arab. versions of Chronicles evidently read the last word as in Samuel: for the Syriac version of these three words is

מכד דמן גר, and the Arabic, ومكحد الذي من غدو.

These two versions of Chronicles agreeing with the several versions of Samuel, in the present reading of the last word in Samuel הדי, *the Gadite*; we may conclude *that* to have been the originally true word.

But if this last word be *the Gadite*, the two preceding words cannot be supposed to have been מברר בן, *Mibhar the son of*; for what propriety is there in saying, *Mibhar the son of the Gadite*? And it may be remarked, as a farther proof that the word מברר, *Mibhar*, has been corrupted; that the Syriac and Arabic versions read it מכד, *Michad*; the Complutensian edition of the LXX Μααβαρ, and the Vatican, Μεβαλ. It is probable then, that the true reading was *Bani the Gadite*, as we have it at present in Samuel; as a consequence of which concession, we must allow מברר in Chron. (which we see has been corrupted, and read different ways) to have been originally מצבה *ex Tzobâ*, as at present in Chronicles.

The famous *Lud. Cappellus*, in his *Critica Sacra*, page 20, observes on this passage, 1 Chron. xi. 38; 2 Sam. xxiii. 36: *Qui duo loci paralleli medicâ manu egere videntur*. He then mentions the disagreements of the verses, without attempting to correct the words that are corrupted, until he comes to מברר בן הדי in Samuel, which words should be (he says) מצבה בן הדי as at present in Chronicles.

The English version is, *Joel, the brother of Nathan, of Tzobah*; *Bani, the Gadite*.

Ged.—

36 JOEL BEN-NATHAN, from Zoba.

BANIAH, a Gadite.

Booth.—36 Joel, the son of Nathan; of Zobah; Bani, the Gadite.

Ken.—

1 Chron. xi. 39; 2 Sam. xxiii. 37.

נחרי חברתי נשא כלי יואב Chron.

נחרי הבארתי נשא כלי יואב Sam.

: בן צרויה Chron.

: בן צרויה Sam.

Chron. Νααραι ο Βηρωθι, αἰσων σκευη
Sam. Γεδωρε ο Βηρωθαιος, αἰσων τα σκευη
Chron. Ιωαβ υιον Σαρουιας,
Sam. Ιωαβ υιον Σαρουιας

The proper name of this worthy is regularly the same in both Samuel and Chronicles; and is distinguished from another worthy already mentioned (page 209) by a difference in the second letter of his name. The local name being properly expressed in Samuel, an *u* is omitted in it in Chronicles. The participle נשא has a *god* very improperly added at the end of it in Samuel; and as this is the least of all the Hebrew letters, so there are many instances of its being improperly inserted elsewhere, the transcribers of the ancient manuscripts having probably taken for a *god* what was only part of some adjoining letter.

I shall mention two very remarkable places, where this *god* has been inserted improperly; though in *these* the insertion of it may possibly have been made, not from chance, but by design. The Jewish transcribers have added the *god* improperly, at the end of the noun ירמיה in that famous prophecy of the Psalmist, Psalm cx. 4; *Thou art a priest for ever*, אֵל ירמיה after the order of Melchizedek: which place has been excellently illustrated by Mr. Langford in his late *Objections to a Pamphlet* intitled *Critical Notes on Scripture*. But according to the present reading, the sense and force of this text (on which the author of the Epistle to the Hebrews expatiates so much) sinks into just nothing; for the literal version of the words now is, *Tu es sacerdos in æternum, secundum ordinem* μεμν Melchizedek.

There is also another text of equal consequence, where the strong reasoning of the apostles St. Peter and St. Paul is invalidated by the improper insertion of this same letter,

in Psalm xvi. 10; *Thou shalt not leave my soul in hell, neither shalt thou suffer (thy holy one, according to all the versions; but, if we adhere literally to the printed Hebrew copies, which have this god inserted, it will be) thy saints to see corruption: as the same word חסיד is rendered in Psalm lii. 9; lxxix. 2; cxxxii. 9; cxlv. 10. But, not to multiply instances of the improper insertion of this letter, these may be sufficient to show the reasonableness and necessity of expunging it in some other places, as it ought to be in the verse now under consideration. And these instances may perhaps put all serious Christians upon deliberating, whether they should any longer maintain the absolute integrity of the present Hebrew text.*

The English version is, *Naharai, the Beerothite, the armour-bearer of Joab the son of Zeruiah.*

38 Ira, the Ithrite; Gareb, the Ithrite.

Ged.—39 *In all thirty-seven.*] Josephus says they were *thirty-eight*: but as he names only the first five, we can draw no help from him as to the rest. In Chronicles the number is still greater, amounting to fifty-three at least. See the notes on 1 Chron. xi. 10, &c. It may be wondered that Joab is not here mentioned: but, as Michaëlis well remarks, it is only personal strength and superior bravery, not rank and subordination, that are here attended to. Joab was general in chief; but might be much inferior to those worthies in personal valour. Some interpreters, however, think *he* is to be understood as at the head of the list. See Kennicott's "Second Dissertation on the State of the Hebrew text."

CHAP. XXIV. 1.

וַיִּקָּח אֶת־יְהוָה לְחֵרֹת בְּיִשְׂרָאֵל
וַיִּקָּח אֶת־דָּוִד בָּהֶם לֵאמֹר לֹא מִנִּי
אֶת־יִשְׂרָאֵל וְאֶת־יְהוּדָה :

και προσέθετο ὀργήν Κύριος ἐκκαῖναι ἐν Ἰσραὴλ, καὶ ἐπέσειε τὸν Δαυὶδ ἐν αὐτοῖς, λέγων, Βάδιζε, ἀριθμησον τὸν Ἰσραὴλ καὶ τὸν Ἰούδαν.

Au. Ver.—1 And again the anger of the Lord was kindled against Israel, and he [Satan, see 1 Chron. xxi. 1] moved David against them to say, Go, number Israel and Judah.

Pool.—*He moved David. He:* who? Either, 1. Satan, as is expressed, 1 Chron.

xxi. 1. Or, 2. God; who is said, in like manner, to *stir up Saul against David*, 1 Sam. xxvi. 19, and to *turn the hearts of the Egyptians to hate his people*, Psalm cv. 25, and to *make men to err from his ways*, Isaiah lxiii. 17, and to *send strong delusions*, &c., and to *harden their hearts*. All which expressions are not so to be understood, as if God did work these sinful dispositions; which neither was necessary, because they are naturally in every man's heart, nor possible for the holy God to do; but because he permits them, and withdraws his grace and all restraints and hindrances from them, and giveth occasions and advantages to them; and directs their thoughts to such objects as may indeed be innocently thought of, which yet he knows they will wickedly abuse; and give them up to Satan, who he knows will deceive and entice them to such and such sins; which being tempted to do by Satan, and being effected by their own wicked hearts, he so orders and overrules, that they shall be punishments for their former sins. *Against them*, i. e., for Israel's punishment. *To say*, or, *saying*. For this may be referred, either, 1. To God, of whom the same expression is used 2 Sam. xvi. 10, *The Lord said to Shimei, Curse David*; which in both places is not to be understood of any command or impulse of God, but of his secret providence disposing things in manner here above expressed. Or, 2. To David; he moved *David to say*, to wit, to Joab, as he did, ver. 2.

Bp. Patrick.—*He moved David against them.*] Or, "David was moved;" that is, by Satan, as it is expounded in the first book of the Chronicles xxi. 1. But Abarbinel thinks it is as if he had said, The anger of the Lord, which was kindled against Israel, moved David, &c. That is, the same sin which made God angry with Israel, was the cause that David was seduced in this thing, that they might be punished.

Dr. A. Clarke.—*He moved David against them.*] God could not be angry with David for numbering the people if *he moved him to do it*; but in the parallel place (1 Chron. xxi. 1) it is expressly said, *Satan stood up against Israel, and provoked David to number Israel*. David, in all probability, slackening in his piety and confidence toward God, and meditating some extension of his dominions without the divine counsel or command, was naturally curious to know

whether the number of fighting men in his empire was sufficient for the work which he had projected. See more on ver. 10. He therefore orders Joab and the captains to take an exact account of all the effective men in Israel and Judah. God is justly displeased with this conduct, and determines that the *props* of his vain ambition shall be taken away, either by *famine*, *war*, or *pestilence*.

Ged.—*He set David against them*, &c. In Chronicles, it is Satan (the adversary) who suggests this idea to David. It comes, however, to the same thing. In the Hebrew theology, God is immediately, or mediately, the author of every event good or bad. The writer of Chronicles seems only to have softened the expression by making Satan the immediate agent. For the rest, it is not easy to see in what David's guilt consisted. It is plain, however, from the context, that the measure was unpopular, and disagreeable even to the courtiers themselves. Perhaps David wished to wage new wars, and make new conquests, at the expense of the people's tranquillity; and may be to impose a capitation tax.

Booth.—1 And the anger of Jehovah was again kindled against Israel, because an adversary stood up against Israel, and moved David against them to say, Go number Israel and Judah.

Because an adversary.] It is not usual to mention the anger of God, without stating the cause of it; but as the text now stands, God is angry, and his anger leads him to move David to number the people. The words preserved in the parallel place give us this cause. "*Because an adversary*," perhaps one of David's wicked counsellors, moved him, and he complied with the suggestion, so as to say, "Go, &c."

Prof. Lee's Gram., Art. 230, 13.—It ought to be remembered, that the Orientals of this family generally enounce their propositions vaguely, and then add the restricting or defining terms (Art. 216, 4.). When, therefore, the leading term happens to be a verb, its qualifying term or nominative will immediately follow; as, *אֱלֹהִים בָּרָא, he created*, i. e., *God*. If, however, it be intended to leave the passage indefinite, as in English, *some one said*, or in French *on dit*; no such nominative will be added: and the greatest care ought to be taken in supplying it: e. g. Isaiah ix. 5, *וְיִשְׁעָא יִפְתָּח, and*

banks of the Jazer. Aroer was the city in the midst of the river, and the river in the midst of which it lay was the Arnon. See note on Deut. ii. 36. Arnon was not, but Jazer was, a river of Gad's territory.

Ged., Booth.—5 And they passed over the Jordan, and encamped on the right side of Aroer, a city that lieth within the river [*Ged.*, within the torrent] of Gad, and toward Jazer.

Aroer. This is not Aroer on the Arnon, but *Aroer by Raba.*

Within the torrent; i. e., on the interior side of the torrent. Ged.

Dathe.—5 *Jordanum trajecerunt castraque posuerunt prope Aroërem ad dextram oppidi, quod est in insula Gad et ad Jaëserem.*

Houb.—5 *Et trajecit Jordane, in Aroer considerunt ad latus dexterum sylvæ ejus, quæ est in mediâ valle Gad et prope Jazer.*

5 יִצְחָק הָיָה, *Ad dexteram urbis.* Nos יִצְחָק הָיָה, *ad dexteram sylvæ.* Cur abjicienda sit scriptio הָיָה, docemur ex eo ipso, quod mox dictum est, eos qui ad populi censum iter faciebant, consedis in *Aroer*, vel *prope Aroer*. Nam si in Aroer, vel prope Aroer considerunt, non igitur prope alteram urbem, quæ non nominetur; et hoc ipsum, non nominari urbem istam, ubi duæ aliæ urbes Aroer et Jazer nominantur, indicat non tangi urbem, quæ certè etiam nominaretur, sed potius הָיָה, sylvam, quæ esset in valle *Gad* nominatâ. Erat Aroer in tribu Ruben; propterea non licet *Gad* accipere ut *tribum Gad*, sed ut nominationem huic valli, quæ memoratur, factam. Clericus interpretatur, *ad dexteram Haroheris urbis*, accipiens הָיָה de ipsa urbe *Aroer*, quod uni Clerico licebat.

Ver. 6.

וַיָּבֹאוּ הַנִּזְלָזָדָה וְאֶל-אַרְצָה מִתְּחִלָּה
וַיָּבֹאוּ בְּנֵה יִצְחָק וְקִיבֵי אֶל-
צִידֹן :

καὶ ἦλθον εἰς Γαλαὰδ καὶ εἰς γῆν Θαβασών, ἣ ἐστὶν Ἀδασαί, καὶ παρεγένοντο εἰς Δαυὶδάν καὶ Οὐδάν, καὶ ἐκύκλωσαν Σιδῶνα.

Au. Ver.—6 Then they came to Gilead, and to the land of Tahtim-hodshi [or, nether land newly inhabited], and they came to Dan-jaan, and about to Zidon.

Pool.—*Tahtim-hodshi*; a place so called. Or, *the lowland lately gained*, i. e., not given by Joshua, but taken lately from the Hagarites by Saul; which was near Gilead, 1 Chron. v. 10.

Dr. A. Clarke.—*Tahtim-hodshi.*] Where

this place was is not exactly known: some think that the words refer to a newly-conquered country, as our margin, *the nether land newly inhabited*; and if so, this was probably the country *eastward* of Gilead, which the Israelites, in the time of Saul, had conquered from the Hagarites, and dwelt in themselves. See 1 Chron. v. 10, where this transaction is recorded.

To Dan-jaan.] Or, *to Dan of the woods.* This is the place so frequently mentioned, situated at the foot of Mount Libanus [so *Pool*], near to the source of the Jordan, the most northern city of all the possessions of the Israelites in what was called the promised land, as Beer-sheba was the most southern: hence the common form of speech, *From Dan to Beer-sheba*, i. e., from north to south.

Houb.—6 דַּן יָהָן, *Dan Jahan.* Penitus ignoratur quæ urbs, et ubi sita fuerit. Vulgatus *sylestria*, ex scriptura דַּן, quam nos superiori versu restitimus. Melius Edm. Calmet antefert דַּן, *fontem*, quoniam prope Dan erant fontes, præcipue fons Jordanis.... יִסְדֹּן: Lege יִסְדֹּן, *et girarunt (ad Sidonem).* Ita Græci Intt. καὶ ἐκύκλωσαν. Ita etiam Syrus et Vulgatus.

Ver. 9.

וַיִּתֵּן יוֹאָב אֶת-מִסְפַּר מִקְדָּה־הָעָם
אֶל-הַמֶּלֶךְ וַתְּהִי יִשְׂרָאֵל שְׁמֹנֶה מֵאוֹת
בָּלָא אִישׁ-חֵיָל שְׁבָרָה חֹרֵב וְאִישׁ יְהוּדָה
חֲמִשָּׁה מֵאוֹת בָּלָא אִישׁ :

καὶ ἔδωκεν Ἰωάβ τὸν ἀριθμὸν τῆς ἐπισκέψεως τοῦ λαοῦ πρὸς τὸν βασιλέα· καὶ ἐγένετο Ἰσραὴλ, ὀκτακόσμαι χιλιάδες ἀνδρῶν δυνάμειος σπωμένων ῥομφαίαν· καὶ ἀνὴρ Ἰούδα, πεντακόσμαι χιλιάδες ἀνδρῶν μαχητῶν.

Au. Ver.—9 And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men.

Pool.—*Eight hundred thousand.* Object. In 1 Chron. xxi. 5, they are numbered 1,100,000. *Ans.* The sum here expressed is only of such as were not in the ordinary and settled militia waiting upon the king, which being 24,000 for every month, as is largely related, 1 Chron. xxvii., amounts to 288,000, which either with their several commanders, or with the soldiers placed in several garrisons, might very well make up

300,000. Or 288,000 may pass in such accounts for 300,000; it being frequent in such great sums to neglect a smaller number. But in the Book of the Chronicles, which was to gather up the fragments omitted in the former books, both sorts are put together, and so they amount to 1,100,000. *Five hundred thousand.* In 1 Chron. xxi. 5, but 470,000. *Ans.* Either, 1. They were exactly no more, but are called 500,000 in a round sum, as is usual in Scripture and other authors. Or, 2. The garrison soldiers, and such as were employed in other services about the king, are here included, which are there excluded. Or, 3. They were 500,000 when Joab gave up the number to the king, though presently after that they were but 470,000; 30,000 being slain by the plague in the tribe of Judah; which being David's own tribe, it was but just and fit it should suffer more than the rest for this sin. And though it be true that Joab gave up the sum before the plague begun, yet the sacred penman of the Book of Chronicles thought fit to make a defalcation of them who had been swept away by the plague, that the judgment of God therein might be observed. Or, 4. There are included here the 30,000 which belonged to the thirty colonels mentioned chap. xxiii., who are excluded 1 Chron. xxi., although it be questionable whether those were all of the tribe of Judah.

Bp. Patrick.—*The men of Judah were five hundred thousand men.* There is a great difference between this account and that in the Chronicles. For there (1 Chron. xxi. 5), the men of Israel are said to be three hundred thousand more than are here mentioned; and, on the contrary, the men of Judah are said to be thirty thousand less. Of the former of which there is a plain account, that in this book the standing legions are not numbered: which were very well known, they serving under twelve commanders so many months (1 Chron. xxvii. 1, &c.); but in the book of the Chronicles all these are taken into the number there mentioned. For the Jews observe in Halicoth Olam, that there being twenty-four thousand who waited every month (which makes in all two hundred eighty-eight thousand), allowing a thousand officers (as we cannot well allow less) to every twenty-four thousand, there will be twelve thousand wanting; which added to the eight hundred eighty-

eight thousand, make just three hundred thousand: which, added to the eight hundred thousand here mentioned, make up the eleven hundred thousand mentioned in the Chronicles. The like account Bochartus gives of the next difficulty, that if twenty-four thousand legionary soldiers be added of the tribe of Judah to the four hundred and seventy thousand, it comes near to five hundred thousand (Hieroz., par. i., lib. ii., cap. 38). But others think there is no need of this; it being usual in Scripture to mention a round sum: either of men or of years, when some were wanting. So that though there were no more than four hundred and seventy thousand, yet they might be said to be five hundred thousand. Or, as they say in Halicoth Olam., the tribe of Benjamin (who were neighbours to Judah) are reckoned here in this book, who were omitted in the Chronicles (1 Chron. xxi. 6).

Bp. Horsley.—The numbers in 1 Chron. xxi. 5, are more probable, viz., "*Israel, eleven hundred thousand—Judah, four hundred and seventy thousand.*"

Dr. A. Clarke.—*In Israel eight hundred thousand—the men of Judah were five hundred thousand.* In the parallel place, 1 Chron. xxi. 5, the sums are widely different: in Israel *one million one hundred thousand*, in Judah *four hundred and seventy thousand*. Neither of these sums is too great, but they cannot be both correct; and which is the true number is difficult to say. The former seems the most likely; but more corruptions have taken place in the numbers of the historical books of the Old Testament, than in any other part of the sacred records. To attempt to reconcile them in every part is lost labour; better at once acknowledge what cannot be successfully denied, that although the original writers of the Old Testament wrote under the influence of the Divine Spirit, yet we are not told that the same influence descended on all copiers of their words, so as absolutely to prevent them from making mistakes. They might mistake, and they did mistake; but a careful collation of the different historical books serves to correct all essential errors of the scribes. See the *Dissertations* of Dr. Kennicott.

Houb.—9 שמונה מאות, *Octingenta (millia)*. 1 Par. xxi. 5 legitur *undecies centena millia*, quæ duæ scripturæ simul stare non possunt, de qua re vide quæ dicimus ad locum supra-

dictum. Utra scriptura præstet incertum: Ea potius scriptura amplectenda, quæ minorem habet numerum. ... חמש מאות, *Quingenta (millia)*. 1 Par. xxi. 9, *quadringenta septuaginta millia*, de qua varietate idem, quod de supra-dicta, sentiendum; utraque in scribas conferenda, non in sacrum scriptorem.

Ver. 10.

וַיִּזְכֹּר לְבַדְּךָ אֱלֹהֵי אֲבֹתֵינוּ שָׂפָר
אֶת־הָעָם וַיֹּאמֶר בְּנֵךְ אֱלֹהִים
יְהוָה חַטָּאתִי כִּמְאֹד אֲנִי עָשִׂיתִי וְצַדִּיקָהּ
יְהוָה קִעְרָנִי אֶת־עֵינֶיךָ עַל־בְּדֹךָ קִי
נִסְכַּלְתִּי כִּמְאֹד :

καὶ ἐπάταξε καρδία Δαυὶδ αὐτὸν μετὰ τὸ ἀριθμῆσαι τὸν λαόν· καὶ εἶπε Δαυὶδ πρὸς Κύριον, Ἥμαρτον σφόδρα ὃ ἐποίησα ὦν Κύριε· παραβίβασον δὴ τὴν ἀνομίαν τοῦ δούλου σου, ὅτι ἐμωράνθην σφόδρα.

Au. Ver.—10 And David's heart smote him after that he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done: and now, I beseech thee, O Lord, take away the iniquity of thy servant; for I have done very foolishly.

Pool.—For I have done very foolishly, because I am sensible of my sin and folly, as it is more fully expressed, Psalm li. 5, 6. Or, *although*, as this particle is oft used.

Bp. Patrick.—*I have sinned greatly in that I have done.*] It is made a great doubt by interpreters what this sin was, and wherein the heinousness of it consisted. The common opinion is, that as there was something of vanity and ostentation in him, when he had a mind to know how populous his country was, so it quite made him forget the half-shekel that was due upon such occasions, by the appointment of the law, Exod. xxx. 12. And this was no small sin, not to pay God his dues, in such plenty and abundance as they now enjoyed. But if that was the meaning of Moses, it cannot well be thought that David was either ignorant nor unmindful of it, having made the law his study day and night. Bertram therefore thinks his fault was, that he numbered those who were under twenty years old, contrary to the order in the law, Exod. xxx. iv.; xxxviii. 26, &c., but I see no foundation for this; but rather the quite contrary is asserted in the Book of the Chronicles. Therefore Dr. Lightfoot fancies

David had a covetous project in his mind, to lay a capitation tax (as we now speak) upon every poll throughout the kingdom. But such conjectures being without ground, some reject all other interpretations, and rely upon this; that the numbering of the people was a thing contrary to the fundamental promise made by God to Abraham, that his seed should increase so as to be like the stars for multitude: which is given as a reason why the number of the people was not taken exactly, 1 Chron. xxvii. 23, and seems to imply, that there was a general notion received among the Jews, that since God promised to increase them beyond number, none ought to go about to take the number of them, for this might seem to savour of infidelity, and mistrust of God's promise. But those words on which this reason relies (in 1 Chro. xxvii. 23), only give a reason why David did not number all from twenty years old, and under: which if he had gone about to do (i. e., reckon the whole nation), it might have seemed to cross the promise: but since it was only those who were above twenty years old whom he ordered to be numbered, I cannot look upon it as a contempt or a mistrust of God's word: but, after all, I think we must content ourselves with what Ralbag says (whom Abarbanel after the other opinions follows), that David being the anointed of the Lord, and the sweet singer of Israel, made flesh his arm, and confided in the number of his people; in which such a king as he should not have placed his confidence, but in the Lord his God; whom none can resist, and who can save by few, as well as by many. Unto which Abarbanel adds, that the greatness of a sin is not always to be measured by the sin itself, but by the quality and dignity of him that committeth it: as Moses and Aaron were punished for a small sin, which excluded them from the good land: which was not proportionable to the sin, but to the condition of the offenders, who should have given a better example to the people.

Dr. A. Clarke.—*I have sinned greatly.*] We know not exactly in what this sin consisted. I have already hinted, ver. 1, that probably David now began to covet an extension of empire, and purposed to unite some of the neighbouring states with his own; and having, through the suggestions of Satan or some other *adversary* (for so the word implies) given way to this covetous

but Bochartus also here read *three years*, following the LXX. who have ἑτη τρία, whom most of the ancients follow, as Bochartus observes in his Hierozoicon, par. i., lib. ii., cap. 38. Yet Josephus here hath *seven years*: and many think that Gad at first propounded seven years: but afterward, at David's prayer, shortened them to three. Other solutions are in every interpreter, who adheres to this reading of *seven years* (see Buxtorf's Vindic. Verit. Hebr. par. ii., cap. 2 and cap. 8, p. 523).

Ken.—We have here, delivered by the prophet Gad, a most solemn message; David is commanded to choose one of the three following judgments, *seven years' famine*, *three months' flight* before the enemy, or *three days' pestilence*. But in 1 Chron. xxi. 12, the proposal runs more regularly, (not seven but) *three years, three months, or three days*. Can there be any doubt of a mistake here? Did the prophet Gad deliver this message *twice*? If only *once*, did he propose both seven and three years of famine? If three years, the number seven is wrong; and if seven years, the number three is wrong: common sense seems fully sufficient to determine such a point as this is. And yet we find some men, and even Archbishop Usher in his Annals, pleading for the truth of these different readings! And this, notwithstanding that great man has expressed himself so strongly as to the fallibility of Jewish transcribers, *Ad me quod attinet, sententia mea hæc perpetua fuit, Hebræum Vel. Testamenti codicem scribarum erroribus non minus esse obnoxium, quam novi codicem et libros omnes alios.* De LXX Versione Syntag., p. 219. If then one of the numbers be corrupted, the uniformity of the number *three*, still observed in two instances in Samuel and in all three in Chronicles, will induce us to presume the three corrupted into seven; especially as the Greek version has τρία ἐτη also in Samuel.

The advocates for the integrity of the Hebrew text may perhaps say with their champion Buxtorf, as to the differences of Bible numbers, *Satius est ignorantiam nostram agnoscere, et utrumque rectum esse pie credere. Historiæ enim illæ non sunt ita accurate secundum omnes circumstantias conscriptæ, sed breves tantum epitomæ.* (Anticrit. page 401.) But, when the same circumstances are mentioned in two places,

could there be originally a contradiction? Or, can we, with any appearance of sense, assert that three is an historical epitome of seven? But yet we shall be told perhaps, that we had better adopt Buxtorf's maxim, *Utrumque bonum, quia utrumque scriptum*; (page 420) especially, as there is great weight in one of his *canons of criticism*, (page 414), *Rei veritas non in verbis consistit, sed in sententiâ.* A canon! the most wisely established because of its universal influence! A canon, that will excuse every blundering assertion, not only of its author but of all the fraternity of writers, provided it be but *true*; which, I confess, if a *sentence be composed of words*, I shrewdly suspect it is *not*. I shall only add, that the contradiction here again seems to have been occasioned by the mistake of a numeral letter, 2, three, for 1, seven. So Dr. A. Clarke.

Houb. — שבע שנים, anni septem. 1 Par. xxi. 12, שלש שנים, tres anni, quam scripturam habuere Græci Intt. Nos vero eam hic etiam sequimur, quia tres anni respondent tribus mensibus et tribus diebus. Nugantur hic rabbini Judæi, cum dicunt hæc accidisse anno tertio famis ejus, quæ grassata est, propter Gabaonitas a Saül interfectos, propositumque Davidi fuisse, ut eligeret tres alteros annos famis, postea annum famis septimum fore annum Sabbaticum. Quos si audiemus, jusserit David, fame grassante, populi censum fieri, quo nihil stolidius. ... צדך, hostes tui. Grammatica ratio vult צדך, hoste tuo; nam sequitur, ודא דודך, et ipse persequetur te. ... דודי, qui misit me. 1 Par. xxi. 12, ואני שלחתי, ei qui misit me, ut et legendum; vel ואני, pro ואני; nam utrumque in usu est post ודודי, respondere.

Ver. 14, 15.

14 וַיֹּאמֶר דָּוִד אֶל-גָּד צִירִי מֵאֵד נְפֹלְחֵנָא בְּיַד-יְהוָה פְּרִיפִים רַחֲמֵי וַיִּבֶר אֱדָם אֶל-אֶפְלָה: 15 וַיִּמָּן יְהוָה דָּבָר בְּיִשְׂרָאֵל מִחֶבְרֹן וַעֲדָעַת מוֹעֵד וַיָּמָח מִן-הָעָם מִדָּן וַעֲדָבָאֵר שֹׁבַע שְׂבָעִים אֶלֶף אִישׁ:

דודי קי

14 καὶ εἶπε Δαυὶδ πρὸς Γάδ, στενά μοι πάντοθεν σφόδρα ἐστίν· ἐμπεσοῦμαι δὴ εἰς χεῖρας κυρίου, ὅτι πολλοὶ οἱ οἰκτιρμοὶ αὐτοῦ σφόδρα, εἰς δὲ χεῖρας ἀνθρώπου οὐ μὴ ἐμπεσω. 15 καὶ ἐξέλεξάτο ἑαυτῷ Δαυὶδ τὸν θάνατον.

καὶ ἡμέραι θερισμοῦ πυρῶν· καὶ ἔδωκε κύριος θάνατον ἐν Ἰσραὴλ ἀπὸ πρωΐθεν ἕως ὥρας ἀρίστου, καὶ ἤρξατο ἡ θραύσις ἐν τῷ λαῷ· καὶ ἀπύθανεν ἐκ τοῦ λαοῦ ἀπὸ Δαν καὶ ἕως Βηρσαβεὲ, ἐβδομήκοντα χιλιάδες ἀνδρῶν.

Au. Ver.—14 And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; for his mercies are great [*or, many*]: and let me not fall into the hand of man.

15 So the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beersheba seventy thousand men.

14, 15, *Man, &c.*

Ged., Booth.—14 — But let me not fall into the hand of man. Thus David chose the pestilence.

15 It was now the time of wheat harvest [LXX]; and Jehovah sent a pestilence upon Israel from the morning until mid-day; and there died of the people, from Dan to Beersheba, seventy thousand men.

Until mid-day.] I have followed Syr. and Arab. who have both *until the sixth hour*. So equivalently Sep., *until dinner-time*. And so Josephus. Others render: *until the appointed time.*—*Ged.*

Pool.—15 *To the time appointed*; either, 1 From morning to evening, which is here called *the time appointed*; or, *the time of the convention*, or, *public meeting*, as this Hebrew word oft signifies, i. e., till the time of the evening prayer and sacrifice, when the people used more solemnly to meet together. See Psalm cxli. 2; Acts iii. 1. Thus God mitigated his sentence, and turned three days into one; it being a thing not unusual with God to qualify his threatenings, and to take off the evil threatened sometimes wholly, as in Nineveh's case, and sometimes in part. And this God might do here upon the speedy and serious repentance of David, and of his people. Or rather, 2. *From the morning*, (or rather, *from that morning*; for the article seems to be emphatical, and to denote that very morning in which Gad came to David, ver. 11, and that the plague did immediately ensue after Gad's offer, and David's choice,) *even to the time appointed*, to wit, by God, i. e., for three days, as God had set the time, ver. 13. *Object.* If it continued three days, how is it said that God repented him of the evil, and stopped the angel in his course? ver. 16.

Ans. This he did in the beginning of the third day, whereas otherwise it should have gone on to the end of the day. Or it may signify no more but this, At the end of the third day God gave over smiting; for then is God said (after the manner of men) to repent, when he ceaseth to proceed as before he had done.

Bp. Patrick.—*From the morning.*] From that time when Gad delivered the message, and David made his choice; which was in the morning, as we read before (ver. 11).

Even to the time appointed.] There are those who by "the time appointed," understand to the end of three days, mentioned by Gad, as the time appointed by the Lord for the continuance of this plague. But this is quite contrary to what follows, that God repented him of the evil; and commanded the angel that smote the people to stay his hand. Therefore the LXX translate it better, *ἕως ὥρας ἀρίστου*, "until dinner-time:" and so Procopius Gazæus. Certain it is, that *moed* signifies some part of that day when the plague began: and that must be either noon, or the evening. But, as Bochartus hath observed, the morning and evening are the parts of the day most opposite in Scripture (of which he gives many instances), and therefore so he here understands it, that it continued from morning to the evening. For *moed* properly signifies an assembly: and therefore the *time moed* he thinks is the time when the people met for evening prayer; about the ninth hour of the day. Which prayer, before the building of the temple, was made at the tabernacle, or in their synagogues. And therefore the tabernacle is frequently called *ohel moed*: and the synagogues are called in Psalm lxxiv. 18, *moade el*. So that he makes account this pestilence lasted no more than nine hours: which was the eighth part of three days.

Ver. 16.

Dr. A. Clarke.—*The threshing-place of Araunah.*] In the parallel place, 1 Chron. xxi. 15, 20, &c., this person is called *Ornan*. The word that we render *Araunah* is written in this very chapter אֲרָנָה, *Avannah*, ver. 16, אֲרָנָה, *Araniah*, ver. 18, אֲרָנָה, *Araunah* or *Aravnah*, ver. 20, and the following: but in every place in 1 Chron. xxi. where it occurs it is written אֲרָנָה, *Ornan*. It is likely he had both names, *Araunah* and *Ornan*: but

the *varieties* of spelling in 2 Samuel must arise from the blunders of transcribers.

Houb.—16 ... יהוביש : Plenè יהוביש, *Jebusæi*, unus Codex Orat. hîc et ver. 18.

Ver. 20.

Au. Ver.—On his face upon the ground.

Booth.—With his face towards the ground.

Ver. 22.

וַיֹּאמֶר אֶרְנָן אֶל־דָּוִד יְקַח וְיַעַל
אֶת־הַמִּלְחָה הַזֹּאת בְּעֵינֶיךָ וְגו'
בְּעֵינֶיךָ ק'

καὶ εἶπεν Ὀρνὰ πρὸς Δαυὶδ, λαβέτω καὶ ἀνεγκάτω ὁ κύριός μου ὁ βασιλεὺς τῇ κυρίῳ τὸ ἀγαθὸν ἐν ὀφθαλμοῖς αὐτοῦ· κ.τ.λ.

Au. Ver.—22 And Araunah said unto David, Let my lord the king take and offer up what *seemeth* good unto him: behold, *here be* oxen for burnt sacrifice, and threshing instruments and *other* instruments of the oxen for wood.

Houb.—22 Dixit Davidi *Areuna*; capiat vero Dominus meus rez, faciatque id quod sibi videbitur, &c.

22 וַיַּעַל, et ascendere faciat, seu offerat. Lege, וַיַּעַל, et faciat, ut 1 Par. xxi. 23. Male τὸ τοῦ tuietor Buxtorfius, quasi in holocaustum mox offerendum conveniat, cum de holocausto nihil hactenus dictum fuerit. Præterea talem loquendi formam, *ascendere faciat quod bonum erit in oculis ejus, pro victimam, quam volet, offerat*, in codice Hebræo nusquam reperias, ut pote ab Hebr. sermone alienam. ... בעיניו, Recte Masora, בעיניו, in oculis ejus.

Ver. 23.

הַכָּל בָּתָּן אֶרְנָן הַמִּלְחָה לְמֶלֶךְ
וַיֹּאמֶר אֶרְנָן אֶל־הַמֶּלֶךְ יְהוָה
אֱלֹהֵינוּ יִרְצֶה :

מִן־בְּאֵרֶשׁ שֶׁסָּר

τὰ πάντα ἔδωκεν Ὀρνὰ τῇ βασιλεῖ. καὶ εἶπεν Ὀρνὰ πρὸς τὸν βασιλέα. κύριος ὁ θεός σου εὐλογῆσαι σε.

Au. Ver.—23 All these *things* did Araunah, as a king, give unto the king. And Araunah said unto the king, The LORD thy God accept thee.

Bishop Patrick.—All these things did Araunah, as a king, give unto the king.] The words in the Hebrew are, “these things gave Araunah the king unto the king.” From whence some infer, that before the

taking of Jerusalem he was the king of the Jebusites; or, a man of the greatest authority among them, like a king; or was descended from the blood royal of the Jebusites, as Dr. Lightfoot expresses it. But neither the Greek, nor the Syriac, nor the Arabic copies have the word *king*: nor was it in many of the Vulgar till Sixtus's correction; nor in the Chaldee paraphrast in the time of Kimchi [so *Bp. Horsley*], who cites it thus; “Araunah gave to the king what the king asked of him.” And, as Bochartus observes, Araunah (or Ornan) being mentioned fourteen times in the holy books, it is a wonder he should not be styled a king, but only here (Hieroz., par. i., lib. i., cap. 38). But it is likely he was a very rich man, as Josephus reports: whom the king spared when he took the fort of Zion; either because he was a lover of the Israelites, or had done some good office unto David.

Dr. A. Clarke.—23 *As a king, give unto the king.*] Literally, *all these did king Araunah give unto the king*. That there could not be a king of the Jebusites on Mount Moriah, is sufficiently evident; and that there was no other king than David in the land, is equally so; the word המלך, *hammelech*, “the king,” given here to Araunah, is wanting in the *Septuagint*, *Syriac*, and *Arabic*; in *three* of Kennicott's and De Rossi's MSS., and in the parallel place in *Chronicles*; and, it is very probable, never made a part of the text. Perhaps it should be read, *All these did Araunah give unto the king*.

There is, however, a difficulty here. David had taken the fortress of the Jebusites many years before; yet it is evident that Araunah was proprietor of the soil at this time. It is not clear that he was a subject of David; but he paid him respect as a neighbour and a king. This is merely possible.

Ged.—23 All these Araunah proffered to the king, &c.

Booth.—All these things Araunah offered to give to the king, &c.

Dathe.—23 Quæ omnia Aravna regi obtulit, &c.

Houb.—23 Omnia hæc regi *Areuna* tra-debat, &c.

המלך למלך, *rex regi*. Tolle המלך, *rex*, quod verbum non legunt nec Græci Intt. nec Syrus, nec Arabs, nec vero etiam Vul-

gatus, apud quem *rex* non erat, antequam esset Sixtina editio; nec denique ipse Chaldaeus, ut quidem ætate *Davidis Kimki* legabatur. Absurdum est Areunam illum Jebusæum nominari *regem*. Clericus sic interpretatur, *Areuna, O rex, omnia dat regi*; quasi ipse Areuna loqueretur, et se se *Areunam* nominaret. Sed vidimus in superioribus Areunam neque se ipsum nominare, et regem his verbis compellare, *אֲדֹנָי הָרֶם*, *Domine mi rex*, non uno verbo *הָרֶם*, *O rex*. Et præterea quis non videt coactam esse Clericanam istam interpretationem?

Ver. 24.

וַיֹּאמֶר הַכֹּלֵף אֶל־אַרְנָה לֵאמֹר
הִנֵּה אֶרְנָה מֵאוֹתָיִךְ בְּמַחִיר וְלֹא אֶעֱלֶה
לִיהוָה אֱלֹהֶי עֲלֹת חֶמֶס וְגִזָּר דָּגֵר
אֶת־הַבָּקָר וְאֶת־הַבָּקָר בְּכֶסֶף שְׁהָלִים
חֲמִשָּׁאִים :

καὶ εἶπεν ὁ βασιλεὺς πρὸς Ὀρνά, οὐχί, ὅτι ἀλλὰ κτῶμενος κτήσομαι παρὰ σοῦ ἐν ἀναλλάγματι, καὶ οὐκ ἀνοίσω τῷ κυρίῳ μου θεῷ ὀλοκαῖωμα δωρεάν καὶ ἐκτήσατο Δαυὶδ τὸν ἄλωνα καὶ τοὺς βόας ἐν ἀργυρίῳ σίχλων πενήτηκοντα.

Au. Ver.—24 And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing. So David bought the threshing-floor and the oxen for fifty shekels of silver.

Pool.—For fifty shekels of silver. *Object.* In 1 Chron. xxi. 25, he is said to give for the place six hundred shekels of gold by weight. *Ans.* These two places may be fairly reconciled divers ways. First, Here he speaks of the price paid for the threshing-floor, and oxen, and instruments; and there for the whole place adjoining, on which the temple and its courts were built, which certainly was very much larger than this threshing-floor, and probably had Araunah's house, if not some others, now built upon it. Secondly, The shekels here may be of gold, and in 1 Chron. xxi. of silver; and so the proportion of gold to silver being that of twelve to one, fifty shekels of gold make six hundred shekels of silver. And whereas it may be objected, that on the contrary these fifty shekels are said to be of silver, and the six hundred of gold, this they answer by another translation of the words. For they

render this place thus, agreeably enough to the words and the order of the Hebrew text, he bought them for silver (or, for money, as the Hebrew word *cheseeph* oft signifies, and particularly in this very history in the parallel place, 1 Chron. xxi. 24, where David desires to buy it for the full price, or for full money, where in the Hebrew it is for full silver), even for fifty shekels, to wit of gold, as it is expressed 1 Chron. xxi. 25; which place they render thus, and that consonantly to the Hebrew, he gave shekels of gold of the value (for the Hebrew word *mishkal* signifies value as well as weight, as was before noted on 2 Sam. xii. 30) of six hundred shekels, to wit, of silver. And this may seem added in the Book of the Chronicles, lest it should be thought that the fifty shekels here mentioned were but common and silver shekels. Thirdly, There is a considerable difference in the phrase in these two places: here he mentions for what David bought it, or what he was obliged to give for it; and in Chronicles what he actually gave for it, to wit, of his royal bounty, over and besides the full price of it; which was decent and convenient for so great a king, and especially upon so great an occasion, and to him who had given him such a noble example.

Bp. Patrick.—For fifty shekels of silver.] In the Chronicles we read, according to our translation, that he gave him "six hundred shekels of gold by weight," which Bochartus thus reconciles; that in one place he speaks of shekels of gold, and in the other of shekels of silver. Whose proportion is twelvefold, so that fifty shekels of gold are in value as much as six hundred shekels of silver. He quotes a place out of Plato in his Hipparchus, which proves that gold and silver held this proportion. And then he thus translates this place in Samuel, He bought the floor and the oxen *beceseeph*, for money; viz., for "fifty golden shekels." So the word *ceseph* often signifies money in general, of whatsoever metal it be: as appears from this very history, wherein David tells Ornan that he will buy the field of him, *beceseeph malo*, which we translate, "at its full price," 1 Chron. xxi. 24. And then it follows, he gave Ornan *shikle zabav*, "shekels of gold," *mishkall shesh mooth*, "in value six hundred vulgar, or silver, shekels." See Hierozoic., par. i., lib. ii., cap. 38, where the word *mishkall* he acknowledges com-

monly signifies *weight*; yet here denotes *value*: as in 2 Sam. xii. 30. The design of Ezra being to show, that the fifty shekels he gave for the floor and oxen were not silver (which were most common), but shekels of gold: every one of which was worth twelve of silver: so that those fifty shekels were equivalent to six hundred silver ones.

But there is a shorter way of solving this difficulty by supposing, that for the thrashing-floor and the oxen he gave only fifty shekels of silver: but all the ground about it (out of which the court of God's house were afterward made) cost him six hundred shekels of gold.

Dathe.—1 Chron. xxi. 25, leguntur *sexcentii sicli aurei*, qui numerus major utique

verior videtur, pro toto illo Moriae monte et ædificiis in eo constructis, quam hic minor quinquaginta siclorum argenteorum; et tamen versa. antiquæ omnes in hac lectione consentiunt.

Houb.—24 אֶמַּם עָרַי, *emendo emam*. Barbare עָרַי, pro עָרַי: Duo codices orat. עָרַי, ut fuerat scribendum. ...שִׁלִּים חֲמִשָּׁים, *siclis quinquaginta*, 1 Par. xxi. 25, שִׁלִּים שְׁשָׁה, *sexcentis (siclis)* quas duas scripturas conciliare secum frustra conantur interpretes quidam, seu Judæi, seu Christiani. Clerico potius assentiendum sic observanti, "multo credibilis est loginquitate ipsa temporis, aut incuria librariorum, mendum in hunc locum irrepsisse, cum talia etiam alibi occurrant."

FIRST BOOK OF KINGS.

CHAP. I. 1.

וַיִּכְשָׁחוּ בַּבִּגְדִים וְגו' —

— καὶ περιέβαλλον αὐτὸν ἱματίοις, κ.τ.λ.

Au. Ver.—Now king David was old and stricken in years [Heb., entered into days]; and they covered him with clothes, and he gat no heat.

Clothes.

Houb., Booth.—Bedclothes.

1 וַיִּכְשָׁחוּ בַּבִּגְדִים, *et operiebant eum stragulis*. Melius וַיִּכְשָׁחוּ, plene, ut alibi sæpe ante affixum וַיִּכְשָׁחוּ hodierni ipsi codices. Interpretamur בַּבִּגְדִים, *stragulis*, non autem, ut multi, *vestibus*. Nam aguntur operaimenta hominis in lecto decumbentis: id sequentia indicant. Si diurnæ vestes agerentur, poterat David igne caleferi, quando vestes non depellebant frigus, nec conquistum fuisset remedium illud insolitum, quod hic memoratur.

Ver. 3.

Houb.—3 וַיִּבְרַח, *Et adduxerunt*. Scriptio deficiens, pro וַיִּבְרַח, quod quidem lego in duobus codicibus orat.

Ver. 6.

וְאֵתָּהּ יִלְדָּה אֶחָדִי אֲבִישָׁלוֹם —

— καὶ αὐτὸν ἔτεκεν ὀπίσω Ἀβεσσαλώμ.

Au. Ver.—6 And his father had not displeased him at any time [Heb., from his days] in saying, Why hast thou done so? and he also *was* a very goodly man; and *his mother* bear him after Absalom.

Houb.—6 וַיִּלְדָּה אֶחָדִי אֲבִישָׁלוֹם, *et ipsum peperit post Absalom*. Est וַיִּלְדָּה mendum manifestum, in quo pugnat sacra pagina ipsa secum. Etenim in hac serie orationis non potest וַיִּלְדָּה ad aliam matrem, quam ad Haggith, superiori versu memoratam, pertinere; itaque necesse erit sacram paginam dicere, peperisse Haggith Adoniam, postquam Absalom pepererat. Atqui Absalom non habuit matrem *Haggith*, sed *Macha*, filiam *Tholmai*, regis *Gessur*: vide 2 Sam. iii. 3. Præterea nimis longo intervallo est וַיִּלְדָּה, quam ut de *Haggith* efferatur, postquam duæ periodi intercesserunt, in quibus aliæ personæ aguntur, nempe *Adonias* et *David*. Vera scriptura est, vel וַיִּלְדָּה, vel וַיִּלְדָּה, genuit (*David*) *Adoniam post Absalom*, in qua scriptura plana omnia sunt et cohærentia. Declinavit a mendo *Vulgatus*, dum convertit, *secundus natu post Absalom*. Sed eodem mendo in errorem inductus est Arabs, ut crederet eadem matre fuisse natos Absa-

καὶ νῦν, ἰδοὺ, Ἀδωνίας ἐβασίλευσε, καὶ σὺ, κύριέ μου βασιλεῦ, οὐκ ἔγνων.

Au. Ver.—18 And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest it not:

And now my lord, &c.

Schulz., De Wett., Ken.—And thou my lord.

Ken.—1 Reg. i. 18. Nunc legimus *וְנָתַן לְאֹתָן מִן הַכֶּתֶב*, et nunc, domine mi rex, non nosti: ubi patet *וְנָתַן*, et nunc domine mi corruptum esse ex *וְנָתַן*, et tu domine mi: quam emendationem confirmant versiones antiquæ omnes et par Chaldaica, una cum codicibus Heb. 200. E contrario, in com. 20, pro *וְנָתַן*, et tu lege *וְנָתַן*, et nunc; sic legentibus codicibus Heb. prope 100, una cum versionibus Syr., Arab. et Vulgata, et paraphrasi quoque Chaldaica. Kimchius vero, etsi correctionibus hisce sensum emendari confiteatur, utramque lectionem hodiernam defendit: quia sic jussit Masora, cum libris (Masoretice) correctis.

Maurer.—*וְנָתַן*.] Schulzius pro *וְנָתַן* cum omnibus versionibus antiquis, plurimis codicibus, pluribus editionibus legi vult *וְנָתַן*, quam lectionem etiam de Wettius in versione expressit. Non nego, pro *וְנָתַן* ob præcedens *וְנָתַן* per negligentiam facile potuisse scribi *וְנָתַן*. Sed vide tamen, an non verti possit: und nun, mein Herr König, weisst du es nicht.

Ver. 19.

Houb.—19 *וְנָתַן*, pro *וְנָתַן*, Joabo, vitium est codicum deteriorum, ad quos factæ sunt primæ omnium editiones: nam duo codices orat. notæ molioris *וְנָתַן*, non omisso *ו*.

Ver. 20.

וְנָתַן לְאֹתָן מִן הַכֶּתֶב
וְנָתַן לְאֹתָן מִן הַכֶּתֶב

καὶ σὺ, κύριέ μου βασιλεῦ, οἱ ὀφθαλμοὶ πάντος Ἰσραὴλ πρὸς σέ· κ.τ.λ.

Au. Ver.—20 And thou, my lord, O king, the eyes of all Israel are upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him.

Houb., Lilienth., Ken., Ged., Booth.—20 And now [Syr., Arab., Vulg., and nearly 100 Hebrew MSS.] my lord, &c. See notes on ver. 18.

20 *וְנָתַן*, Tu vero. Lege *וְנָתַן*, nunc autem, ut legit Vulgatus, qui verumtamen, et ut

Chaldæus, qui *וְנָתַן*, nunc autem. Nihil enim est in oratione quod continuet seriem in nominativo *וְנָתַן* inceptam.

Maurer.—20 *וְנָתַן*.] Ad verbum: tu vero, mi domine rex, oculi omnium Israelitarum in te sunt conversi, h. e., in te vero, mi domine rex, omnium Is. oculi conversi sunt. Pronomen separatum cum vi præmissum est, cf ad Gen. xlix. 8, nec sunt audiendi, qui cum Hubigantio, Lilienth., aliisque pro *וְנָתַן* legi jubent *וְנָתַן*. *ל* de conversione in locum celsiorem adhibetur, ut Ex. ix. 22, al.

Ver. 24.

— *וְנָתַן לְאֹתָן מִן הַכֶּתֶב*
וְנָתַן לְאֹתָן מִן הַכֶּתֶב

— σὺ εἶπας, Ἀδωνίας βασιλεύσει ὀπίσω μου, καὶ αὐτὸς καθήσεται ἐπὶ τοῦ θρόνου μου;

Au. Ver.—24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

Hast thou said.

Houb.—24 Dixitque; Domine mi Rex, nempe declarasti Adoniam post te regnaturum, et throno in tuo sessurum.

24 *וְנָתַן*, tu dixisti. Indicativus modus *וְנָתַן*, indicat rem potius, quam affirmat, propheta Nathan regi significante, quod Adonias regnet, hoc indicium videri, ita fuisse a Davide constitutum. Id nos in versione demonstramus, addito adverbio nempe, ante verbum declarasti. Clericus, an dixisti, interrogationem adducens, quæ in textu non compareret, quamque ejiciunt hæc, quæ sequuntur.

Ver. 26.

Houb.—26 *וְנָתַן*, Sadoc autem: Lege *וְנָתַן*, plene, ut antea, ver. 8. Ita codices orat. duo, et sic alibi, ubi Sadoc sacerdos memoratur.

Ver. 27.

— *וְנָתַן לְאֹתָן מִן הַכֶּתֶב*
וְנָתַן לְאֹתָן מִן הַכֶּתֶב

εἰ διὰ τοῦ κυρίου μου τοῦ βασιλέως γέγονε τὸ ῥῆμα τοῦτο, καὶ οὐκ ἐγνώρισας τῷ δούλῳ σου τίς καθήσεται ἐπὶ τὸν θρόνον τοῦ κυρίου μου τοῦ βασιλέως μετ' αὐτόν;

Au. Ver.—27 Is this thing done by my

lord the king, and thou hast not shewed it unto thy servant, who should sit on the throne of my lord the king after him?

And thou hast not shewed.

Ged., Booth.—And hast thou not showed to thy servant, &c.

Houb.—27 *Atque hæc quidem, Domino meo rege imperante, cum fiant, tu tamen servo tuo non indicasti, quisnam in solio Domini mei Regis post ipsum sit sessurus.*

27 *אִם כִּסֵּא אֲדֹנָי הִנֵּה*: Nos, atque hæc Domino meo rege imperante (cum fiant). Nam sæpe *אִם* tempus indicat, non modo conditionem *si*. Incommode multi interrogant hoc modo, *an hæc a Domino meo rege fiunt*, quod non necesse erat. ... לעברך, (*et non indicasti*) servo tuo ex scriptura לעברך, quam revocat Masora, quamque gestant quatuor Codices Orat. Ita etiam veteres.

Maurer. — *אִם כִּסֵּא אֲדֹנָי הִנֵּה* נִדְּחָה. De Wettius in versione: *num hoc . . . factum est?* Sed in hac tali interrogatione *אִם* non ponitur. Interrogatio est obliqua: *ob das wohl ... geschehen ist?* Eodem modo accipiendum est illud *אִם כִּסֵּא הִנֵּה* Jes. xxix. 16. Vid. E. Gr. min. §. 598, 2.

Ver. 31, 33.

Houb.—31 *לעלם*, in *æculum*, mendose, pro *לעלם*, quod habent duo codices orat. Sicque alii codices hoc verbum plenum exhibent, ubi *hod.* impressa defectivum.

33 *על גִּיחֹן*, *ad Gihon*. Lege *גִּיחֹן*, plene, et infra ver. 38 et 45, sic legitur in duobus Codicibus Orat. *על* vero et *אֵל* leguntur in codicibus aliis atque aliis.

Ver. 34, 39.

Au. Ver.—God save king Solomon. See notes on 1 Sam. x. 40.

Ged., Booth.—Long live king Solomon.

Ver. 35.

נִעְלִיתֶם אַחֲרָיו וְבָא וְיָשֵׁב עַל־כִּסְאוֹ וְנָו

καὶ καθήσεται ἐπὶ τοῦ θρόνου μου, κ.τ.λ.

Au. Ver.—35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah.

Booth.—Ye shall then come up with him, when he cometh, that he may sit upon my throne, &c.

Houb.—35 *Deinde eum sequemini, et ille veniet, ut solio in meo sedeat; &c.*

vot. II.

Ver. 38, 44.

Au. Ver.—And the Cherethites and the Pelethites.

See notes on 2 Sam. viii. 18, pp. 560—566.

Ver. 42, 43.

42 — *כִּי אִישׁ הָיִל אֶתְּחָה וְשׂוֹב* תְּבַאָּר : 43 *וַיַּעַן יוֹנָתָן בֶּן־אֲבִיהָוָה אֶת־אֲדֹנָיָה בֶּן־אֲבִיהָוָה הַמֶּלֶךְ דָּוִד הַמְּלִיךְ אֶת־שְׁלֹמֹה :*

42 — *εἰσελθε, ὅτι ἀπὸ δυνάμεως εἰ σὺ, καὶ ἀγαθὰ εὐαγγελισαί.* 43 *καὶ ἀπεκρίθη Ἰωνάθαν, καὶ εἶπε. καὶ μάλα, ὁ κύριος ἡμῶν ὁ βασιλεὺς Δαυὶδ ἐβασίλευσε τὸν Σαλωμῶν.*

Au. Ver.—42 And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for thou art a valiant man, and bringest good tidings.

43 And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king.

Bp. Patrick.—*Thou art a valiant man.*] Or rather, "Thou art a virtuous man:" for so the word we here translate *valiant* is rendered in Prov. xii. 4. And so the Targum in this place, "thou art a man that fearest to sin:" and being a good man, he hoped brought good tidings, like himself.

Ged., Booth.—Thou art a worthy man.

Dathe.—Vir bonus.

Pool.—*Thou art a valiant man; or, a man of virtue or worth*, as this Hebrew word is used, Prov. xii. 4; and therefore a happy man, and hast good news for thyself and us. Compare 2 Sam. xviii. 27.

43 *Verily*, or, *but*, or, *nay but*, i. e., the matter is not as thou expectest, but quite contrary.

Ver. 47.

Houb. — 47 *אֱלֹהִים, Deus tuus.* Masora, *אֱלֹהִים, Deus*, et sic Vulgatus, Syrus, Græci Intt. Sed non male *אֱלֹהִים*, quia sequitur *סִשְׁכֵּן, præ nomine tuo*, in secunda item persona.

Ver. 48.

Au. Ver.—48 And also thus said the king, Blessed be the LORD God of Israel, which hath given one to sit on my throne this day, mine eyes even seeing it.

Commentaries and Essays.—Here is certainly an omission. David surely meant one of his own offspring according to the

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promise of God to him. The *ὁ* have *ἐκ τοῦ σπέρματος μου*, "one of my seed;" and one Hebrew MS. has the word *בני*, "my son," after *דיום*.

Ver. 52.

Au. Ver.—52 And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth, &c.

Pool.—A worthy man, Heb. *a man of strength or courage*; for it requires great strength of mind and resolution to resist all temptations of vice, and to do virtuously.

A hair of him.

Ged., Booth.—A hair of his head. [*Chald., Syr., Arab., and one MS.*]

Ver. 53.

Houb.—*וידדו, et abduzerunt eum.* Lege plene *וידדו*, ut habent duo Codices Orat. nisi plenius *וידדו*.

CHAP. II. 3.

וְשָׁמַרְתָּ אֶת־מִשְׁמֶרֶת וַיְהִיָּה אֱלֹהֶיךָ
לְלֶכֶת בְּדַרְכֶּיךָ לְשָׁמֵר חֻקֵּיהֶם מִצְוֹתָיו
וּמִשְׁפָּטָיו וְנִדְוֹתָיו בְּפֶתוֹב בְּתוֹרֹת
מִשְׁחָה לְמַעַן תִּשְׁכֹּל אֶת כָּל־אֲשֶׁר
תַּעֲשֶׂה וְאֶת כָּל־אֲשֶׁר תִּתְּנָה שָׁם :

καὶ φυλάξεις φυλάκην Κυρίου Θεοῦ σου τοῦ πορεύεσθαι ἐν ταῖς ὁδοῖς αὐτοῦ, φυλάσσειν τὰς ἐντολὰς αὐτοῦ καὶ τὰ δικαιώματα καὶ τὰ κρίματα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωσέως· ἵνα συνήσῃς ἃ ποιήσεις κατὰ πάντα ὅσα ἂν ἐντείλωμαί σοι·

Au. Ver.—3 And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper [*or, do wisely*: 1 Samuel xviii. 5, 14, 40] in all that thou doest, and whithersoever thou turnest thyself.

Houb.—3 *מצויו, Præcepta ejus.* Duo Codices Orat. *וימצויו*, non sine conjunctione, ut fuerat scribendum, quia non abest eadem conjunctio ante cætera nomine, quæ sequuntur.

Bp. Patrick.—His statutes—commandments—judgments—testimonies.] Under these four words are comprehended all the laws of Moses: *statutes* being such constitutions as had not their foundation in reason, but in the will and pleasure of God: as not to sow two seeds of different kinds together, &c. (see Drusius and Grotius upon Numb.

xix. 2, and Masius upon Josh. xxiv. 25). *Commandments* were moral duties, which had a manifest reason; as, not to steal, &c. *Judgments* were the laws belonging to civil government, in things between one man and another: such as are mentioned Exod. xxi. and the following chapters. And *testimonies* were such laws as preserved the remembrance of some great things; and testified to them the loving-kindness of the Lord; as the Sabbath, the passover, and all the rest of the feasts.

That thou mayest prosper.] Or, "that thou mayest do wisely," &c., as it is in the margin. For there is no policy like true religion and piety. [*So Pool.*]

Ver. 4.

Au. Ver.—Continue his word.

Ged.—Confirm his promise.

Ver. 5.

Au. Ver.—5 Moreover thou knowest also what Joab the son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed [*Heb., put*] the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet.

Pool.—*Did to me*, i. e., against me; either, first, Directly and immediately; how insolently and imperiously he hath carried himself towards me from time to time, &c. Or, secondly, Indirectly, in what he did against Abner and Amasa; whose death was a great injury to David, as it was a breach of his laws and peace, &c. *And what he did*, or, *even*; the following branches being added as an explication of the foregoing, to show what and how he acted towards or against David. Or, *and particularly*; as his other miscarriages, so these especially.

Houb.—*בשלם, in pace.* Mutilum id verbum sine *ו* in medio. Itaque etiam id *ו* non omittunt duo Codices Orat. cæteri autem circulo animadvertunt. Ita sequente versu unus Codex Orat. *בשלום*, plene. Ita ver. 8, legendum *בבזרחים, de Bahurim*, plene, ut alibi scribitur, quod etiam in codicibus circulo superno significatur.

Ver. 7.

וְלִבִּי בְּרוּלִי הִגְלִידִי מִעֲשֵׂה־חֶסֶד

וַיְהִי בַּאֲחֵלֵי שְׁלֹחָנָה בִּירְכוֹ הַרְבֵּי אֵלֵי
בְּבִרְיָי מִפְּנֵי אֲבִשָׁלוֹם אֲחִיָּה :

καὶ τοῖς υἱοῖς Βερζελλ τοῦ Γαλααδίου
ποιήσεις ἔλεος, καὶ ἔσονται ἐν τοῖς ἐσθίουσι
τὴν τράπεζάν σου· ὅτι οὕτως ἤγγισάν μοι ἐν
τῷ με ἀποδιδράσκειν ἀπὸ προσώπου Ἀβессα-
λὼμ τοῦ ἀδελφοῦ σου.

Au. Ver.—7 But shew kindness unto the
sons of Barzillai the Gileadite, and let them
be of those that eat at thy table: for so they
came to me when I fled because of Absalom
thy brother.

For so they came to me.

Ged., Booth.—For so they supported me.

Gesen.—I. בָּרַךְ and בָּרַךְ, to draw or come
near, to approach, &c. Spec. a) In a
hostile sense, to draw near for battle, Exod.
xiv. 20. b) Vice versa, in kindness and
good-will; 1 Kings ii. 7 בָּרַךְ אֵלֵי, for so
they came in kindness to me. So God is
said to draw near to men, in affording help
to the afflicted, Psalm lxi. 19; Lam.
iii. 57.

Houb.—Sic adfuerunt.

Dathe.—Mihi subvenerunt.

Maurer.—[בָּרַךְ.] Nam sic h. e. בָּרַךְ; cf.
quæ præcedunt, coll. 2 Sam. xvii. 27, sqq.
xix. 31, sqq. Multum igitur errat Hitzigius
docens (Begriff, p. 148), בָּרַךְ hic positum
esse pro בָּרַךְ.

Ver. 8, 9.

וַהֲגָה לִפְנֵי שְׁמֵי אֲבִישָׁי בְּדִגְמָה בְּיָהִימִינִי
מִבְּחָרִים וְהוּא קָלָלֵנִי קָלָלָה נְמִינָת
בָּיוֹם לְבִתִּי מִחֲנִינִים וְהוּא יָגֵד לְהָרָאֵתִי
חֵירָדוֹ וְאֲשָׁבַע לִי בַיְהוָה לֵאמֹר אִם-
אֶמְיָתָהּ בְּחֶרֶב : וְעַתָּה אֶל־תִּנְחָחוּ
כִּי אִישׁ חָבֵם אֶתָּה וְיִדְעָה אֵת אֲשֶׁר
תַּעֲשֶׂוּלוֹ וְהוֹדִינָה אֶת־שִׁיבְתוֹ בְּדָם
שְׁאוֹל :

8 καὶ, ἰδοὺ, μετὰ σοῦ Σεμεὶ υἱὸς Γηρὰ υἱὸς
τοῦ Ἰεμενὶ ἐκ Βαουρίμ, καὶ αὐτὸς κατηγορᾷσάτό
με κατὰραν ὀδυνηρὰν τῇ ἡμέρᾳ ἣ ἐπορεύονην εἰς
παρεμβολὰς· καὶ αὐτὸς κατέβη εἰς ἀπαντήν
μου εἰς τὸν Ἰορδάνην, καὶ ὥμωσα αὐτῷ ἐν
κυρίῳ, λέγων, εἰ θανατώσω σε ἐν ῥομφαίᾳ.
9 καὶ οὐ μὴ ἀθώωγης αὐτόν, ὅτι ἀνὴρ σοφὸς
ἐστὶν, καὶ γνώσῃ ἃ ποιήσεις αὐτῷ, καὶ κατάξεις
τὴν πολὺν αὐτοῦ ἐν αἵματι εἰς ᾧδου.

Au. Ver.—8 And, behold, thou hast with
thee Shimei the son of Gera, a Benjamite
of Bahurim, which cursed me with a

grievous [Heb., strong] curse in the day
when I went to Mahanaim: but he came
down to meet me at Jordan, and I swore to
him by the Lord, saying, I will not put
thee to death with the sword.

9 Now therefore hold him not guiltless:
for thou art a wise man, and knowest what
thou oughtest to do unto him; but his hoar
head bring thou down to the grave with
blood.

Pool.—With thee, i. e., in thy power, as
that phrase is oft used. *Cursed me with a
grievous curse*; or, *reproached me with bitter
reproaches* [Ged., Booth., grievously re-
viled me]. *I will not put thee to death with
the sword.* *Quest.* How then could David
lawfully engage Solomon to punish him for
it? And did David upon his death-bed
bear malice against Shimei? *Ans.* First,
David was not a private person, which might
remit such offences without any incon-
venience; but a public magistrate, who for
the honour and maintenance of government
was obliged to punish such insolent and
opprobrious speeches, if the necessity of his
affairs had not then engaged him to pass it
by. Otherwise it appears from divers pas-
sages of the Psalms, and of this history, how
free David was from a rancorous and re-
vengeful spirit, even towards his enemies.
Secondly, The following advice is not con-
trary to David's oath, both because that was
only personal, that David would not kill
him either at that time, as Abishai desired
him, or whilst he lived, and did not oblige
his successors; and especially, because it
was not David's mind that Shimei should be
put to death for that fault, (as is evident;
for then there was no need of Solomon's
wisdom, to find out an occasion, but only of
his justice to punish him for the old crime,)
but for some other competent crime, which
Solomon's wisdom, narrowly prying into all
his actions, would easily find out. And if
the condition which Solomon imposed upon
Shimei, ver. 36, 37, seem hard, it must be
remembered that David only swore that he
would pardon him as to life, but not that he
would exempt him from all punishment or
confinement.

Ken.—David is here represented in our
English version as finishing his life with
giving a command to Solomon to kill Shimei,
and to kill him on account of that very
crime for which, as David here says, he had
sworn to him by the Lord he would not put

him to death. The behaviour thus imputed to the king and prophet, and which would be justly censurable if true, should be examined very carefully as to the ground it stands upon; and when the passage is duly considered, I presume it will appear highly probable that an injury has been here done to this illustrious character. The point to which I now beg the reader's attention is this: That it is not uncommon in the Hebrew language to omit the negative in a second part of the sentence, and to consider it as repeated, when it has been once expressed, and is followed by the connecting particle. And thus on Isaiah xliii. 22 the late learned annotator says: "The negative is repeated or referred to by the conjunction *vau*, as in many other places." So also Isaiah xxiii. 4. The necessity of so very considerable an alteration as inserting the particle *not*, may be here confirmed by some other instances. Psalm i. 5: *The ungodly shall not stand in the judgment*, *not* (the Hebrew is *AND*, signifying *and not*) *sinner in the congregation of the righteous*. Psalm ix. 18: *The needy shall not always be forgotten* (and then the negative, understood as repeated by the conjunction now dropped), *the expectation of the poor shall (not) perish for ever*. Psalm xxxviii. 1: *O Lord, rebuke me not in thy wrath*; *NEITHER (AND, for and not) chasten me in thy hot displeasure*. Psalm lxxv. 5: *Lift not up your horn on high* (and then the negative, understood as repeated by the conjunction, now dropped): *speak (not) with a stiff neck*. Proverbs xxiv. 12 (our version is this): *Doth not he, that pondereth the heart, consider it? and he that keepeth the soul, doth (not) he know it? and shall (not) he render to every man according to his works?* And Prov. xxx. 3: *I neither learned wisdom, nor (AND for and not) have the knowledge of the holy*. If then there are in fact many such instances, the question is, Whether the negative here, expressed in the former part of David's command, may not be understood as to be repeated in the latter part: and if this may be, a strong reason will be added why it should be, so interpreted. The passage will run thus: "Behold, thou hast with thee Shimei, who cursed me—but I swore to him by the Lord, saying, I will not put thee to death by the sword. Now, therefore, hold him *not* guiltless (for thou art a wise man, and knowest what thou oughtest to do unto

him), but bring *not* down his hoar head to the grave with blood." Now if the language itself will admit of this construction, the sense thus given to the sentence derives a very strong support from the context. For how did Solomon understand this charge? Did he kill Shimei in consequence of it? Certainly he did not; for after he had immediately commanded Joab to be slain, in obedience to his father, he sends for Shimei, and knowing that Shimei ought to be well watched, confines him to a particular spot in Jerusalem for the remainder of his life; chap. ii. 36—42. See also Job xxiii. 17; xxx. 20; xxxi. 20.

This is the best mode of interpreting this text.—*Dr. A. Clarke.*

Houb.—*רָבַם שָׂאֵל... (descendere facies senectutem ejus) cum sanguine ad inferos.* Intelligitur ex ipso facto Salomonis, quale fuerit Davidis mandatum; atque id mandatum tale est. *Etsi ego Semei reo peperci, tu tamen eidem, si adhuc reus erit, non parces.* Expectavit Salomon, donec Semei reus esset, ut eum morte plecteretur; quo significatur, servasse Davidem juramenti sui religionem, neque Salomoni filio imperasse, ut in Semei animadverteret pro sceleribus iisdem, quæ David Semei condonarat.

Ver. 16.

Houb.—*אַל תְּחַבֵּא אֶת פְּנֵיךָ מֵעַם.* *ne avertas faciem meam.* Infra ver. 17, *וְשָׁב*, cum 'medio, vocis *Hiphil* nota. Sic fuerat hoc versu scribendum *וְשָׁב*, quomodo et ver. 20, *וְשָׁב*, ne tali scribendi inconstantia, qualem habent hod. codices, peccetur sine causa in grammaticæ leges. Tales defectus, cum inconstantia conjuncti, scribarum sunt, non auctorum sacrorum.

Ver. 21.

Houb.—*וְשָׁמַעְתִּיכֶם, Sunamitis.* Lege *וְשָׁמַעְתִּיכֶם* plene, ut antea. Ita unus Codex. Orat. sic etiam infra ver. 22.

Ver. 22.

וַיִּצֵן הַמֶּלֶךְ שְׁלֹמֹה וַיֹּאמֶר לְאַחֵי
וְלִפְנֵיהֶם אֵת שְׂאֵלָת אֶת־יָבִישַׁג הַשֹּׁנִיטָה
לְאַדְנֵיהֶוּ וְשָׂאֵלֶיהָ אֶת־הַמֶּלֶכָה בִּי
הֲוָא אֲחִי הַגָּדוֹל כְּמֹנִי וְלוֹ וְלְאַבְיָתָר
הַכֹּהֵן וְלִיֹּאבָב בֶּן־צִרוּיָהּ :

*καὶ ἀπεκρίθη ὁ βασιλεὺς Σαλωμὼν, καὶ εἶπε
τῇ μητρὶ αὐτοῦ, Καὶ ἰσχύει σὺ ἥτησαι τὴν
Ἀβισσὰν τῷ Ἀδωνίᾳ; καὶ αἰτησάτω αὐτῷ τὴν*

βασιλείαν, ὅτι οὗτος ἀδελφός μου ὁ μέγας ὑπὲρ ἐμὲ, καὶ αὐτῷ Ἀβιάθαρ ὁ ἱερεὺς, καὶ αὐτῷ Ἰωάβ υἱὸς Σαρουίας ἀρχιστράτηγος ἐταίρος.

Au. Ver.—22 And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he is mine elder brother; even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.

Even for him, &c. So Houb., Pool, Ged., Booth.

Bp. Patrick.—*Even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.* Who were all in this plot. So the Hebrew words, in the opinion of Lud. De Dieu, are better rendered by the Chaldee paraphrast, than by any other interpreter, "Was not he, and Abiathar, and Joab, in this counsel?" The LXX more plainly, "With him are Abiathar the priest, and Joab the chief commander of the army:" that is, they are his accomplices, and have laid their heads together to give him this counsel.

Ken.—*Ask for him the kingdom also; (for he is mine elder brother) even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.* In these words of Solomon to Bath-sheba, it is by no means easy to understand how the kingdom could be asked for Abiathar and for Joab; though it might for Adonijah. All the ancient versions agree and are supported by the Targum, in a different sense; namely, *he* (Adonijah) *is my elder brother; and he has for him* (already declared on his side) *both Abiathar and Joab.* This sense arises from the present two words; omitting in each the preposition, which seems inserted in conformity to the word preceding. *Josephus* understands this passage in the same manner, that Solomon wondered at the request thus made for Adonijah, *amicos potentes habenti Joabum et Abiatharem.* Lastly; this construction (*nam ei, or, pro eo sunt et Abiathar et Joab*) has been supported already, page 59; to which may be added, Job xxxiv. 29: where the words וַיֵּלֶךְ אִישׁ אִישׁ, are in the Greek version, καὶ κατὰ εθνους καὶ κατὰ ἀνθρώπων; and in the Vulg., *et super gentes, et super homines.* Add also 1 Sam. xxv. 6. 'Though the preceding correction has considerable merit: I can assume nothing more to myself here, than the

pleasure of publicly expressing my thanks for it; as it has been most obligingly communicated, with many other learned observations, by the Rev. Dr. Roberts, Provost of Eton College.

Bp. Horsley.—*Even for him, and for Abiathar, &c.* The LXX express a different and much better reading: thus, וְלִי אֲבִיָּתָר הַכֹּהֵן וְלִי יוֹאָב בֶּן זְרוּיָה וְהָאֵלֶּיךָ צִבְיָה רֶעֱיָה, "And he has Abiathar the priest, and he has Joab the captain-general of the army, his friend." The sense will be the same if, without the addition of the words וְהָאֵלֶּיךָ רֶעֱיָה (which, however, upon the authority of the LXX, I prefer), Dr. Roberts's emendation be adopted, which is, instead of וְלִי אֲבִיָּתָר, to read, וְלִי אֲבִיָּתָר, and instead of וְלִי יוֹאָב, to read וְלִי יוֹאָב. (See Kennicott's Posth.)—"and Abiathar the priest is on his side, and Joab the son of Zeruiah is on his side."

Dathe.—22 *Postula ei quoque regnum, nam frater meus est natu major, et habet Ebjatharem sacerdotem et Joabum, Serujæ filium, sibi faventes.*

Ver. 26, 29.

Houb.—26 וַיֵּלֶךְ אִישׁ אִישׁ, *Anathoth vade:* Verus ordo est וַיֵּלֶךְ אִישׁ אִישׁ, *vade Anathoth,* quem sequuntur Græci Intt. Nam Hebraicus sermo locum in quem postponere solet ei verbo, quod motum habet in eum locum; aut bis legendum אִישׁ אִישׁ cum Chaldæo et cum Syro; sed ordine tali וַיֵּלֶךְ אִישׁ אִישׁ, *vade tibi in Anathoth.* Omittendi alterius אִישׁ occasionem habuerit scriba in vocabulo וַיֵּלֶךְ similiter desinente. Porro duo Codices עָרַת plene, ut est legendum.

29 וַיֵּלֶךְ אִישׁ אִישׁ, *et nuntiatus est.* Circulus monet abesse וַיֵּלֶךְ אִישׁ אִישׁ, in voce *Hophal:* idem docet punctum *Kibbutz.* וַיֵּלֶךְ אִישׁ אִישׁ, *et ecce.* Potius וַיֵּלֶךְ אִישׁ אִישׁ, *et ecce ille,* cui affixo locus vacuus relictus est in uno Codice Orat.

Ver. 30.

Au. Ver.—30 And Benaiah came to the tabernacle of the Lord, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here, &c.

Nay; but, &c.

Ged.—"Nay," said he: "I will not come forth [LXX, Syr., Vulg., and one MS.], but here will I die."

Ver. 32, 33, 34.

Houb.—32 וַיֵּלֶךְ אִישׁ אִישׁ, *et ipso meliores.* Mendum solitum וַיֵּלֶךְ אִישׁ אִישׁ, *pro וַיֵּלֶךְ אִישׁ אִישׁ, ex quo*

puncta vocalia in locum vocalium antiquarum supposita fuere.

33 לעל, *in perpetuum*. Hoc etiam mendum solitum, pro לעל, in codicibus recentioribus; nam qui sunt vetustiores, habent sæpe לעל, ubi hod. Impressa לעל: sic hoc loco duo Codices Orat.

34 ויסחוו, *et interfecit eum*. Alii duo Codices Orat. ויסחוו, non sine ' vocis *Hiphil* nota.

Ver. 40.

וַיָּבֹאוּ שְׁמַיִם וְגִבְיָא אֶת־עַבְדָּיו
מִגַּת:

— και ἐπορεύθη Σεμεὶ, και ἤγαγε τοὺς δούλους αὐτοῦ ἐκ Γέθ.

Au. Ver.—40 And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

Houb.—*Tum Semei surgens stravit asinum suum venitque Geth ad Achis, ut servos suos requireret, quos deinde de Geth reduxit.*

יבא: Omnes veteres יבא, *et reduxit*, quam non omnino male יבא, *et venit*, אבא עבדיו, *cum servis suis*.

Ver. 42.

וַתֹּאמֶר אֵלַי מֶלֶךְ הַדָּבָר
שְׂמִיעָתִי:

Au. Ver.—42 — And thou saidst unto me, The word that I have heard is good.

Houb.—*Tuque ipse mihi dixisti; æquum est verbum tuum, ego obsequens ero.*

שמעתי, *audivi*. Plerique illud, *audini*, sic habent, quasi Latine, *dictum puta*, sive *dicto obediens ero*; quanquam id non videtur Hebraicum; multo melius ושמעתי, *et obediens ero*, particula ' convertente præteritum in futurum.

Ver. 44.

וַהֲשִׁיב יְהוָה אֶת־רִעְוָתִי
בְּרֹאשִׁי:

— και ἀνταπέδωκε Κύριος τὴν κακίαν σου εἰς κεφαλὴν σου.

Au. Ver.—44 The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall return thy wickedness upon thine own head.

Pool.—*Shall return*, Heb., *hath returned*, which seems most proper. God hath pu-

nished thee for thy former wickedness, by suffering thee to fall into further crimes, and expose thyself to thy deserved death.

Houb., *Dathe*, *Ged.*, *Booth.*—Returneth.

Ver. 45, 46.

וַיְהִי כִּכְוֹן לִפְנֵי יְהוָה צִדְעוֹלָם:
וַיִּצְו הַמֶּלֶךְ אֶת־בְּנֵיהוּ בְּרִיתִיךָ
וַיִּפְגַּעוּ בְּנִימָת וַחֲמִלָּה בְּכֹרְחָ
בְּיַד שְׁלֹמֹה:

45 και ὁ βασιλεὺς Σαλωμὼν εὐλογημένος, και ὁ θρόνος Δαυὶδ ἔσται ἔτοιμος ἐνώπιον κυρίου εἰς τὸν αἰῶνα. 46 και ἐνετείλατο ὁ βασιλεὺς Σαλωμὼν τῷ Βαναΐᾳ υἱῷ Ἰωδαὲ, και ἐξῆλθε και ἀνέλεν αὐτόν.

Au. Ver.—45 And king Solomon shall be blessed, and the throne of David shall be established before the LORD for ever.

46 So the king commanded Benaiah the son of Jehoida; which went out, and fell upon him, that he died. And the kingdom was established in the hand of Solomon.

Bp. Horsley.—45 — *Shall be blessed—shall be established*; rather, *was blessed—was established*. This verse is evidently misplaced. It should follow the 46th, and close the chapter. This arrangement Houbigant has adopted.

Houb.—46 *Tum rex Banaia, filio Joiada, mandatum dedit, qui, cum egressus est, in eum irruit, ipsumque interfecit, et mortuus est.* (45.) *Regnum autem, Salomone regnante, stabiliebatur; erat rex Salomon benedictus, et solium David coram Domino ad multos annos confirmabatur.*

45 וַיְהִי כִּכְוֹן שְׁלֹמֹה, *rex autem Salomon...* Hunc versum 45 post 46um. rejicimus, ne sacra pagina seriem narrationis de Semei inchoatam et prope absolutam abrumpat. Nam quæ in medio sunt, hoc versu 45 parenthesis locum tenere non possunt; cum contra omnia cohæreant et solitum cursum teneant, ordine eo, quem restituiimus. Nec licet Salomonem hic loquentem inducere, quod fecit Syrus, cum non esset Salomonis de se ipso dicere, *rex Salomon (sit benedictus)*.

Dathe.—46 *Tunc jussit rex Benajam, filium Joiada, eum educere et supplicio afficere. Sic regnum confirmatum est studio Salomonis.* a)

a). Hebr. וַיִּפְגַּעוּ בְּנִימָת וַחֲמִלָּה בְּכֹרְחָ בְּיַד שְׁלֹמֹה. Videntur hæc verba indicare securitatem, quam Salomo sibi

effect sumtis his suppliciis, de quibus in hoc capite narratur.

Maurer.—*Et regnum confirmatum est in manu Salomonis.* Dathius: *studio Salomonis.* Sed. cf. 2 Reg. xv. 19.

CHAP. III. 1.

Au. Ver.—1 And Solomon made affinity with Pharaoh, &c.

Ged., Booth.—The royal power being thus established in the hand of Solomon, Solomon made affinity with Pharaoh, &c.

Ver. 2, 3.

וְרַק הָעָם מִזִּבְחֵיהֶם בְּבָמֹת פִּי לֹא־
נִבְנָה בַּיּוֹם לִשְׁם יְהוָה עַד הַיּוֹמִים
הָהֵם : וַיֵּאָחֶב שְׁלֹמֹה אֶת־יְהוָה
לְלֵכֶת בַּחֲקֹת דָּוִד אָבִיו רַק בְּבָמֹת
הָאֵל מִזִּבְחֵי וּמִקְדָּשָׁיו :

2 πλὴν ὁ λαὸς ἦσαν θυμῶντες ἐπὶ τοῖς ὑψηλοῖς, οὗτοι οὐκ ᾤκοδομήθη οἶκος τῷ κυρίῳ ἕως τοῦ νῦν. 3 καὶ ἠγάπησε Σαλωμὼν τὸν κύριον πορεύεσθαι ἐν τοῖς προστάγμασι Δαυὶδ τοῦ πατρὸς αὐτοῦ, πλὴν ἐν τοῖς ὑψηλοῖς ἔθουε καὶ ἔθουμία.

Au. Ver.—2 Only the people sacrificed in high places, because there was no house built unto the name of the LORD, until those days.

3 And Solomon loved the LORD, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.

Pool.—2 Only: this particle is used here and ver. 3, as an exception to Solomon's integrity and glory, and as his infirmity, and a blemish to his government, that he himself both permitted and practised this which was expressly forbidden, Lev. xvii. 3, 4; Deut. xii. 13, 14, except in some extraordinary cases. Possibly he permitted it because he thought it better to allow an error in a circumstance, than to occasion a neglect of the substance of God's worship, which he apprehended would follow upon a severe prohibition of that practice, because the people's hearts were generally and constantly set upon these high places, as appears from all the following history; and they were not willing to submit to so much trouble and charge as the bringing of all their sacrifices to one place would cause; nor would yield to it until the temple was built, which he knew would easily incline and oblige them to it; and that being speedily to be done, he might think it more advisable rather to

delay the execution of that law of God for an approaching season, wherein he doubted not they would be sweetly and freely drawn to it, than at present to drive them to it by force; although these and all other prudential considerations should have given place to the will and wisdom of God. *In high places*; which were groves, or other convenient places upon hills, in which the patriarchs used to offer up their worship and sacrifices to God; and from them this custom was derived both to the Gentiles and the Jews; and in them the Gentiles sacrificed to idols, Jer. vii. 31; Ezek. vi. 3, 4; Hos. x. 8, the Hebrews to the true God. *Because there was no house*; which reason was not sufficient, for there was a tabernacle, to which they were as much confined as to the temple, Deut. xii., &c. *Unto the name of the Lord*; either, 1. To the Lord; the name of the Lord being oft put for the Lord himself, as Deut. xxviii. 58; Job i. 21; Ps. vii. 17; cxvi. 13; cxxxv. 1. Or, 2. To the honour, and praise, and service of God; to the glory of his name, i. e., of his majesty, and all his perfections, which shall be adored and manifested there.

3 *And, or, yet*, although he mistook and miscarried himself in the matter of high places, yet in the general his heart was right with God, and he both loved him with inward affection, and walked with him in outward conversation and worship. *In the statutes of David*, i. e., according to the statutes or commands of God, which are here called *the statutes of David*, not only because they were loved and practised by David, but also because the observation of them was so earnestly pressed upon Solomon, and fortified with David's authority and command: see 1 Kings ii. 2—4; 1 Chron. xxviii. 8, 9.

Bp. Horsley.—2 Only the people, &c.; rather, *The people sacrificed in high places only.*

3 Only he sacrificed, &c.; rather, *he sacrificed and burnt incense in high places only.*

This is not mentioned as a circumstance of blame either in the people or the king. For had they not sacrificed and burnt incense in high places, they could not have sacrificed or burnt incense at all. And it appears by the sequel that the sacrifice at Gibeon was acceptable.

Ged.—2 The people still sacrificed on hillock-altars: for, until those days, no

house had been builded to the name of the Lord. 3 And, although Solomon loved the Lord, walking according to the statutes of his father David, yet he sacrificed, and burned incense on high places.

2 *The people still sacrificed on hillock-altars.* These were either natural or artificial eminences, on which the ancient inhabitants of the land were wont to sacrifice to their gods. Moses had ordered them to be destroyed; but the injunction was never strictly complied with. The object of worship was only changed: and even after the building of the temple, hillock-altar worship was tolerated under good and pious kings. Comp. chap. xv. 14; xxii. 42; 2 Kings xii. 3; xiv. 4; xv. 4.

Booth.—2 Still the people sacrificed on high-places, because, until those days, there was no house built to the name of Jehovah. 3 And though Solomon loved Jehovah, walking in the statutes of David his father, yet he sacrificed and burnt incense on high places.

Gesen.—[בָּמֹת.] 3 The Hebrews, like most other ancient nations, supposed that sacred rites performed on *high places* were particularly acceptable to the Deity; see Comment. on Isaiah lxxv. 7, and vol. ii., p. 316. Hence they were accustomed to offer sacrifices upon mountains and hills, both to idols and to God himself, 1 Sam. ix. 12 sq., 1 Chron. xiii. 29 sq.; 1 Kings iii. 4; 2 Kings xii. 2, 4; Isaiah lvi. 7; and also to build there *chapels, fanes, tabernacles*, מִזְבְּחֵי בָמֹת, 1 Kings xiii. 32; 2 Kings xvii. 29; with their priests and other ministers of the sacred rites, מִזְבְּחֵי בָמֹת, 1 Kings xii. 32; 2 Kings xvii. 32. And so tenacious of this ancient custom were not only the ten tribes, (see the passages above cited,) but also all the Jews, that even after the building of Solomon's temple, notwithstanding the express law in Deut. xii., they continued to erect such chapels on the mountains around Jerusalem, and to offer sacrifices in them; and even those kings who in other respects strictly observed the law of Moses, until Josiah, did not abolish these unlawful sacrifices among the people, nor themselves desist from them; 2 Kings xii. 4; xiv. 4; xv. 4, 35; comp. 2 Chron. xx. 33; xv. 17; 2 Kings xxiii. 8, 9, 19; Ezra vi. 3; xx. 29; Lev. xxvi. 30. Even Solomon himself sacrificed in chapels of this sort, 1 Kings iii. 2, 3, comp. xi. 7. See the author's discussion

respecting these *high places* in Pref. to Gramberg's Religionsideen des a T. I. p. xiv., etc.

4. Very often בָּמָה is i. q., מִזְבֵּחַ הַר, *house of the high-place*, i. e., a *chapel* erected to God or to idols upon a mountain or hill, see in No. 3, 1 Kings xi. 7; xiv. 23; 2 Kings xvii. 9; xxi. 3; xxiii. 15. Transferred also to any *chapel or fane*, e. g., in the valley of Hinnom, Jer. vii. 31; compare Ethiop. ቅርንጫፍ : mountain, also cloister.—Probably these chapels or fanes were *tents or tabernacles*, decked with curtains, Ezra xvi. 16; comp. 2 Kings xxiii. 7; Am. v. 26. Such tabernacles were in use among the Carthaginians, and also among the ancient Slavi; Diod. xx. 25; Mone in Creuzer's Symbol. v. 176.

5. Rarely a *sepulchral mound, tumulus*, Gr. βωμός, Ezra xliii. 7; comp. v. 8, and the commentators on Isaiah liii. 9, where also this signification is applicable.

Professor Lee.—[בָּמָה.] Pers. بَامَ, *supremum cujusque rei*. Cogn. Syr. ܒܡܐ. Gr.

βῆμα, *suggestum*, et βωμός, *ara idolis consecrata; tumulus*. Hence the first (+) is immutable. Gesenius tells us that, in the ancient religion of the Jews, as well as among other nations, *HIGH PLACES* going under this name were much frequented. I remark, the true ancient religion of the Jews, as well as that of the patriarchs, recognized no such places, except as idolatrous: among the Jews the mention of them is rare: the tabernacle of Moses was evidently in one of them, 1 Chron. xvi. 39. Among the ancient idolaters, as their own best writers allow, the heavenly bodies first, and secondly, dead kings and heroes, were considered as gods, and worshipped as such. See Diodor. Sic. lib. i. passim. Marshami Chron. Can. Ægypt., p. 54, &c. After this, the sepulchres of these men, raised in great heaps, tumuli, pyramids, &c., afforded places which seemed the best suited to the worship of such beings. See Clemens Alexandrinus, as cited by Eusebius, Prep. Evangel., lib. ii., on this subject. According to Mr. Rich, in his work entitled "A Residence in Koor-distan," &c., very many such places are still to be seen in that country, particularly in the neighbourhood of ancient Nineveh, some of which are of enormous dimensions

and height, and are still frequented as places of worship. Gesenius, too, has no doubt that mention of such sepulchral tumuli is to be found in the Bible: e.g., Ezech. xliii. 7. "*Non profanabunt*" (is his reading of the passage), "*in posterum filii Israël nomen meum sanctum, ipsi et reges eorum, scortatione et cadaveribus regum*" (בְּמִתָּהֶם (pro בְּמִתָּהֶם) in tumulis s. sepulchris eorum," &c. Hence perhaps hills, as dedicated to some deity, also became objects of veneration, and were considered as well suited to the service of such gods. Solomon, we are told, set up idols on some of the mounts about Jerusalem, 2 Kings xxiii. 13, 15; and, in these, Josiah spied certain *sepulchres* (ib. ver. 16), which he destroyed. See my note on Job xxi. 33. The word has two significations. 1. *High places*, as idolatrous *Places of worship*, Is. xv. 2; xvi. 12; Jer. xlviii. 35. Also of the true God, before the building of the temple, 1 Sam. ix. 12, et seq. 1 Kings iii. 4. But these, in 2 Kings xii. 4, are condemned as error. Is. xxxvi. 7, &c. The priests of these idolatrous places were styled בְּנֵי הַמִּזְבֵּחַ, 1 Kings xii. 32; xiii. 2; 2 Kings xvii. 32. The chapel was termed בֵּית הַמִּזְבֵּחַ, pl.—בֵּית הַר, 2 Kings xvii. 29, 32; 1 Kings xiii. 32. On this heathen usage among the Persians, see Herod. i. 131, Xenoph. Cyrop., lib. viii.:—the Greeks, Xenoph. Memorab., iii. 8, § 10. II. *Heights*, in a military sense, as places of strength, 2 Sam. i. 19, 25, &c.

Houb.—2 *הָעַם מְבֹרָחִים בְּנִמְכָּר*, *ceterum populus sacra faciebat in locis excelis*. Vulgatus *et nisi quod*, hoc versu et sequenti, ubi Vulgatus *et* convertit, *excepto quod*. Nam particula *et* Hebraica non semper excipit, aut adversatur, sed habet aliquando in rebus, vel dictis, vel dicendis, nudam animadversionem. Non vituperatur a scriptore sacro, nec populus, nec Salomon, quod in locis excelis sacra facerent; imo id excusatur, ex eo quod templum nondum esset absolutum.

Ver. 4.

Houb.—4 *בְּנִמְכָּר*, in *Gabaon*: *Lege* בְּנִמְכָּר, ut circulo indicatur et ut alibi passim.

Ver. 6.

Au. Ver.—6 And Solomon said, Thou hast showed unto thy servant David my father great mercy [*or*, bounty], according as he walked before thee in truth, and in

righteousness, and in uprightness of heart with thee; &c.

Pool.—*In truth*; either, first, Sincerely, and without dissimulation. But that is more fully expressed in the following words, in *uprightness of heart*. Or, rather, secondly, In the true worship and service of God, in the profession, belief, practice, and defence of the truth, or of the true religion, or of God's will or word, which is called *truth*, Prov. xxiii. 23; John xvii. 17; Gal. iii. 1. So *truth* here contains all his duties to God, as *righteousness* doth his duties to men, and *uprightness* the right manner of performing both sorts of duties.

Ver. 10.

וַיִּמְכַּבְּ חִדְקָר בְּעֵינָי אֲדָנָי וְגו'

καὶ ἤρπεν ἐνώπιον κυρίου, κ.τ.λ.

Au. Ver.—10 And the speech pleased the Lord, that Solomon had asked this thing.

Houb.—10 *בְּעֵינָי*, (*Placuit verbum*) in *oculis Domini mei*. Sic esset interpretandum, si legeretur *אֲדָנָי*. Sed duo Codices Orat. notæ melioris habent *דְּמִינָי*, *Domini*, omisso *אֲדָנָי*. Alius codex spatium vacuum relinquit post *אֲדָנָי*, quo forte innuitur scriptum fuisse in quibusdam codicibus *אֲדָנָי*; unde factum fuerit, ut alii codices retinuerint *אֲדָנָי*, alii *דְּמִינָי*. Non convenit *אֲדָנָי* in sacrum scriptorem hæc narrantem; itaque unum *דְּמִינָי* retinendum.

Ver. 13.

וְגַם אֲשֶׁר לֹא שָׁאַלְתָּ נָתַתִּי לָּהּ גַּם
אֲשֶׁר גַּם בָּבֹד אֲשֶׁר לֹא דָּחָה בָּמֶוֶה
אִישׁ בְּמַלְכִּים קְלִימָיָהּ:

καὶ ὃ οὐκ ᾔτήσῃ δέδωκά σοι καὶ πλοῦτος
καὶ δόξαν, ὥς οὐ γέγονεν ἀνὴρ ὁμοίός σοι ἐν
βασιλεῦσι.

Au. Ver.—12 Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be [*or*, hath not been] any among the kings like unto thee all thy days.

Pool.—*I have also given*; either, first, I have granted and decreed to give; for words signifying action are oft put only for the purpose of the action. Or rather, secondly, *I will give*, as it is expressed in the parallel

place, 2 Chron. i. 12; I will as certainly give them, as if I had actually done it; for future certain things are oft expressed in Scripture in the past time, as is well known to all. *There shall not be*; so it is true of all the succeeding kings of Israel, of whom he speaks. Or, *hath not been*, as it is in the Hebrew; and so it may be true of all the kings that then were or had been in the world.

Ver. 14.

Houb.—14 דוד Hactenus דוד, *David*, et sic lego in duobus Codicibus Orat. Sic etiam supra in libris Samuel, et hoc ipso in libro.

Ver. 15.

Au. Ver.—And Solomon awoke; and, behold, *it was* a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

And he came, &c.

Ged.—15 And he arose [LXX] and came to Jerusalem; where, standing beside the altar that was [LXX] before the ark of the covenant of the LORD, he offered up holocausts and eucharistic sacrifices; and made a feast for himself and [LXX] for all his servants.

Ver. 16.

וַיָּבֹאוּ שְׁנֵי נָשִׁים זָנוֹת אֵל-
הַמֶּלֶךְ וְרוֹ

τότε ὠφθῆσαν δύο γυναῖκες πόρνοι τῷ βασιλεῖ, κ.τ.λ.

Au. Ver.—16 Then came there two women, *that were* harlots, unto the king, and stood before him.

Harlots. See notes on Josh. ii. 1., p. 5—7.

Dr. A. Clarke.—Then came there two women—harlots.] The word נזונה, *zonoth*, which we here, and in some other places, improperly translate *harlots*, is by the Chaldee (the best judge in this case) rendered פונדקאן, *pundekayan*, *tavern-keepers*. (See on Josh. ii. 1.) If these had been *harlots*, it is not likely they would have dared to appear before Solomon; and if they had been common women, it is not likely they would have had children; nor is it likely that such persons would have been permitted under the reign of David. Though there is no mention of their *husbands*, it is probable they might have been at this time

in other parts, following their necessary occupations; and the settling the present business could not have been delayed till their return; the appeal to justice must be made immediately.

Ver. 21.

וַיָּתְּבוּנָהּ אֵלָיו בְּפֶקֶד וְרוֹ

— και ἰδοὺ κατενόησα αὐτὸν πρῶτ, κ.τ.λ.

Au. Ver.—21 And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.

Bp. Horsley.—I had considered it—rather, I had set myself to examine it narrowly.

Ver. 26.

Houb.—26 הלוך Melius הלוך, *puerum*, ut antea; itaque istud ἰ circulo castigatur in codicibus. ... חמיוה: Lege חמיוה, (*ne*) *occidatis eum*, ne ἰ plurale sine causa omitatur. Is defectus castigatur etiam circulo superno in codicibus.

CHAP. IV. 2, 3.

וַיָּבֹאוּ הַשְּׂרָפִים אֶל-שָׁרִיָּה
בְּרִצְדֹק חֶפְזִי: 3 וְאֶל־יָרֵךְ וְאֶל־חִיָּה
בְּנֵי שִׁישַׁי סֹפְרִים יְהוֹשָׁפָט בְּרִאחִילֹד
הַפְּזָקִיר:

2 και οὗτοι ἄρχοντες οἱ ἦσαν αὐτῷ: Ἀζαρίας υἱὸς Σαδὼκ. 3 Ἐλιαφ και Ἀχιά υἱὸς Σεβὰ γραμματεῖς· και Ἰωσαφὰτ υἱὸς Ἀχιλοῦδ ἀναμνηστῶν

Au. Ver.—2 And these were the princes which he had; Azariah the son of Zadok the priest [or, the chief officer],

3 Elihoreph and Ahiah, the sons of Shisha, scribes [or, secretaries]; Jehoshaphat the son of Ahilud, the recorder [or, remembrancer].

2 Priest [or, chief officer]. See notes on 2 Sam. viii. 18, p. 562—566.

Scribes. See notes on 2 Sam. viii. 17, p. 560.

Recorder. See notes on 2 Sam. viii. 16, p. 559.

Bp. Patrick.—2 And these were the princes which he had.] The principal officers employed under him.

Azariah the son of Zadok the priest.] He was the son of Abimaaz, the son of Zadok; and therefore was Zadok's grandson (1 Chron. vi. 8, 9). But such are usually called sons in Scripture, as Rasi observes upon Gen. xx. 12. And Zadok, it is pro-

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nomina propria quatuor horum principum, quod ex eo apparet: primo, quoniam Hebræi non solent nomina parentum ponere omissio nomine proprio, nisi per contemtum, v. c. 1 Sam. xx. 27, 30; deinde, quoniam octo reliqui horum præfectorum suis nominibus propriis nominantur. Vulgatus parum accurate ꝑ habet pro parte nominis, *Benkur, Bendecar*. Melius οἱ ὁ, Syrus et Chaldæus, nisi quod in illis in primo nomine vox Hebraica *Beén* addita est, sine dubio ex nota marginali interpretis cujusdam, qui putabat, ꝑ esse nomen proprium. — Potuerunt nomina per scribarum incuriam excidere, potuerunt vero ab ipso scriptore hujus libri omitti, quoniam in illis commentariis, quos excerpebat, non legebantur; cf. *Clericus* et *Houbigantius*.

Pool.—9 Or, *Elon*, the house or dwelling-place of *Hanan*; and *Hanan* may be a man's name, and this place may be so differentiated from other *Elons*. Or, the plain (for so the Hebrew word signifies) of *Beth-hanan*.

14 The city and territory of *Mahanaim*; of which see Gen. xxxii. 2; Josh. xiii. 26. But this seems too narrow a compass for one of these great officers, and unequal to the rest; although these portions seem not to be distributed into equal portions of land, but into larger or lesser parts, according to their fertility or barrenness. And this seems to have been a very fruitful place. See 2 Sam. xvii. 27. Or, to *Mahanaim*. So he may understand all the space from the parts last mentioned to *Mahanaim*, which was in the tribe of Gad.

Ver. 19, 20.

19 גָּבֶר בֶּן־עֻרִי בְּאֶרֶץ גִּלְעָד אֵשֶׁר
סִיחֹן וּמֶלֶךְ הָאֱמֹרִי וְעֹג מֶלֶךְ הַבָּשָׁן
וְגָבִיר אֶחָד אֲשֶׁר בְּאֶרֶץ: 20 וַיְהִי
וַיִּשְׁתָּאֵל רָבִים פָּחוֹל אֲשֶׁר־עַל־הֶם
לֵלֵךְ אֲכָלִים וְשׂוֹתִים וְשִׂמְחִים:

19 Γαβέρ υἱὸς Ἀδαὶ ἐν τῇ γῇ Γὰδ Σηὸν βασιλεὺς τοῦ Ἐσσεβὼν καὶ Ὀγ βασιλεὺς τοῦ Βασάν, καὶ γαστρίφ εις ἐν γῇ Ἰούδα.

Au. Ver.—19 Geber the son of Uri was in the country of Gilead, in the country of Sihon king of the Amorites, and of Og king of Bashan; and he was the only officer which was in the land.

20 Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry.

Pool.—In the country of Gilead, i. e., in the remaining part of that land of Gilead, which was mentioned above, ver. 13. In the land, or rather, in that land; for the Hebrew points intimate that the emphatical article is there understood, to wit, in all Gilead, excepting the parcels mentioned before, in all the territories of Sihon and Og; which because they were of large extent, and yet all committed to this one man, it is here noted concerning him as his privilege above the rest whose jurisdictions were of a narrower extent.

Bp. Patrick.—He was the only officer which was in the land.] There is nothing in the Hebrew answering to those words, he was: therefore this doth not relate to the officer before mentioned; but the meaning is, as Abarbinel expounds it, that besides all those officers before named, there was another who took care of strangers, who were going to court, or coming from it; as the other twelve took care of his family, and all belonging to it. This officer made provision in that country where the king then dwelt; and therefore is not named, because he was not fixed and settled in his office, as the others were; but chosen by the citizens of that city where the king resided.

Bp. Horsley.—19 He was the only officer which was in the land. This seems inconsistent with ver. 13. I would read יָדָהּ שָׁ, "and each governor ruled his district." See Houbigant. To this versè Houbigant annexes the 27th and 28th.

Ged.—19 GEBER Ben-Uri in that part of the land of Gilead, which had belonged to the Amorite king Sihon, and to Og king of Bashan: he was the only prefect in that land.

20 The Judahites and Israelites were as numerous as the sand on the sea-side, eating and drinking, and rejoicing. This verse, which is wanting in Sept., has so much the air of an interpolation, that I have rejected it from the text. Houbigant places it after ver. 28. Were it at all admissible, I would place it after ver. 25. At any rate it comes in here most awkwardly. Houbigant transposeth hither vers. 27 and 28, which indeed makes a better connexion; but seems not necessary.

Houb.—19 Gaber, filius Uri, in terrâ Galaad, terrâ Schon regis Amorrhæi et Og regis Basan. Unusquisque procurator terræ præsidebat. [27 Illi autem procuratores

regem Salomonem et omnes qui mensæ ejus aderant, suo quisque mense, nutriebant ita, ut per eos omnia abunde essent. 28 Idem hordea et paleas equorum mīlitorumque illuc, ubi ille erat, advehebant, unusquisque in suā ministerii vice.] 20 Interea Juda et Israel, qui erant innumerabiles, sic tanquam arena in litore maris, edebant, bibebant et lætabantur.

19. וַיִּזְכֹּר יְהוָה אֶת דָּוִד אֲשֶׁר בָּרַךְ: Difficile est hæc verba interpretari. Clericus, unus ille præfectus fuit, qui in illo tractu erat, quod non licebat, quia אֶחָד non significat unus ille, de quodam homine dictum, nisi הוּא, ille, antecedit. Vulgatus, super omnia, quæ erant in illâ terrâ, contextum suum potius evitans, quàm interpretans. Nos, levi mutatione, וַיִּזְכֹּר, imperabat, ut significetur, unumquemque annonæ regiæ in suâ provinciâ procuratorem fuisse ejusdem provinciæ præfectum. Eandem ferè sententiam sequitur Arabs, quem vide in Polyglottis. Sæpè מ, pro ו, librarii scripsere, ob similem utriusque litteræ sonum.

20 יהודה וישראל רבים, *Juda et Israel multi.* Legendum יהודה, non omisso nexu; nam transitus fit ad res alias. Sed in unâ illâ litterulâ ו omissâ vestigium nonnullum superest ordinis perturbati. Nam multò convenientior is ordo, quem sequuntur Græci Int. ut postquam nominati sunt duodecim procuratores regiæ annonæ, subjungatur continenter, illi autem procuratores regem... nutriebant; ita ut post versum 19 sequantur versus 27 et 28 deinde redeatur ad versum 20 quem ordinem vide in versione.

Heb., v. 1; Au. Ver., iv. 21.

וַיִּשְׁלַח תְּחִלָּה מוֹשֶׁל בְּכָל־הַמְּמָלְכוֹת
מִתְּהַרְהָר, אֲרָץ פִּלְשְׁתִּים וְעַד בָּבֶל
מִצֹּרֵי וכו'

καὶ Σαλωμὼν ἦν ἐξουσιάζων ἐν πᾶσιν τοῖς βασιλείοις, ἀπὸ τοῦ ποταμοῦ γῆς ἀλλοφύλων, καὶ ὥς ὅριον Αἰγύπτου

Au. Ver.—21 And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.

Bp. Horsley.—21 From the river unto the land of the Philistines. Read, as in 2 Chron. ix. 26, מִן הַיַּרְדֵּי וְעַד אֲרָץ [so Houb., Dathe].

Maurer.—“Post אֲרָץ excidit וְ usque, quod legitur 2 Chron. ix. 26.” Dathe. Quid vero, si scriptor Chronicorum nostrum

scriptorum sublevavit? Nihil ob stare videtur, quo minus ante אֲרָץ mente repetas ?, ut sensus sit: imperabat Salomo omnibus regnis, inde a fluvio (Euphrate), terræ Philistæorum, atque usque ad fines Ægypti. Quam structu etiam de Wettio placuisse video.

Heb., v. 2; Au. Ver., iv. 22.

Au. Ver.—22 And Solomon's provision [Heb., bread] for one day was thirty measures [Heb., cors] of fine flour, and three-score measures of meal.

Measures.

Dr. A. Clarke.—The כֹּר, cor, was the same as the homer, and contained nearly seventy-six gallons, wine measure, according to Bishop Cumberland.

Gesen.—כֹּר m. cor, a measure both of things dry and liquid, 1 Kings iv. 22; [v. 2]; Ez. xlv. 14; containing ten ephahs or baths, i. q., אֶפָה. In Aramæan כֹּר, כֶּסֶן, is usually put for Heb. אֶפָה. It was also adopted by the Hellenists, i. e., κόπος. The primary idea is that of roundness, so that כֹּר is pp. “a round vessel.” R. כֹּר.

Heb., v. 3; Au. Ver., iv. 23.

עֶשְׂרֵה בָקָר בָּרִאִים וְעֶשְׂרִים בָּקָר
רָעִי וְכֶמֶשׁ אֶחָד לְכֹד מִמֶּנִּי וְצֹאֵי וְיֶחֱמֹר
וּבְרֵי אֲבִיקִים :

καὶ δέκα μόσχους ἐκλεκτοὺς, καὶ εἴκοσι βόες νομάδες, καὶ ἑκατὸν πρόβατα, ἐκτὸς ἐλάφων, καὶ δορκάδων ἐκλεκτῶν, σιτευντά.

Au. Ver.—23 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallow-deer, and fatted fowl.

Roebucks. See notes on Deut. xii. 15, vol. i., p. 682.

Fallow-deer. See notes on Deut. xiv. 5, vol. i., p. 684.

Bishop Patrick.—Fatted fowl.] Many restrain the word *barburim* to birds, or fowl, as we do: and some think they were capons: Kimchi and others say, *fatted fowl* out of Barbary; from whence they had the name of *barburim*. But the name of Barbary was not known in Solomon's time: and therefore Bochart thinks the word should be translated, “the choicest of all fatted things” (Hieroz. par. ii., lib. i., cap. 19), and so Gousset, in his late Commentaries of the Hebrew tongue.

Bp. Horsley.—Fat oxen; rather stalled oxen.

Roebucks; rather, *antelopes* [so *Ged.*, *Booth.*, *Gesen.*, *Prof. Lee*].

Fallow-deer; rather, *buffaloes*.

Fowl; rather, *game*.

Dr. A. Clarke.—*Sheep*.] צֶמֶר, comprehending both sheep and goats.

Harts.] חֲזִיר, the deer.

Roe-bucks.] צִי, the gazal, antelope, or wild goat.

Fallow-deer.] חֲזִיר, the buffalo. See the notes on Deut. xii. 15, and xiv. 5.

Fatted fowl.] חֲזִיר, I suppose, means all the *wild fowls* in *season* during each month. Michaëlis derives חֲזִיר from חָרַם, which in Chaldee, Syriac, and Arabic, signifies a *field*, a *desert*; all that is *without* the cities and habitations of men: hence חֲזִיר, wild beasts, Dan. ii. 38; חֲזִיר, wild bull; and therefore *barburim* may signify creatures living in the *fields*, *woods*, and *deserts*, which are taken by *hunting*, and opposed to those which are *domesticated*; and, consequently, may include *beasts* as well as *fowls*. Many have translated the word *capons*; but, query, was any such thing known among the ancient Jews?

Gesen.—חֲזִיר m. a *stag*, *hart*, male deer, Deut. xii. 15; xiv. 5; Isaiah xxxv. 6. Plur. חֲזִירִים—Cant. ii. 9, 17. Always masc. but in Psalm xlii. 2, joined with a feminine in the manner of comm. gend. thus denoting a *hind*, which elsewhere has the specific name חֲזִירָה. Chald. and Syr. id. Arab. حَيْزٌ

wild goat, mountain-goat, chamois. Eth.

חֲזִירָה: by which orthography the affinity of the roots חֲזִיר and חֲזִירָה is distinctly confirmed. As to the etymology, חֲזִיר is a sort of intensive of חֲזִיר, therefore pp. a *large ram* or *buck*, and חֲזִירָה a *large she-goat* or the like. Indeed the Hebrews would seem to have called all the various species of deer and antelopes, which in part are furnished with twisted horns like the ram, by the general name of *large rams* or *wild rams*; just as the Germans call the same animals *Bergziegen*, *wilde ziegen*, and the Latins *capreae*, from their general resemblance to a goat, capra. Sept. everywhere *ελαφος*.

חֲזִירִים m. plur. *fowls*, which are said to be *fatted* for the table of Solomon, 1 Kings v. 3 [iv. 23]. Kimchi understands *capons*; but more probable with the Targum of Jerusalem, *geese*, so called from the *pureness* and whiteness of their plumage; from r.

צֶמֶר No. 3, to *separate* and *remove* filth, impurity, i. q., to *cleanse*, to *purge*, to *purify*.

Professor Lee.—חֲזִיר, m. חֲזִירָה or חֲזִירָה f., *Antelope*, or *gazelle*, Psalm xlii. 2; Deut. xii. 15.

חֲזִירִים, m. pl. redup. r. חֲזִיר. *Most choice*, *select*, i. e., *fed beasts*, 1 Kings v. 3. The Rabbins, and after them, Gesenius, &c., will have this word to signify *birds*, as *geese*, *capons*, &c. Gesenius prefers *geese*, from the whiteness, &c., of their feathers. Bochart has very ably shown, Hieroz. II., lib. i., cap. 19, that there is not the least necessity or ground for introducing any mention of birds here at all; that חֲזִירִים must, according to Biblical phraseology, signify *fed beasts* of some sort, the term חֲזִיר being applied to nothing else; and חֲזִירִים, being a reduplication of חֲזִיר, *pure*, *choice*, can hardly signify anything but *most choice*, or the like. Comp. Neh. v. 18; so one of the Greek versions ἐκλεκτῶν στευνρά. It is marvellous indeed, that these *stalled-birds* of the Rabbins should have kept their ground so long!

Heb., v. 6; Au. Ver., iv. 26.

וַיְהִי לְשִׁלְמֹה אַרְבָּעִים אֲלָה אֲרָה
סוּסִים לְמִדְבָּרוֹ וּשְׁנֵים-עָשָׂר אֲלָה
פָּרָשִׁים :

Au. Ver.—26 And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

Forty thousand.

Houb., *Dathe*, *Ken.*, *Horsley*, *Clarke*, *Ged.*, *Booth.*—Four thousand.

Pool.—*Forty thousand stalls of horses*. In 2 Chron. ix. 25, it is but *four thousand*. *Ans.* First, Some acknowledge an error of the transcriber, writing *arbahim*, *forty*, for *arbah*, *four*, which was an easy mistake. Secondly, It is not exactly the same Hebrew word which is here and there, though we translate both *stalls*; and therefore there may well be allowed some difference in the signification, the one signifying properly *stables*, of which there were 4,000, the other *stalls* or *partitions* for each horse, which were 40,000. *Twelve thousand horsemen*; appointed partly for the defence and preservation of his people in peace; and partly for attendance upon his person, and for the splendour of his government. Compare chap. x. 26. But the words may be otherwise rendered, *and twelve thousand horses*,

for *paraash* manifestly signifies both a *horse* and *horsemen*. And these might be a better sort of horses than most of those which were designed for the chariots. Or thus, and for (which particle is easily understood and borrowed from the foregoing clause) *twelve thousand horsemen*; and so he means that the 40,000 horses were in part appointed for his chariots, and in part for his 12,000 horsemen.

Bp. Patrick.—Solomon had forty thousand stalls of horses.] In 2 Chron. ix. 25, it is said he had but four thousand. But there is no disagreement between these two places: for he speaks here of his horses, and there of their stalls or stables; there being ten in every stable, which make forty thousand, as Abarbinel observes. But this doth not satisfy Bochartus, who rather inclines to Jacobus Capellus's opinion, that the Hebrew word *arbaim* here signifies *four* not *forty* (Hiero-zoicon, lib. ii., par. i., p. 155, &c.). But this is without example; therefore others think that in the Chronicles the author speaks of those stalls for horses which he had in Jerusalem for his constant guard, which were but four thousand; whereas here he speaks of those which were dispersed throughout his whole kingdom.

Twelve thousand horsemen.] Which were distributed, it is likely, in every tribe; to keep them in peace, and to be ready to oppose any enemy that might invade them: wherein Abarbinel thinks that Solomon did not offend against the law in Deuteronomy, which commanded them not to multiply horses (xvii. 16), because he did it not out of pride and vanity; but to preserve peace, by keeping all his neighbours in awe. And he professes not to trust in them, Proverbs xxi. 31.

Ken.—That the Hebrew text is corrupted in *many of its numbers*, has been (I presume) frequently proved already; and will be yet more fully proved hereafter. And that *some* of these numbers were corrupted very early, seems evident from the agreement of the Greek, Syriac, and Latin versions. Should it be demanded—How numbers, which (as they are expressed in words at length) are widely different from each other, could possibly be mistaken by any transcriber; I would endeavour to satisfy such demand, by one or other of the following solutions.

The learned Vignoles (as before observed) has conjectured, that, since many of the

numbers are corrupted, in reading *hundreds* instead of *tens*, and *tens* instead of *hundreds*; therefore the Jewish transcribers might anciently express numbers by marks analogous to our *common figures*: as the Arabians have done for many hundred years. And if so; then the corruption of such numbers may easily be accounted for, from the transcribers carelessly adding or omitting a single *cypher*. For example: we read now (1 Sam. vi. 19) that the Lord smote 50,070 Philistines, for looking into the ark; which number, the Syr. and Arab. versions tells us, was in their copies only 5,070. Thus we read at present (1 Kings iv. 26) that Solomon had 40,000 stalls for horses; which number the parallel passage in the Heb. text itself (2 Chron. ix. 25) assures us was only 4,000. And thus the *three* numbers [see notes on 2 Chron. xiii. 3, 17] so frequently before mentioned, may have been corrupted by the *addition of a cypher*. And should any one doubt the possibility of a cypher being added by the same person in three numbers near together; I need only refer him back to page 196—where a cypher was at first added by my *compositor* to each of the three large numbers; which were therefore printed in the *proof-sheet* 4000,000 8000,000, and 5000,000.

The other conjecture is, that the Jews anciently expressed their sacred numbers by *numeral letters*. It is certain they do so at present in their own compositions; and it is certain also, that some of their ancient authors speak of single letters, as signifying numbers in the books of Scripture. Aben Ezra, 600 years ago, considered the *yod* in ויחיה (Exod. xxv. 31) as inserted to express *ten*. R. Eliezer (whose book, called מדרש רבי, was published by Vortius in 1644) is allowed by the Jews to have been a very ancient writer; and is said, in the preface, to have lived not long after the apostolic age. This rabbi (page 75) considers the word דרך as consisting of four numeral letters; which he makes to signify their *now* customary numbers, ten, ninety, eight, and one hundred.

It is well known, that the twenty-two Hebrew letters express numbers as far as 400; and that the five remaining hundreds (under one thousand) are expressed by *different forms* of five of the letters, which seem invented on purpose to express them. Indeed it can scarce be doubted, but that as

five, and only five, of the several hundreds wanted each a single letter; and as five, and only five, of these different forms were invented; so these new forms were invented to express those remaining hundreds. The different forms of these five letters have been used, *at the end of words*, perhaps, ever since their first invention. And it is therefore probable, that if we could fix the age of these final letters, we might then fix the time when the Bible numbers were expressed by single letters. These finals are not known to the Samaritans. And as they are not in the least wanted to express words, and yet are used in the Bible, so may we conclude, they were first introduced into the Bible for the purpose of numbers. This is the use made of them by the Jews in their own writings; and indeed they are admitted, even now, into the Jewish commentaries, as printed with the Hebrew text: see R. S. Jarchi, on Gen. xxv. 8.

As the age of these finals tends to fix the age of these numeral letters, it may be observed, that the final *mem* is mentioned in the Talmud of Babylon; and that the authors of both Talmuds speak of the five finals as of great antiquity, even in their time. To which I shall add, that St Jerome, in his preface to the Book of Kings, mentions the finals as equally in use with the twenty-two letters.* And as Jerome's Hebrew MSS. might easily be 200 years old, if the finals were in his MSS., it follows that they must have been used soon after the time of Christ. In page the 8th of a *Dissertation on the Chronology of the Septuagint*, printed 1741, I find Jerome's authority made use of (without any part of his works being referred to) in the manner following—*We are assured by St. Jerome that the Hebrew computations were not expressed in words at length in the old Hebrew copies, but in small characters scarcely visible.*

If we may infer from Jerome that the finals were used in the Hebrew MSS., at latest about 200 years after Christ, we may infer from the Greek version that they were not used in the Hebrew MSS. till about 100 years before Christ. Dr. Hody, who seems to have given the most rational account of the origin of the several parts of the Greek

version, tells us (page 188) that *Jeremiah* was translated into Greek about 130 or 140 years before Christ. And from this version of Jeremiah xxxi. 8, (i. e. in, the Greek, chap. xxxviii. 8,) it seems clear that the finals were not then in the Hebrew text. For in that verse, the five letters נבסר (which are here two words, and properly signify εν αντροις τυφλος) are rendered in all the copies of the Greek version εν εορτη. But such a rendering, being the proper Greek of נבסר, which is one word only, shows that the נ was not then (נ) *mem final*; since the final would have divided the letters into two words, and prevented such a wrong translation, &c.—Kennicott's Second Dissertation, p. 212.

Dr. A. Clarke.—26 Solomon had forty thousand stalls of horses and twelve thousand horsemen.] In 2 Chron. ix. 25, instead of forty thousand stalls, we read four thousand; and even this number might be quite sufficient to hold horses for twelve thousand horsemen; for stalls and stables may be here synonymous. In chap. x. 26 it is said he had one thousand four hundred chariots, and twelve thousand horsemen; and this is the reading in 2 Chron. i. 14. In 2 Chron. ix. 25, already quoted, instead of forty thousand stalls for horses, the Septuagint has τεσσαρες χιλιαδες θηλειων ιππων, four thousand mares; and in this place the whole verse is omitted both by the Syriac and Arabic. In the Targum of Rabbi Joseph on this book, we have רבב, four hundred, instead of the four thousand in Chronicles, and the forty thousand in the text. From this collation of parallel places we may rest satisfied that there is a corruption in the numbers somewhere; and as a sort of medium, we may take from the whole four thousand stalls, one thousand four hundred chariots, and twelve thousand horsemen.

Gesen.—סָבַר and סָבַר f. after the form סָבַר, plur. absol. סָבַר 2 Chron. xxxii. 28, by Syriasm for סָבַר as סָבַר for סָבַר, plur. constr. סָבַר 1 Kings iv. 26 [v. 6] and סָבַר 2 Chron. ix. 25.

1. A crib, manger, rack, whence cattle in a stall pull out their fodder, see the root סָבַר No. 2. Hence for stall, stable, 2 Chronicles

xxxii. 28. Arab. سَبَر, stall, سَبَر, crib.

By transpos. סָבַר, 2 Chron. xxxii. 28.

2. A stall of horses, i. e., a certain

5 A

* Porro quinque literæ duplices apud Hebræos sunt; caph., etc., aliter enim scribuntur per has principia medietatesque verborum, aliter fines.

number which usually stood in one stall, or were harnessed to one vehicle; perhaps *two*, as this was the number harnessed to a chariot, Engl. *a pair, span, team*. 1 Kings iv. 16 [v. 6], and Solomon had אַרְבָּעִים אַלְפֵּי סוּסִים *forty thousand stalls [pairs?] of horses*.

Dathe.—In textu quidem leguntur *quadraginta millia*. Sed in loco parallelo 2 Chron. ix. 25, leguntur tantum *quatuor millia* et hic quoque numerus nimis magnus videtur *Michaëli* (in appendice ad tom. iii., juris Mos. von der Pferdezucht in Palästina pag. 77). Frustra laborant interpretes quidam in numero hoc conciliando, e. c., *Bochartus* in Hieroz., p. I., lib. ii., cap. 9, p. 155, qui *stabula per loculos in stabulis distinctos explicat*. Sed אַלְפֵּי sunt haud dubie *stabula*. Syrus et Arabs, hoc ipsum vocabulum h. l. retinuerunt.

Heb., v. 7; Au. Ver., iv. 27.

לֹא יֵצְרָה דָּבָר —

— οὐ παραλλάσσουσι λόγον.

Au. Ver.—27 And those officers provided victual for King Solomon, and for all that came unto King Solomon's table, every man in his month: they lacked nothing.

Pool.—*They lacked nothing*; or rather, *they suffered nothing to be lacking* [so *Dathe, Booth.*] to any man that came thither, but plentifully provided all things necessary.

Gesen.—וַיִּצְרָה 1. to set in order, to arrange, to array, e. g., an army for march or battle, c. acc. 1 Chr. xii. 38; acc. impl. v. 33.

2. to put in order a vineyard, i. e., to dress, to hoe, so that by heaping up earth around the vines, the hills and furrows form rows. So in Talmud.

3. to muster, and so to miss, to find lacking, as in וַיִּצְרָה. See Niph. No. 2.

Niph. 1. Pass. of Kal No. 2, to be hoed, as a vineyard, Isaiah v. 6; vii. 25.

2. Pass. of Kal No. 3, to be missed, to be wanting, lacking, of pers. 1 Sam. xxx. 19; 2 Sam. xvii. 22; Isaiah xxxiv. 16; iv. 26; of things, Isaiah lix. 15; Zeph. iii. 5. Arab.

وַיִּצְרָה, to remain behind, as a sheep from the flock, pp. to be lacking.

Piel to let lack, to let be wanting, 1 Kings iv. 27 [v. 4].

Prof. Lee.—Pih. pres. וַיִּצְרָה. Omitted, neglected, 1 Kings v. 7.

Ged.—27 I have already observed that this and the following verse are by Houbi-

gant put after ver. 19. And that indeed seems to be their proper place. Perhaps a better arrangement of the whole two might be made.

Heb., v. 8; Au. Ver., iv. 28.

וְהָעֲלֵצִים וְהַחֲבָרִים לְסוּסִים וְלִבְּרֵי
יָבֵאוּ אֶל-הַמָּקוֹם אֲשֶׁר יְהִי-הָעָם אִישׁ
פְּמִשְׁפָּתוֹ :

καὶ τὰς κριθὰς καὶ τὸ ἄχυρον τοῖς ἵπποις καὶ τοῖς ἄρμασιν ἦρον εἰς τὸν τόπον οὗ ἂν ᾖ ὁ βασιλεὺς, ἕκαστος κατὰ τὴν σύνταξιν αὐτοῦ.

Au. Ver.—28 Barley also and straw for the horses and dromedaries [or, mules, or, swift beasts], brought they unto the place where the officers were, every man according to his charge.

Bp. Patrick.—*For the horses and dromedaries.*] The Hebrew word *rechesch* signifies swift horses, as Abarbinel thinks (see Esther viii. 14). But others take them for mules, as we translate it in the margin. Bochartus thinks it certain, that this word imports a kind of horse, Micah i. 13 (see Hierozoicon, par. i., lib. ii., cap. 6, 21).

Where the officers were.] Or, rather, "where the beasts were." For there is no word for officers in the Hebrew.

Dr. A. Clarke.—28 And dromedaries.] The word *rechesch*, which we translate thus, is rendered *beasts*, or *beasts of burden* by the Vulgate; *mares* by the Syriac and Arabic; *chariots* by the Septuagint; and *race-horses* by the Chaldee. The original word seems to signify a very swift kind of horse, and *race-horse* or *post-horse* is probably its true meaning. To communicate with so many distant provinces, Solomon had need of many animals of this kind.

Gesen.—וְהַחֲבָרִים m. (r. חָבַר) in pause חָבַר, a horse of a noble and fleeter race, a steed, courser, Mic. i. 13; 1 Kings v. 8 [iv. 28]; distinguished from סוּסִים, Esther viii. 10, 14.

Syr. ܕܚܡܐ, horse. See Bochart. Hieroz. i., p. 95.

Professor Lee.—וְהַחֲבָרִים m. Arab., رَكْض, *cursus celer.* رَكْض, *cucurrit.* Syriac,

ܕܚܡܐ, *equus.* Running: a swift species of horse, a post-horse, 1 Kings iv. 28, &c.

Heb., v. 11; Au. Ver., iv. 31.

וַיְהִי־עַם מְלִיחָאֲדָם מֵאֵתֵן הַחֲזָרִי
וְיִחִיָּן וְכַלְכָּל וְדָרְדָּא בְּנֵי מַחֹל
וְגו'

31 καὶ ἐσοφίσατο ὑπὲρ πάντας τοὺς ἀνθρώπους· καὶ ἐσοφίσατο ὑπὲρ Γαυθὰν τὸν Ζαρίτην, καὶ τὸν Αἰνὰν, καὶ τὸν Χαλκαῖδ καὶ Δαρῶλα υἱοὺς Μάδ.

Au. Ver.—31 For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol, &c.

Pool.—*Ethan the Ezrahite, and Heman*; Israelites of eminent wisdom, probably the same mentioned 1 Chron. ii. 6; xv. 19; xxv. 4; Psalm lxxxviii. title; lxxxix. title. *Chalcol and Darda*; of whom see 1 Chron. ii. 6. *The sons of Mahol. Object.* All these four were the sons of *Zerah*, 1 Chron. ii. 6, or of *Ezrah*, as others call him. *Ans.* Either the same man had two names, *Zerah* and *Mahol*, which was common amongst the Jews; and he might be called *Mahol* from his office or employment; for that signifies a *dance*, or a *pipe*; and he was expert in musical instruments, and so were his sons, 1 Chron. xv. 17—19, who possibly may here be called, by a vulgar Hebraism, *sons of the musical instrument*, from their dexterity in handling it, as upon another account we read of the *daughters of music*, Eccles. xii. 4.

Dr. A. Clarke.—Ethan was probably the same as is mentioned in some of the Psalms, particularly Psalm lxxxix., title; and among the *singers*, in 1 Chron. vi. 42. There is a *Heman* mentioned in the title to Psalm lxxxviii. In 1 Chron. ii. 6 we have all the four names, but they are probably not the same persons, for they are there said to be the *sons of Zerah*, and he flourished long before Solomon's time.

Some suppose that מַחֹל should be rendered *masters of dancing or music*, as מַחֹל signifies not only a *dance* or *choir*, but also an instrument of *music* of the *pipe* kind. Perhaps a reference is here made to Solomon's skill in *music* and *poetry*, as he is compared to persons who appear to have been eminent *poets* and *musicians*.

Heb., v. 13; Au. Ver., iv. 33.

וַיְהִי־עַם מְלִיחָאֲדָם מֵאֵתֵן הַחֲזָרִי
וְיִחִיָּן וְכַלְכָּל וְדָרְדָּא בְּנֵי מַחֹל
וְגו'

33 καὶ ἐλάλησεν ὑπὲρ τῶν ξύλων ἀπὸ τῆς κέδρου τῆς ἐν τῷ Λιβάνῳ, καὶ ἕως τῆς ὑσσώπου τῆς ἐκπορευομένης διὰ τοῦ τοίχου· κ.τ.λ.

Au. Ver.—33 And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall, &c.

Bp. Patrick.—*He spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall.* That is, of all sorts of plants, from the greatest to the smallest. For *ezub* (which we commonly translate *hyssop*) seems to be the same with the Ethiopian word *azub*, which signifies *mint*; and is more agreeable to this place, being more directly opposed to the cedar than hyssop; which hath a stalk, and sometimes of great strength, as De Dieu and Job Ludolphus have observed. And for this reason Hottinger (in his *Smegma Oriental.* p. 580), takes it for the wall-flower, which is less than hyssop. But Bochartus maintains hyssop to be here meant; of which the Jews reckoned four sorts; and one of them may well be thought to grow upon walls. Though there is no necessity, he thinks, to put that interpretation upon the word *bekir*, which we translate *on the wall*: which may signify, as the particle *beth* doth in many places, *near* or *hard by* the wall. Of Jerusalem, that is, which was encompassed with mountains: and the Arabians observe that hyssop grew in the mountains, especially about Jerusalem (see *Hieroicoicon*, par. 1, lib. ii., cap. 50).

Gesen.—חֲזָרִי (by Syriasm for חֲזָרִי) m. ὑσσώπος, *hyssop* [so *Prof. Lee*], much used by the Hebrews in their sacred purifications and sprinklings, Exod. xii. 22; Lev. xiv. 4, 6, 21, 49; Psalm li. 9; 1 Kings v. 13. Like the names of many other oriental plants, so also that of hyssop seems to have come to the Greeks from the oriental languages. Under this name the Hebrews appear to have comprised not only the common *hyssop* of the shops, but also other aromatic plants, especially mint, wild marjoram, etc. Some derive it from חֲזָר, which

they regard as i. q., חֲזָר, to be hairy, shaggy; but the plants above named hardly admit this epithet.

Professor J. F. Royle maintains that חֲזָר is the caper plant: see a learned article in No. XV. of the "Journal of the Royal

Asiatic Society," page 193 to 212, from which the following extract is taken.

"The caper plant is too well known to require a description, especially as so many details have already been given respecting its habit. We have seen in the first place, that it has a name, *azuf*, in Arabic, sufficiently similar to the Hebrew *esof* or *esobh*. It is found in Lower Egypt, in the deserts of Sinai, and in Palestine. Thus it is found in all the places where the *esobh* must have been indigenous, for the Israelites to have been able to obtain it for their religious ceremonies. Its habit is to grow upon the most barren soil, or rocky precipice, or the side of a wall, and this is also essential; for it is said, that Solomon, knew all the plants from the cedar of Lebanon to the hyssop that groweth on the wall. It has moreover always been supposed to be possessed of cleansing properties; hence, probably, its selection in the ceremonies of purification, or its employment in these may have led to the supposition of its possessing the power of curing diseases like leprosy. Finally, the caper plant is capable of yielding a stick to which the sponge might have been affixed, as we learn from St. John was done with the hyssop, when the sponge dipped in vinegar was raised to the lips of our Saviour. A combination of circumstances and some of them apparently too improbable to be united in one plant, I cannot believe to be accidental, and have therefore considered myself entitled to infer, what I hope I have now succeeded in proving to the satisfaction of others, that the caper plant is the hyssop of Scripture."

Heb., 17; Au. Ver., 3.

אֵתָהּ יָדַעְתָּ אֶת־דָּנָךְ אֲבִי כִי לֹא יָכֹל
לְבָנוֹת בְּיָתִי לְשֵׁם יְהוָה אֱלֹהֵי מִכְנִי
הַמְלִיחָה אֲשֶׁר סָבְבָהּ עַד סִתְיָהּ
אֲתָם תִּחַת כַּפְּתֵי רַגְלָיָהּ

3 Σὺ οἶδας τὸν πατέρα μου Δαυὶδ, ὅτι οὐκ ἤθύνετο οἰκοδομῆσαι οἶκον τῷ ὀνόματι Κυρίου Θεοῦ μου ἀπὸ προσώπου τῶν πολέμων τῶν κυκλωσάντων αὐτὸν, ἕως τοῦ δοῦναι Κύριον αὐτοὺς ὑπὸ τὰ ἵχνη τῶν ποδῶν αὐτοῦ.

Au. Ver.—3 Thou knowest how that David my father could not build an house unto the name of the Lord his God for the wars which were about him on every side, until the Lord put them under the soles of his feet.

For the wars, &c.

Houb.— — *Propter eos, qui ei undique bellum faciebant, donec eos Dominus pedibus ejus subjecisset.*

3 סָבְבָהּ מִכְנִי הַמְלִיחָה, *propter bellum*. Sequitur, *donec Dominus subjecisset*, דָּן, *eos*, quod affixum plurale masculinum non convenit cum הַמְלִיחָה feminino singulari. Præterea non subjiciuntur bella *sub pedibus*; ut manifestum sit aliquid desiderari, de quo *eos* possit efferrī. Clericus satis habet hunc in locum sic monere: "Est constructio hæc πρὸς τὸ σημαινόμενον, bellum enim non nisi cum hostibus geritur." Sed idem nullum exemplum profert, in quo *bellum*, pro iis, qui *bellum gerunt*, usurpetur; quod tametsi esset Hebraicum, quis Clerico concedet, sacrum scriptorem attribuisse *bello* pronomen *eos*? Ergo Clericana hæc cavillatio est, non interpretatio. Chaldaeus habet, כָּדָם עָדֵי, קָבַע, *propter gerentes bellum*, quem credere licet legisse, וְשֵׁי הַמְלִיחָה, *facientes bellum*. Et suspicio est verbum שֵׁי fuisse omissum post סָבְבָהּ, ex occasione litteræ ך, in quam desinit utrumque vocabulum.

Maurer. — 17 מִכְנִי הַמְלִיחָה אֲשֶׁר סָבְבָהּ [Ewald. Gr. min. §. 569, alii: *propter bellum* = *hostes, qui circumdederant eum*, ut sit constructio ad sensum. Sed haud scio, an rectius construas: *propter bellum, quo eum circumdederant* sc. *circumdantes* h. e. *hostes*, כָּבַע etiam cum dupl. acc. conjungi, nota res est.

Ver. 6.

Houb.— ... כַּדָּנִים, *ut Sidonii*. Lego כַּדָּנִים, plenè in quatuor codicibus.

Heb., 22; Au. Ver., 8.

אֲנִי אֶשְׁכַּח אֶת־קִלְיָנָיָהּ — 22
בְּעֵצֵי מִדְבָּרִים וּבְעֵצֵי בְרוֹשִׁים :

8 — ἐγὼ ποιήσω πᾶν θελήμα σου· ξύλα κέδρινα καὶ πεύκινα 9 οἱ δούλοί μου κατὰ-ἔουσιν αὐτὰ ἐκ τοῦ Λιβάνου, κ.τ.λ.

Au. Ver.—8 And Hiram sent to Solomon, saying, I have considered [Heb., heard] the things which thou sentest to me for: *and* I will do all thy desire concerning timber of cedar, and concerning timber of fir.

Pool.—Concerning timber of fir. Others render the Hebrew word, *pitch trees*, or *ash trees*, or *pine trees*. To others it was a particular sort of cedars, and therefore comes under the general name of *cedars*, in Solomon's message before related.

Bp. Patrick.—8 The word which we

translate *fir*, others think signifies *pine* or *cypress*. For *fir* seems not so fit for this work, being a light wood, and not durable, and apt to take fire. Their conjecture is most reasonable, who think it was a kind of *cedar*: and therefore comprehended under that name, ver. 6, where Solomon desires of him only, that his servants might hew him *cedar-trees*.

Gesen.—^{רָצַץ} a root not in use, Arab.

^{רָצַץ} *to contract oneself, to shrink together,*

hence *to be compact, firm*; ^{רָצַץ} *firm,*

stable, ^{רָצַץ} *a tree firmly rooted.* Hence,

^{רָצַץ}, plur. ^{רָצַץ}, ^{רָצַץ} m. *a cedar*, so called from the firmness of its roots, which is appropriate to all trees of the pine genus, Theoph. Hist. Plant. 2. 7. It is the *cedrus conferta*, a tree uncommonly tall, Is. ii. 13; xxxvii. 24; Am. ii. 9; and wide-spreading, Ez. xxxi. 3; formerly very frequent on Mount Lebanon, Psalm xxix. 5; xcii. 13; civ. 16, but now greatly reduced in number; Ritter Erdkunde ii. 446; Robinson Res. in Pal. iii. p. 440. The wood is odoriferous, without knots, and exceedingly durable; and was therefore much used in the temple and the king's palaces for ornamental work, and especially for the wainscot and ceiling. Hence for cedar-work, wainscoting, 1 Kings

vi. 18. Arab. ^{رَازِ}, which is still in use among the inhabitants of Lebanon; Ethiop.

רָצַץ: Aram. ^{רָצַץ}, ^{רָצַץ}.—There is therefore no ground for understanding ^{רָצַץ} to be *the pine*, and not *the cedar*, according to Celsius in Hierob. I., 106, sq.

^{רָצַץ} plur. ^{רָצַץ} m. 1. *a cypress*, a tall and fruit or cone-bearing tree, Isaiah lv. 13; Hosea xiv. 9; constituting along with the cedar, with which it is often joined, the glory of Lebanon, Isaiah xiv. 8; xxxvii. 24; lx. 13; Zech. xi. 2; coll. v. 1. Its wood, like that of the cedar, was employed for the floors and ceilings of the temple, 1 Kings v. 22, 24; vi. 15, 34; 2 Chron. ii. 7; iii. 5; also for the decks and sheathing of ships, Ezra xxvii. 5; for spears, Nah. ii. 4; and for musical instruments, 2 Sam. vi. 5. Once by Syriasm called ^{רָצַץ}, Cant. i. 17. That the *cypress* and not the *fir-tree* is to be understood, is apparent from the nature of

the case, as well as from the authority of ancient interpreters; although this name may perhaps also have comprehended other trees of the pine genus. See more in Thesaur. p. 246. As to its etymology, the name seems to come from the idea of *cutting up* into boards, planks, etc., see ^{רָצַץ} [obsol. root, prob. i. q., Arab. ^{رَازِ} *to cut, to cut in*].

Professor Lee.—^{רָצַץ}, m. Arab. ^{رَازِ}, or

^{رَازِ}, *arbor conifera, cedrus*. Syr. et Chald. ^{רָצַץ}; Æth. **ረርዝ**; pl. ^{רָצַץ}; constr. ^{רָצַץ}.

The cedar tree, or wood, pec. of Libanus. Celsius, Hierobot. 1, p. 106, supposes the *pine* must be meant, merely because the Arabic word signifies both *cedar* and *pine*. This is weak and futile, both because the trees on the Libanus are known still to be cedars, and because the authors of the ancient versions, who take the word to signify the cedar—could hardly have been ignorant as to what tree was meant. See Bochart's Canaan, p. 706; Jud. ix. 15; 2 Sam. v. 11, &c.

^{רָצַץ}, m. pl. ^{רָצַץ}. Arab. ^{رَازِ}, *abies*.

Syr. id. I. One of the five species of the cedar, according to Celsius, I. p. 74, et seq. which he renders by *abies, fir-tree*. Gesen. on the other hand, argues largely for the *Cypress*.—Thes. and Heb. Lex. sub voce. I am inclined to think that the latter is right, Isaiah xiv. 8; xxxvii. 24; lv. 13; Hosea xiv. 9; Zech. xi. 2. The timber of which was applied to building, to musical instruments, &c., 1 Kings v. 22, 24; vi. 15, 34; 2 Sam. vi. 5; Ezek. xxvii. 5. Meton. II. Anything made of this wood, as *the staff of a lance*, Nah. ii. 4; *a musical instrument*, 2 Sam. vi. 5. It is perhaps worth remarking that, from the durability of the cypress, mummy-coffins were made of it by the Egyptians; and, on this account, perhaps, it was used in constructing the temple at Jerusalem. In 1 Kings vi. 34, we find the *gates* of this building were made of it. Those of St. Peter's at Rome were originally made of it; and they are said to have been sound and good after the space of 600 years, when they were removed by Pope Eugenius IV., and brazen ones substituted for them.

Ver. 9.

Au. Ver.—9 My servants shall bring

them down from Lebanon unto the sea : and I will convey them by sea in floats, &c.

Houb.—עבד ידו מן הלבנון, *servi mei descendunt de Libano*. Lego ידיו, in uno codice, ut sit *Hiphil*. Melius ידיו, solitâ formâ, *devehent*. Sed addendum affixum, ut habeas ידיו, *descendere hæc facient*, ut postea legitur, אשים, *ponam hæc*, vel *ponere faciam*; ita legunt, præter Chaldæum, omnes veteres. Omissum fuit ם, ex occasione alterius ם, quod sequitur.

Heb., 25; Au. Ver., 11.

וַיִּשְׁלַח הַמֶּלֶךְ לְחִירָם וְעֲשָׂרִים
אֶלֶף לָרֶחַשׁ מִלֶּחֶם מִלְּבָנוֹן לְבֵיתוֹ וְעֲשָׂרִים
לָרֶחַשׁ מִלֶּחֶם מִלְּבָנוֹן לְחִירָם
שָׁנָה בְּשָׁנָה :

11 καὶ Σαλωμὼν ἔδωκε τῷ Χιράμ εἴκοσι
χιλιάδας κόρους πυροῦ καὶ μαχαίρ τῷ οἴκῳ
αὐτοῦ, καὶ εἴκοσι χιλιάδας βαίθ ἐλαίου κεκομ-
μένον· κατὰ τοῦτο ἔδιδου Σαλωμὼν τῷ Χιράμ
κατ' ἐνιαυτόν.

Au. Ver.—11 And Solomon gave Hiram twenty thousand measures [Heb., cors] of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

Pool.—*Twenty measures of pure oil*, Heb., *twenty cors of pure oil*; but in 2 Chron. ii. 10, it is *twenty thousand baths of oil*; to which is there added *twenty thousand measures of barley*, and *twenty thousand baths of wine*. Either, therefore, first, He speaks of several things, as was now said on ver. 9. Or, secondly, He speaks there of what Solomon offered; for it runs thus, *I will give*; and here of what Hiram accepted; and accordingly Solomon gave, for it is here said *Solomon gave Hiram*. Or, thirdly, The barley, and wine, and *twenty thousand baths of common oil*, mentioned 2 Chron. ii., must be added to the *twenty thousand measures of wheat*, and the *twenty measures of pure oil*, here expressed, and the whole sum is to be made up from both places; that Book of Chronicles being written to supply and complete the histories of the Books of Samuel and of the Kings. *Thus gave Solomon to Hiram year by year*; either, first, for sustenance to the workmen, during the years wherein they were employed in the cutting down and hewing of the timber. Or, secondly, For the yearly support of the king's house during the said time. And

these words being left out in 2 Chron. ii., may seem to favour their opinion, that these places speak of divers passages, and several recompenses, the one given to the king's house, the other to the labourers, although the argument is not cogent; and this might be omitted there, either because it was sufficiently implied in the nature of the thing, or because it had been plainly expressed here.

Bp. Patrick.—11 *Twenty measures of pure oil*.] In 2 Chron. ii. 10, it is said, *twenty thousand baths of oil*. How *corim* and *bathim* differ I shall not examine; but that place in the Chronicles plainly speaks of what was given to the workmen, who had other things besides (there mentioned) to support them in their labours: but here the prophet speaks of what was given for the use of Hiram's family, as Kimchi and Ralbag solve this seeming contradiction. Abarbinel hath another solution (see Buxtorf's *Vindiciæ Hebr. Veritatis*, par. ii., cap. 2, p. 424).

Year by year.] During their lives.

Houb.—11 עשרים כ סין, *viginti coros olei*. Legitur 2 Par. ii. 10, עשרים אלף, *viginti millia (bathos) olei*. Ita hoc loco Græci Intt. utroque in Codice, Alex. et Rom. Syrus et Arabs, *coros viginti millia*. Potior autoritas est, cur addatur אלף, *millia*. Nam *viginti cori olei*, sunt nimium pauci, quàm ut societatem habeant cum *viginti millibus coris frumenti*. Incertum nobis est, utra scriptio verior, an כסין, *bathi*, an כ, *cori*, tum quia de illis antiquis mensuris nihil hodie satis constat, tum quia כ, *corus*, est aliquandò mensura aridorum. Vide Ezech. xlv. 14.

Heb., 28; Au. Ver., 14.

וַיִּשְׁלַח הַמֶּלֶךְ יְהוֹיָדָה בְּלִבָּנוֹן
חֲדָשִׁים בְּבֵיתוֹ וְגו'

14 — μῆνας ἥσαν ἐν τῷ Λιβάνῳ, καὶ δύο μῆνας ἐν οἴκῳ αὐτῶν. κ.τ.λ.

Au. Ver.—14 And he sent them to Lebanon ten thousand a month by courses: a month they were in Lebanon, and two months at home; and Adoniram was over the levy.

Houb.—14 שנים חודשים, *duobus mensibus*. Adde conjunctionem, ut sit שנים, *duobus autem*... Eam non omittunt Græci Intt. quam qui non legebant, de suo addidere, *ita ut*, cum Vulgato; cùm viderent, nisi quid tale adderetur, narrationem fore sine nexu... בביתו, *in domo sua*. Non convenit affixum ו

squarers.] Instead of *stonesquarers* the margin very properly reads *Giblites*, גִּבְלִיטִים; and refers to Ezek. xxvii. 9, where we find the inhabitants of *Gebal* celebrated for their knowledge in *ship-building*. Some suppose that these *Giblites* were the inhabitants of *Biblos*, at the foot of Mount Libanus, northward of Sidon, on the coast of the Mediterranean Sea; famous for its wines; and now called *Gaeta*. Both *Ptolemy* and *Stephanus Byzantinus* speak of a town called *Gebala*, to the east of Tyre: but this was different from *Gabal*, or *Biblos*. It seems more natural to understand this of a *people* than of *stone-squarers*, though most of the versions have adopted this idea which we follow in the text.

Gesen. — גִּבְלִיטִים (i. q. جَبَل, *Jebel*, mountain, see r. גִּבְלִי No. 1.) *Gebal*, pr. n. of a Phœnician city between Tripolis and Beirût, situated on a *hill*, and inhabited by seamen and builders, Ez. xxvii. 9; comp. 1 Kings v. 32 [18]. Strabo XVI., p. 755, Casaub. It was called by the Greeks Βύβλος, see Strab. Ptol. Steph. Byz., rarely Βίβλος. The Arabs still call it جبيل, *Jebeil* dimin., i. e., little mountain.—Gentile n. גִּבְלִי, *Giblile*, plur. גִּבְלִיטִים, 1 Kings v. 32 [18].

CHAP. VI. 1.

וַיְהִי בְשָׁמֹנִים שָׁנָה וְאַרְבַּע מֵאוֹת שָׁנָה לְצֵאת בְּנֵי־יִשְׂרָאֵל מִן־רַעַי־מִצְרָיִם בְּשָׁנָה חֲרִבִּיעִית בְּתָנִשׁ זֶה הָיָא חֲתָנִשׁ הָשָׁנִי לְמֶלֶךְ שְׁלֹמֹה עַל־יִשְׂרָאֵל וַיָּבֹן הַבַּיִת לַיהוָה :

16 καὶ ἐγενήθη ἐν τῷ τεσσαρακοστῷ καὶ τετρακοσιοστῷ ἔτει τῆς ἐξόδου νῶον Ἰσραὴλ ἐξ Αἰγύπτου, τῷ ἔτει τῷ τετάρτῳ ἐν μηνὶ τῷ δευτέρῳ βασιλεύοντος τοῦ βασιλέως Σαλωμών ἐπὶ τὸν Ἰσραὴλ,

17 καὶ ἐντειλατο ὁ βασιλεὺς ἵνα αἴρωσι λίθους μεγάλους τιμίους εἰς τὸν θεμέλιον τοῦ οἴκου, καὶ λίθους ἀπελεκήτους.

18 καὶ ἐπελέκησαν οἱ υἱοὶ Σαλωμών, καὶ οἱ υἱοὶ Χιράμ, καὶ ἔβαλαν αὐτούς.

1 Ἐν τῷ ἔτει τῷ τετάρτῳ ἐθεμελίωσε τὸν οἶκον κυρίου ἐν μηνὶ Ζιού, καὶ τῷ δευτέρῳ μηνί.

Au. Ver.—1 And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solo-

mon's reign over Israel, in the month Zif, which is the second month, that he began to build [Heb., built] the house of the LORD.

See notes on Judges iii. 11, pp. 174—176.

Pool.—This chronological difficulty is too vast and comprehensive to be fully discussed here, or to be determined by unlearned readers; and for the learned, I refer them to what is largely digested in my Latin Synopsis upon this place. It may suffice at present to suggest these particulars: 1. That *Israel's coming out of Egypt* is variously understood in Scripture, and with some latitude, so as not only to note the time when first they came out of Egypt, but the time of their being in or coming out of the wilderness; as is manifest from Deut. iv. 45, where the words in the Hebrew are not *after*, &c., as we translate it, but *in their coming forth out of Egypt*; and Psalm cxiv. 1—3, *When Israel came forth, &c.*, Heb., *in their coming forth, &c.* And it is not impossible it may be so understood here, *after they were come out, &c.*, to wit, completely, i. e., towards the end of their expedition out of Egypt into Canaan. Nor doth the difference between the Hebrew prepositions *lamed* and *beth*, which a learned man objects, hinder this sense; for as *beth* signifies (as he saith) *after*, so also doth *lamed*, Gen. vii. 4, 10; Numb. xxxiii. 38. 2. That whereas the times of the judges do chiefly cause this difficulty, there are many things which will relieve us therein; as, 1. That divers of the years there mentioned belong to one and the same time, as is evident from Jair's twenty-two years, within which fell out, as divers learned chronologers agree, the eighteen years of the oppression of the Ammonites, and several years of the Philistine tyranny, who oppressed Israel in the west, whilst the Ammonites vexed them in the east; and the like might be observed in other cases. 2. That the years of rest are not necessarily to be understood of so many distinct years, besides those of war and servitude; and those words which are generally rendered *the land had rest forty or eighty years*, or the like, may be thus rendered, and that very agreeable to the Hebrew, *The land had rest, or began to rest, or recovered its rest, in the fortieth or in the eightieth* (the cardinal numbers being frequently put for the ordinal, especially where the number

exceeds ten) *year*, to be computed from some remarkable time; and so that phrase doth not note how long a time, or till what time, the rest continued, but at what time it began. As for instance, in Judg. iii. 11, *the land had rest*, not *forty years*, as it is in our translation, but *in the fortieth year*, to wit, from and after their first rest in, or quiet possession of the land of Canaan, which Joshua gave them; which time may very probably be made up of the days of Joshua, after he had settled them in a state of rest; and *of the elders that outlived him*, Judges ii. 7, and the time of their corruption after the death of those elders; and the eight years of servitude under the king of Mesopotamia. So Judg. iii. 30, *The land had rest in the eightieth year*, to wit, from and after that rest which Othniel obtained for them, ver. 11. And Judg. v. 31, *It rested in the fortieth year*, to wit, after that rest got by Ehud, Judg. iii. 30. And Judg. viii. 28, *It rested in the fortieth year*, to wit, from the last rest got by Deborah. And thus the computation of years is more plain and certain, being thus made from rest to rest, than theirs that proceed the other way. And this is the more considerable, because it was the opinion of that famously learned and pious bishop of Armagh. All which considered, it will be very easy to contain all the parts and passages of sacred story, from the coming out of Egypt to this time, within the compass of four hundred and eighty years; of the several parcels whereof, see my Latin Synopsis [see below p. 744]. And as for other scriptures, which some conceit to be contradictory to this, I shall by God's help vindicate them in their several places.

Jackson's Chronology, vol. i., p. 133.—There is no period in the Scripture history in which both the ancient and modern chronologers so much differ and mistake as in this, from the Exodus of the *Israelites* from *Egypt* to the foundation of *Solomon's temple*. *Eusebius* has given occasion to most of this confusion and difference by following a groundless tradition of the *Jews*, and including the times of their captivities in the times of their judges, and thereby shortening this period an hundred years. The modern chronologers, Archbishop *Usher*, Bishop *Lloyd*, and others have been led by his example into the greatest perplexity and confusion; and have made successive times contemporary and confounded years of *rest* and *bondage* to-

gether in an arbitrary manner; to suit a mistaken hypothesis, and a corrupt number in 1 Kings vi. 1, without regard either to the plain sense of Scripture, or the judgment of the most ancient writers, *Jewish* and *Christian*; nor have any been hitherto able to clear this era from the difficulties with which it is embarrassed, or to settle the true number of years which it contains. I shall therefore endeavour to set this period in a true and clear light by following the plain narration and sense of Scripture concerning the times of the judges and of the several captivities which intervened, and shall distinguish the years of the one from those of the other; and I shall also demonstrate that the number in 1 Kings vi. 1 which makes this period no more than 479 years, is a *Jewish* interpolation or corruption, and was not known to the ancient *Jewish* and *Christian* writers, &c., &c. [vol. 1., p. 133—145].

Therefore, the years from the exodus of the *Israelites*, or their going out of *Egypt*, to the foundation of *Solomon's temple*, are upon the foregoing evidence, to be reckoned as follows, viz.:—

		Years of Government.	Years of the World.	Years before Christ.
From the exodus to the death of Moses		40	3833	1593
Joshua twenty-five, and an interregnum two years	Jud. ii. 7, xvii., xviii., xix., xx., xxi.	27	3873	1553
First servitude under Chusan Rishathaim ..	Jud. iii. 6, 7, 8	8	3900	1526
After this Othniel was judge	„ iii. 9, 10, 11	40	3908	1518
Second servitude under the Moabites	„ iii. 14	18	3948	1478
After this Ehud was judge	„ iii. 40	80	3966	1460
Shamgar was a judge almost a year, reckoned in the years of Ehud ..	„ iii. 31	0	0	0
Third servitude under the Canaanites	„ iv. 1, 2, 3	20	4046	1380
After this Debora and Barak	„ v. 31	40	4066	1360
Fourth servitude under the Midianites	„ vi. 1	7	4106	1320
After this Gideon was judge	„ viii. 28	40	4113	1313
After Gideon, Abimelech was judge	„ ix. 22	3	4153	1273
After him, Tola was judge ..	„ x. 2	22	4156	1270
After Tola, Jair was judge ..	„ x. 3	22	4178	1248
Fifth servitude under the Ammonites	„ x. 8	18	4200	1226
After this Jephthah was judge	„ xii. 7	6	4218	1208
After Jephthah, Ibzan was judge	„ xii. 8, 9	7	4224	1202
After Ibzan, Elon was judge	„ xii. 11	10	4231	1195
Carried over		408		

		Years of Government.	Years of the World.	Years before Christ.
Brought over		108		
After Elon, Abdon was Judge	Jud. xii. 13, 14	8	4241	1185
Sixth servitude under the Philistines, in the latter twenty years of which Samson and Eli were Judges together	„ xlii. 1	40	4249	1177
Eli was Judge forty years, but twenty of them with Samson under the sixth servitude.....	„ xv. 20	20	4289	1137
After Eli an interregnum twenty years and seven months	1 Sam. vi. 1, vii. 1, 2	20	4309	1117
After the interregnum Samuel was Judge	„ vii. 5, 6, &c.	20	4329	1097
After Samuel had judged Israel twenty years, Saul reigned.....	„ viii., ix., &c.	20	4349	1077
After Saul, David reigned	1 Kings ii. 40	40	4369	1057
In the fourth year of So- lomon and the second month the temple was begun	„ vi. 1	3	4409	1017
Total		579		

By the computation above, the temple was begun 579 years after the Exodus, and in the year of the world 4,412, and in the year before the Christian era 1,014. There were besides seven months more which I have mentioned, but have not reckoned, to keep the numbers in entire years, and this is sufficiently exact. It is certain from the Scripture account of the times of the judges, that the term from the exodus to the temple could not be fewer years than I have computed them; but yet we find in the present *Hebrew copies* of 1 Kings vi. 1, that it came to pass in the four hundred and fourscore year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord. This number has puzzled all our modern chronologers, and put them to make several absurd hypotheses, in order to reconcile the history of the Judges to it; but it gave no trouble to the most ancient *Jewish* and Christian chronologers, because they found no such number either in the *Hebrew* or *Greek* copies. And as they had no other rule to compute this famous era by, but only the years of the judges, in which calculation there was room for the difference of a few years, in the times of some of them, which are not expressly set down in Scripture, as I have observed; so accordingly we find that some writers made this term from the exodus to the temple

more years than others did; but not one of them followed the number mentioned in the before-cited text, or made it 479 years, till *Eusebius* mentioned its being wrote in the first book of *Kings*; whereas had this number been originally there, it would undoubtedly have appeared in the version of the Septuagint; and the ancient *Greek* writers would have followed it unanimously and without variation. That this number is spurious, and a corruption of the text, where it is written, will be demonstrably shown in the following sheets. And that it was not originally either in the *Hebrew* or *Greek* text, may with great certainty be inferred from the computations of all the ancients, both Pagan, *Jewish*, and Christian writers, &c. [see *Jackson's Chronol.*, vol. i., p. 147—162].

Josephus had no number in his *Hebrew* copy of the Book of *Kings*, because, as he never fails to mention his chronological numbers, he would undoubtedly have taken notice of this, had it been in his copy, and would also have made his computation by it. But in the place where he gives the account of the building of the temple, he says, "*Solomon* began to build the temple in the fourth year of his reign, in the second month, after 592 years from the Exodus of the *Israelites* out of *Egypt*." Could *Josephus* have said this if he had found in the text the number 480, as it is found at present? and that 592 is the genuine number of *Josephus* (though he has 612 years in two or three other places) is evident from several observations made before his chronology; and chiefly from the distinct particular numbers of the years of *Joshua*, and of every judge, set down in his fifth book of *Antiquities*, and which stand as follows, &c. [see *Jackson's Chronol.*, vol. i., p. 148—150]; making in all 592 years.

Syncellus, p. 175, tells us that 600 years was the computation of *Eusebius*; and it appears to be so from the preface to his *Chronicon*, where he says, the *Hebrew* numbers of the Book of *Judges* amount to this sum; but this interval he says, was only 479 years, according to the lesser number of the Book of *Kings*, in which it is said to be in the 480th year after the exodus that *Solomon* began to build the temple, 1 Kings vi. 1, and this lesser number he follows in his *Chronicon*. If we deduct from the above-stated number of *Eusebius*, viz., 600, one year from *Tola*, and twenty years from

Samson, which are a part of the preceding forty years, as hath been frequently observed, we have the true number as reckoned by the Book of *Judges*, which is, as before proved, 579 years if *Tola* has twenty-two years, or 580 if he has twenty-three years; but I have chosen the former number.

That which imposed upon *Eusebius*, and engaged him to follow and to put into his *Chronicon* the lesser number of 479 years, was a pretended ancient traditional interpretation (which he there speaks of) amongst the *Jews* of the numbers of the Book of *Judges*, by which they included all the years of servitude which they reckoned to be 120 (though they are but 111) in the years of the *Judges*, and so reduced the 600 years of the Book of *Judges*, as *Eusebius* reckoned them, to 480 or 479 years, in order to reconcile them to that number which was inserted into the Book of *Kings*; and which number it is very probable was there first inserted to support this absurd traditional interpretation. And this I take to be one of the contrivances of the *Jews* to shorten their chronology in opposition to the computations of the Christians from the plain sense and express numbers of both the *Hebrew* and *Greek* text in the Book of *Judges*. This fictitious number first added by the *Jews* to the *Hebrew* text of the Book of *Kings* they had very nearly got inserted before the time of *Eusebius* into some copies of the Septuagint, which have 440 instead of the *Hebrew* number 480; and which number is now retained in most, if not all the *Greek* copies, except the Complut.

But it is very evident from the computations of the most ancient Scripture historians, and particularly *Demetrius*, who lived many years before the Christian era, and also from the calculation of the oldest Christian writers, *Theophilus*, Bishop of *Antioch*, *Clemens* of *Alexandria*, and *Africanus*, that they had no such number as either 480 or 440 in the Septuagint version, or in the *Hebrew* text, and it is as evident from the reckoning of *Josephus* that he had no number in his *Hebrew* copy; and it will presently appear that *St. Paul* knew of no number either in the *Hebrew* or *Greek* text. Therefore this corruption of the *Hebrew* and *Greek* copies is not probably older than the middle of the third century. For *Origen* cites the text 1 Kings vi. 1 in his commentary on *St. John's* Gospel, where he mentions the year

of *Solomon's* reign, and the month when he began to build his temple, but says nothing of the year from the exodus, or the *Israelites* going out of *Egypt*; nor is this year mentioned in the parallel place of the Book of *Chronicles*, where the building of the temple is related. And this is the more observable, because, wherever the years were added in the Books of *Samuel* and of the *Kings*, and the same transactions are related in the *Chronicles*; the years are always set down in the *Chronicles* as well as in the Books of *Samuel* and the *Kings*, and also exactly in the same manner; only, we may except that the years of the building of the temple, and of the king's own house, are set down in two distinct numbers, [the first seven years, the latter thirteen years,] 1 Kings vi. 38; vii. 1, but in 2 Chronicles viii. 1, the two sums are added together and called *twenty years*, as they are also called 1 Kings ix. 10, and the former distinct numbers are not mentioned at all in the *Chronicles*. So that this is no real exception to what is observed; and it is highly improbable, that so remarkable a number of years, as that from the exodus to the building of the temple, should be set down in the history of the *kings*, and yet not be mentioned in the *chronicles* of the same *kings*, where the time of the same building is mentioned, both the year of *Solomon's* reign, and the month of the year. And it is next to impossible to suppose, had the number been set down, as we now find it, in the Book of *Kings*, that no ancient writer, either *Jewish* or Christian, before *Eusebius* should have found or observed it, but should always reckon the years from the exodus to the temple by the times of the *judges* and *kings* to *Solomon*, whose computations are very different from the sum inserted in the Book of *Kings*, which sum is utterly irreconcilable to the numbers of the years of the *judges*.

Nothing is plainer than that the history of the *judges* always clearly and expressly distinguisheth the years of the several servitudes of the *Jews*, from the years of the government of their *judges* after each deliverance from servitude; and it is highly absurd to include the years of peace and rest in the years of war and bondage; and all the Christian writers (except *Eusebius*) unanimously distinguished them. And *Eusebius* himself distinguished them in his other writings; though in his *Chronicon* he

has followed the lesser corrupted numbers of the *Jews* of his time, for which he is very justly found fault with by the learned chronologers and historians *Anianus* and *Panodorus*, who wrote in the latter end of the fourth century, and by *Syncellus* after them. But that the *Jews* had no ancient tradition for interpreting the history of the judges, so as to make the years of servitude a part of the years of the government of the judges, may from hence be certainly concluded, that *Josephus* all through the history of the judges reckons the years of servitude distinct from those of the government of the judges.

And it is observable, though neither *Josephus* nor any of the ancient Christian writers took notice of it, that the twenty years of *Samson*, in which he judged *Israel*, are expressly said to have been in the days of the *Philistines*, as being a part of the forty years in which the *Israelites* were subject to the *Philistines*; that we might not think these years distinct from, and subsequent to those of their servitude, as the years of all the other judges are related to be.

Our learned Archbishop *Usher* takes another method to make the history of the times of the judges agree to the supposed 480th year from the exodus to the temple; and would have the text, where it is said that upon the deliverance of the *Israelites* by *Othniel* (and so of the rest) that *the land had rest forty years*, to mean not that the *Israelites* enjoyed a peace of forty years under *Othniel*; but only that the land began to rest in the fortieth year after the rest which it had under *Joshua*. And thus by a different way of interpretation he leaves uncounted all the years of the several servitudes, or includes them in those of the judges. But this interpretation is forced and unnatural; and is, as before shown, contrary to the unanimous sense of the ancients, both *Jews* and Christians; and is to be esteemed a mere hypothesis of this great man, void of all foundation. Many of the most learned modern chronologers, as *Joseph Scaliger*, and others, have followed the scheme of *Eusebius*, not suspecting an error in the number of the book of *Kings*. The learned *Petavius* also follows this scheme with respect to some of the last judges, though he rejects it as absurd, with regard to most of them. He reckons the 480 years of the Book of *Kings* to commence,

not from the *Israelites* going out of *Egypt*, as the text expressly says, but from their entering into the land of Canaan forty years after their coming out of *Egypt*. But had this been the meaning of the text, it would, no doubt, have been said, *After the children of Israel were come out of the land of Egypt into the land of Canaan*. Farther this learned chronologer, to reconcile his hypothesis both to the number of the Book of *Kings*, and to *St. Paul's* reckoning of 450 years from the division of the land by *Joshua* unto *Samuel*, is forced to suppose *St. Paul* to reckon not from the division of the land, though his words immediately refer to it, but to reckon from the exodus spoken of three verses before; than which there cannot be a more absurd interpretation. For as he admits the present position of the text, Acts xiii. 19, 20, it is evident that the words of the twentieth verse, *after that he gave them judges, &c.*, must mean, *after the completion of the forty years in the wilderness*, ver. 18, and also, *after the division of the land*, ver. 19, nor will his interpretation answer his purpose; for after all he is again forced to make *St. Paul* mean, not precisely 450 years, but only 437 years. To such difficulties the most learned men are put to support a corruption of Scripture which they do not suspect. Having shewn from the calculations of the most ancient *Jewish* and Christian writers that the interval between the exodus and the temple exceeded 480 years by an hundred years at least; and that it is highly probable that the foundation of the temple was laid in the 580th year after the exodus; to put this important part of Scripture chronology out of all reasonable doubt, I shall produce at large the testimony of *St. Paul*, who says, *The God of this people of Israel chose our fathers and exalted the people, when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. And about the time of forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Canaan he divided their land to them by lot: and after that he gave them judges, by the space of 450 years, unto Samuel the prophet: and afterward they desired a king; and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.*—Acts xiii. 17—21. This is the plain natural construction of the apostle's words,

and the present order and reading of them is supported by the *Syriac* version, and most of the ancient MSS., especially by all the MSS. of *Robert Stephen*, with the *Complutense* and all the old editions. And in the words the apostle in plain and express terms reckons 450 years unto *Samuel* from the time of the division of the land of *Canaan* by *Joshua* amongst the tribes of *Israel* in the seventh year after they came into it; and thence forty years more to the death of *Saul*; in all 490 years. If we add forty years from the exodus to the death of *Moses*; and six years from thence to the division of the land in the seventh year; and forty years for the reign of *David*: and three years of *Solomon's* reign; the whole sum from the exodus to the foundation of the temple, in the fourth year of the reign of *Solomon* is exactly 579 years; and so the temple was begun to be builded in the five hundred and eightieth year after the *Israelites* came out of *Egypt*.

This reckoning of the apostle was the received computation of the Jews in his time, and was deduced from the history of the *Judges*, and as it is irreconcilable to the present number of 480th year in the Book of *Kings*, we may be assured that the apostle knew of no such number there. It farther appears from the above cited words of *St. Paul*, that the whole term of the government of *Samuel* as judge, and of *Saul* as king, was exactly forty years. *Eusebius* understands the 450 years of *St. Paul* to refer to the times of the judges, though he himself differs from the computation of the apostle, which he supposes to have been the then received reckoning only, but not the true one. *Eusebius* took his lesser computation from later traditions of the *Jews*, after they had altered the chronology of the Scriptures, as I have before proved at large; and *St. Paul* followed the Scripture history itself, and the years set down in the Book of *Judges*: and knew nothing of the lesser number, which was long after his time inserted into the Book of *Kings*. *Synceilus* also understands the 450 years of the apostle to refer to the time of the judges; nor does any other interpretation of them appear ever to have been thought of by the ancients; nor would any other probably have been thought of by the moderns, but only for the sake of the interpolated number of the Book of *Kings*, which is inconsistent with the reckoning of

the apostle, as well as with the history of the Book of *Judges*.

Our great chronologer Archbishop *Usher*, puts another sense upon the apostle's words, and would have them mean; *And after these things which were done in the space of 450 years*, [viz., from the time God chose their fathers, ver. 17, to which remote verse he refers them] *He gave them judges*, and so on. The various reading or order of some manuscripts in this passage of Scripture, which favours Archbishop *Usher's* sense, Dr. *Mill* rightly judges to have been made on purpose to avoid the difficulty of the apostle's calculation, and to make it consistent with the four hundred and eightieth year of the Book of *Kings*. But he thinks the learned prelate's sense, above given, may be admitted without altering the common or received reading and position of the words of the text. But in this Dr. *Mill* is mistaken; for this sense is neither so natural or grammatical, nor will the calculation agree with it neither. The apostle had spoken before of the time which the *Israelites* spent in the wilderness, after their coming out of *Egypt*; then he proceeds to mention their wars with, and conquest of, the seven nations, and the division of their land amongst the tribes by lot; the term of this also is related in Scripture: then he goes on in the history, as was natural, to speak of the years of the judges, after this division, unto *Samuel*, who was the last of them, and their years also are set down in their history: and from *Samuel* he proceeds to mention the kingly government of the *Jews*, and tells us the years of *Samuel's* and *Saul's* administration, which are not recorded in Scripture, but which, from the received tradition of the *Jews*, were, he says, the space of forty years; and concludes his narration with *David*, from whose family *Christ* descended, ver. 23. It is therefore a very unnatural and forced interpretation to refer the words of the apostle, which are immediately, and in natural construction applied to the times of the judges of the *Israelites*, to what is said three verses before of *God's* choosing their fathers. And if we should without reason allow them to be connected with what is said so remotely as ver. 17, yet the 450 years brings us no higher than the birth of *Isaac*. But God had chosen *Abraham* the first of their fathers twenty-five years before, when he called him out of *Haran*, into the land of

Canaan, Gen. xii. 1—5. So wholly unsupported is *Usher's* sense of the apostle's words. And as the apostle's computation of 450 years from the division of the land of *Canaan* amongst the *Jews* to the time of *Samuel's* judging *Israel*, agrees exactly to the beginning of the building of the temple, in the five hundred and eightieth year after the exodus; so the message of judge *Jephthah* to the king of the *Ammonites*, Jud. xi. 13—26, agrees to this calculation. The king of the *Ammonites*, as a pretence for making war upon the *Israelites*, tells the messenger of *Jephthah* that the people of *Israel* had unlawfully seized upon his country after they came out of *Egypt*: to this charge *Jephthah* replies by his messengers, that *Israel's* title to this country could not be called in question, who at first conquered it in a lawful war, in which the king of the *Amorites*, to whom it belonged, was the aggressor; and had been in possession of it *three hundred years*, ver. 26. *Josephus* reads it, *more than three hundred years*. And it was more; for *Sihon* king of the *Amorites* was conquered in the end of the fortieth year after the exodus, Numb. xxi. 24, 25, and from thence to the time of *Jephthah's* undertaking the war against the *Ammonites* was 346 years, which *Jephthah* might well call 300 years, or more; and from *Jephthah* to the temple was 194 years; and thirty-nine more from the exodus to the conquest of the *Amorites* being added, the whole from the exodus to the temple was 579 years. *Sulpitius Severus* in his *Sacred History*, wrote in the beginning of the fifth century, reckons the interval from the exodus to the temple 588 years; and observes that the *Greek* number 440 in the Book of *Kings* must be a corruption of the text, and this corruption both in the *Hebrew* text and in the *Greek* version has been fully proved in the foregoing observations. *Melchior Canus*, a learned Popish writer and commentator, suspected the number 480 in the Book of *Kings*, though authorized by the *Latin Vulgate*, to be a corrupt reading both in that copy and in the *Hebrew* text; and that the *Greek* text was corrupted also. And the more learned Jesuit *Petavius* owns that many great men among the Papists have been of opinion, either that this text of the Book of *Kings* has been corrupted, or however that the number of it is not the true and whole number of years from the exodus to the

foundation of the temple. And he himself computes it to be 520 years as observed above.

One considerable objection to the term of 580, or more exactly 579 years, between the exodus and the temple remains to be cleared; and it is this; the Scripture mentions no more than five generations between *Naashon*, prince of the children of *Judah*, Num. i. 7; ii. 3, and *Solomon*, viz., *Salmon* or *Salma*, *Booz*, *Obed*, *Jesse*, and *David*. Matt. i. 5, 6; Luke iii. 31, 32; Ruth iv. 21, 22; 1 Chron. ii. 11, 12. This objection, I confess, is stronger against the term of 580 or 579 years, than against the sum of 480 or 479 years. But the learned *Usher* found it insuperable even against his lesser number of 480 years, as appears by his way of reconciling these generations to it.

Taking it for granted that *Salmon* married *Rahab* the harlot or inkeeper, mentioned in the Book of *Joshua* to have concealed the spies whom *Joshua* sent into *Jericho*, chap. ii. 1, he supposes that *Salmon* married her forty-two years after the *Israelites* came into the land of *Canaan*, and that she was twenty years of age when they first came thither, and so bare *Booz* when she was sixty-two or sixty-three years of age. This though not impossible, is yet very highly improbable. Then he supposes *Booz* to be 102 years old, at the birth of his son *Obed*; and *Obed* to be 111 years old at the birth of his son *Jesse*; and *Jesse* as many at the birth of *David*. The supposition of three such generations together is altogether incredible; and is not to be found in Scripture since the days of *Serug*, the great grandfather of *Abraham*; and it is observable, that from the birth of *Abraham* to only 470 years years after, there were nine generations, viz., *Abraham*, *Isaac*, *Jacob*, *Judas*, *Phares*, *Eserom*, *Aram*, *Aminadab*, *Naashon*: for *Eusebius* makes *Naashon* thirty-five years old at the exodus, which was 505 years after the birth of *Abraham*; whereas six generations from *Naashon* to *Solomon* made, as was supposed, 600 years at least. *Syncellus* takes notice of this difficulty of reconciling the account of six generations from *Naashon* to *Solomon* to the great number of years in that interval, which he observes were no less than 600: and asks the question how this number of years was to be accounted for, making, according to this reckoning, 100 years, one

generation with another? *Syncellus* offers no solution to the difficulty, not knowing what to say to it. But *Eusebius* endeavours to solve it by throwing all the years of servitude out of the number, and reckoning no more than 479 years from the exodus to *Solomon's* temple. But this lesser number we have seen is by no means reconcileable to so few intervening generations. There is but one way, I think, to solve the difficulty, and that is by supposing some generations to have been omitted in recording this genealogy. This was the opinion of the ancient *Jews*. The *Chaldee* paraphrase on *Ruth* i., and iv. 21 says, that *Booz* was *Ibzan*, who judged *Israel* at the time of the famine, mentioned chap. i. 1. *Josephus* brings him lower, and says, that the famine happened after the death of *Samson*, when *Eli* was the high priest; so that *Booz* was contemporary with *Eli*; and this may probably be the truth, and makes the succeeding generations from *Booz* to *David* to be agreeable to the common course of nature in those days. If this is admitted, since *Salmon* lived at least 400 years before *Eli* was high priest, he could not be the father of *Booz*, who was contemporary with *Eli*; and there must have been some generations either between *Naashon* and *Salmon*, or between *Salmon* and *Booz*, not mentioned in Scripture. These generations could not be between *Naashon* and *Salmon* if the *Rahab* he married, as mentioned by *St. Matthew* was *Rahab* the harlot, or innkeeper, mentioned in the Book of *Joshua* at the taking of *Jericho*. But as she is never mentioned in the Old Testament to have married *Salmon*, nor does *St. Matthew* style her *Rahab* the harlot, as she is called where she is mentioned in the Epistle to the Hebrews xi. 31, we cannot be certain who she was. However, I am most inclined to think that four or five generations are omitted between *Salmon* and *Booz* the father of *Obed*, and for the following reasons:—

In the interval of these five generations after *Naashon* to the death of *David*, there are recorded no less than nine or ten generations of high priests, from or after *Eleazar* the son of *Aaron*, though he outlived *Naashon* who was his uncle, *Exod.* vi. 23, many years. 1. *Phineas*; 2. *Abihua*; 3. *Bukki*; 4. *Uzzi*; 5. *Zerahiah*; 6. *Meraioth*; 7. *Amariah*; 8. *Ahitub*; 9. *Zadok*, 1 *Chron.* vi. 4—8, and *ver.* 50, 53. *Exra* makes ten successions in this interval: for he says, that

Amariah was the son of *Azariah* or *Exias*, as he is called 1 *Esd.* viii. 2, and that *Azariah* was the son of *Meraioth*, *Ez.* vii. 2—5. Or if instead of those after *Uzzi* of the line of *Eleazar* we reckon those who succeeded him in the high priesthood of the line of *Ithamar*, there were eight generations or rather nine, viz., after *Uzzi* the fourth high priest above, the fifth was *Eli*. 6. *Ahiah* the son of *Ahitub*, the son of *Phineas*, the son of *Eli*, 1 *Sam.* xiv. 3, 18. *Joseph. Antiq. Jud.*, lib. vi., c. 6. And his father *Ahitub* might be high priest before him, as *Reland* thinks [*Antiq. Sac. Vet.*, Heb., p. 161]. 7. *Achimelech*; 8. *Abiathar*; 1 *Sam.* xxii. 20. Here are eight generations besides the vacancy between the death of *Eli* and *Ahiah* his great grandson, unless his father *Ahitub* was high priest before him, and succeeded *Eli*; and therefore we may reckon nine generations in this genealogy also.

Now it is no way probable that there should be more years by thirty or forty in five generations only recorded from *Naashon* to *David*, than in nine or ten successive descents in the families of the high priests, from *Eleazar* and his brother *Ithamar* to *David*. There is no doubt therefore to be made, but that several generations from *Naashon* to *David*, either have not been recorded in the Scriptures of the Old Testament, or have been left out in the present copies by some very ancient error. Such an omission has happened in the descent of *Exra* the scribe, who is reckoned the fifth in descent from *Zadok*, who was high priest in the reign of *Solomon*. For he is said to be the son of *Seraiah*, the son of *Azariah*, the son of *Hilkiah*, the son of *Shallum*, the son of *Zadok*, the son of *Ahitub*, the son of *Amariah*, the son of *Azariah*, the son of *Meraioth*, &c., *Ezra* vii. 1, 2, 3; 1 *Esd.* viii. 1, 2. But the number of years from the death of *Zadok* to the birth of *Exra* being four hundred, in four intervening generations, would justly incline us to think, if there was no other evidence, that some generations are wanting in this interval. And this is fact, and these generations are supplied in the Book of *Chronicles*; otherwise we should have been puzzled as much in the genealogy of *Exra* as in that from *Naashon* to *David*. There were in the genealogy of *Exra* two *Zadoks*, and all the generations between one and the other, are omitted in the Books of

Exra and *Esdras* or in both the parts of *Exra*, but are recorded in the Book of *Chronicles*, and are no less than seven generations. 1. *Ahitub*; 2. *Amariah*; 3. *Azariah*; 4. *Johanan*; 5. *Azariah*; 6. *Ahimaaz*; 7. *Zadok*, 1 Chron. vi. 4—15, where we read the whole genealogy entire. *Josephus* also has it at large, and reckons more descents. Therefore, if *Salmon* was the immediate son of *Naashon* then *Booz*, the father of *Obed*, was a remote offspring; and if there were two of that name, one the son of *Salmon*, and the other the father of *Obed*, the intermediate generations might be omitted by the negligence of an ancient copier passing from one name to the other. And as this was the cause of the omission of several generations in the genealogy of *Exra*, there is no reason why we may not conclude it to have been the same in that from *Naashon* to *David*. If to these observations we add, as taken notice of before, that in the fourteen generations from *Abraham* to *David*, there are more years in the last five from *Naashon* to *David*, than in the preceding nine from *Abraham* to *Naashon*; this is sufficient to clear the difficulty, and to put it out of all doubt that some generations between *Naashon* and *David* have been omitted.

Ken.—Testimonium Origenis multum valebit ad probanda duo vitia, chronologiam nunc obscurantia. In 1. Reg. vi. 1 numerus annorum ab exodo ad templum Solomonis secus est in Hebraico textu, ac in Græcâ versione; quem tamen utrumque numerum falsum esse, e sacra patet historiâ. Origines hunc textum citavit, omisso computo chronologico, qui nunc pars ejus est præcipua; adeo ut probabile sit, numerum tum temporis hic defuisse in codicibus Heb. pariter ac Græcis. En verba ejus: γεγραπται εν τη τριτη των βασιλειων—Ητοιμασαν τους λιθους και τα ξυλα τριων ετεσιν εν δε τη τεταρτη ετει, μνη δευτερη, βασιλευοντος του βασιλεως Σολομωντος επι Ισραηλ, &c. Computus igitur, qui hic non expressus est, fortassis additus fuit post an. 230; vide rationes, hanc in rem adductas a *Jacksono*, *Chronol.* 1, 133—170.

Pol. Syn.—1 *Quadragesimo et octogesimo anno egressionis, &c.*] Itâ Heb. et Chald. et plerique Græcorum codices. Multi tamen conciliandæ Judicum chronologicæ, summæque totius cum partibus suis componendæ difficultate deteriti, varias vel

lectiones vel sententias protulerunt.* Ab egressu, ad fundationem templi, Gliras p. 2, numerat annos 330. Melch. Canus. 374. 6 (prout à Sixto 5 correcti, et à Sulpitio citati sunt, quos etiam sequitur Oecumen) numerat annos 440. Beda annos 490. Joseph. Antiq. 8 in Ruffini versione 502. Sed in Græco textu, et in Gesseni versione 592. Sulpicius, prout à Sigonio corrigitur, 510, sed prout in textu, 588. Clem. Alex. 566 sim. Tyrii apud S. Theophilum. Cedrenus 672.† Ego numero 680 annos.‡ Sentio annos non solum esse 480, sed centenos huic numero addi oportere.§ Quæ viros doctos huc perpulerunt, ut textum aut immutarent aut distorquerent, duæ fuerunt præcipuæ rationes; altera ex Act. xiii. 20, altera ex numeris annorum in libro Judicum expressis, qui longius quàm 480 annorum intervallum postulare videntur.|| [*Alii tamen numerum in textu positum servant, ut videbimus. Dispicimus ergo quomodo viri docti difficultatem hanc expediunt.*] 1. Quidam mendum in numeris agnoscunt, vel hîc, vel in Act. xiii. 20. Itâ Capel. et Cajet. Luth. Func. Mercat. Bunting. Temporar. Perkins. Pius, Lydiat. Lansberg. et alii.¶ *Locus librariorum negligentia corruptus est*, ait Sulpit. l. 1 histor. Et ad eum sic Sigonius, *In numeris annorum Regum Judæ et Israel tanta diversitas, et aliquando absurditas est, ut tutius esse videatur confiteri eos librariorum culpâ aliquando vitiosos esse, quàm ad ineptas interpretationes et solutiones confugere.*** Non est hæc aut fidei, aut religionis questio, quæ hîc de numero habetur.†† [*Gerhard. Vossius numerum annorum à se positum sic astruit,*] Israelitæ erant in deserto annis 40. A fine illorum, sive à morte Mosis ad Othonielem tempus non potest certò præfiniri; sed videtur fuisse 34 annorum: quorum 26 tribuantur Josuæ et Senioribus, accensito spatio quo Israelitæ peccando irritârunt Deum. His adde annos 8, quibus Chusan servierunt, Jud. iii. 9, fuit 34. Othoniel præfuit per annos 40, (Jud. iii. 11). Sequitur servitus Moabitica (de quo Jud. iii. 14), an. 18. Aod præest annis 80,

* Abrami Pharus, lib. 10, c. 2.

† Abram ex Ser.

‡ Ser.

§ Vos. Isagog. chronol., c. 7.

|| Usser. chronol., c. 12.

¶ Usser. ib., p. 194, sic Ser.

** Ger. Vos., chron. c. 7.

†† Canus in Usser.

(Jud. iii. 30.) Israel servit Cananæis, an. 20, (Jud. iv. 3.) Debora et Barac præsumt an. 40, (Jud v. 31.) Isr. servit Midian an. 7, (Jud. vi. 1.) Judicavit Gedeon an. 40, (Jud viii. 28.) Abimelech an. 3, (Jud. ix. 22.) Thola an. 23, (Jud. x. 2.) Jair an. 22, (Jud x. 3.) Fuit servitus Ammonitica per annos 18. Jephthe præest an. 6, (Jud. xii. 7.) Abesan an. 7, (Jud. xii. 9.) Achialon an. 10, (Jud. xii. 11.) Abdon an. 8, (Jud. xii. 14.) Servitus sub Philistæis, (ut est Jud. xiii. 1) annis duravit 40 (in quibus includuntur 20 Sampsonis anni, quos ideo non numero.) Heli (ut est 1 Sam. iv. 18) judicavit an. 40. Sic fiunt anni 496. (Optimè hoc convenit cum Act. xiii. 20 ubi Judicibus tribuit annos 450: deme à 496 annos Mosis 40 et Josuæ sexennium ante divisionem terræ, manent 450.) Sequuntur anni Samuelis et Saulis 40. Davidis item 40, et tres Salomonis. Inde confluit anni 83. Jungantur reliquis, sunt anni 579; sive annumerato quarto Salomonis anno, quo templum condi cœpit, fiunt anni 580. Quid his apertius? * [Quomodo hoc cum præsentī loco concordat, ex ipso tandem audiemus. Serarius, ut audivimus, annos centum his addit; et 680 numerat. Centum verò illos annos sic colligit.] 1. Pro 34 annis quos Vossius numerat à Mose ad Othonielem, supponit 8 annos fuisse primæ servitutis, Jud. iii. et 50 alios annos Josuæ, et statūs utriusque ante Judices. [In quo superat Vossii calculum annis 24.] 2. Sampsoni post 40 annos Philist. servitutis annos tribuit 20. 3. Post Sampsonem tempus Historiarum, Jud. xvii. et xviii. facit annorum 8. [Quod tamen Vossius intra 34 illos primos annos gestum fuisse existimat.] 4. Samueli paulò ante Heli mortem, et deinceps prophetam agenti ascribit annos 20. Et 5 eidem Samueli soli ante Saulem gubernanti annos assignari vult ad minimum 28 †. 2. [Alii annos ab egressu ex Ægypto ad fundatum templum rectè hîc numerari statuunt. Sed non uno modo rem expediunt.] 1. Judæi, populum nunquam Judice caruisse arbitrati, annos *quietis*, Judici ibidem nominato attribuunt; in quibus et opprimentium annos (ut sub eorum præfectura cœptos et finitos) comprehendunt. Hos sequitur Eusebius et plerique chronologi. Ac si Scripturæ hic fuisset sensus: (v. g.) Othonielem principe, qui annis

40 judicavit, pax fuit et otium, tyranno judicis auspiciis superato.* [Aliis hæc sententia non placet;] Contradictionem involvit, Hebræis uno et eodem tempore tribuere et quietam libertatem, et exercitam servitutem.† Manifestè distinguit scriptura inter tempora servitutis, sive pœnæ; et tempus quietis atque misericordiæ; ut liquet ex inspectione horum locorum, Jud. ii. 18; et iii. 8—12, &c., et iv., et vi. 1, 7.‡ Libenter agnoscimus belli et servitutem tempora, à pacis et quietis temporibus secerenda esse.§ 2. Vox *exitus* ex Ægypto diversimodè sumi potest; ità ut vel principium, vel medium, vel finem ejus indicet. De principio res clara est; de medio item et fine eadem dicitur, Psal. cxiii. vel cxiv. 3. *In exitu*, &c. — *mare vidit*, &c. *Jordanis conversus est retrò*, &c., et Deut. iv. 45. *Quæ locutus est — quando egressi sunt de Ægypto trans Jordanem*, &c. Hæc tamen loquutus est anno 40 à primo exitu.¶ Non est novum ex eo loco unde eximus denominari totam profectionem, quamvis diuturnam, quæ durat donec perveniat ad locum cujus adeundi causâ iter suscipiebamus.¶ Chronologorum mos est, ut, cùm interstitium inter extrema duo metiuntur, finem antecedentis spectent, et initium sequentis; ut si dicam à regibus ad Augustum erant 500 anni; nemo non intelliget tempus à regibus exactis ad Augusti initii computari. Hic autem peculiaris etiam ratio fuit. Cùm enim ædificatione templi potissimum Arcæ sacrarium quæreretur, 1 Paral. xxii. commodissimè ducitur chronologiæ ratio ab eo tempore, quo, egressu Israelitarum, et longâ illâ in deserto peregrinatione finitâ, Arca requievit.** *Exitus ex Ægypto* tempus illud comprehendit, quo Israelitæ in deserto oberrantes ad itineris terminum pervenerunt, et Jordanem transierunt; ait Dion. Petavius, quem sequitur Petrus Possinus. Sed non placet. Distinguendum est inter illa loca, in quibus est *ἔξω* (quod habetur Deut. iv. 45), quod tempus post *exitum* generatim tantum et indefinitè designat; vertique potest, *quomodo exivissent*, &c. (2 enim spæe valet *post*, ut Gen. xxxv. 9; Exod. ii. 23; Num. xxvii. 26), et ista in quibus est *ἔξω*, quod præcisè et

* Usser., Chron., p. 196. † Abram. Phar., 10, 5.

‡ Vos. Isagog. Chron., c. 3.

§ Usser., Chron., p. 197. ¶ Abram. Phar., 10, 27.

¶ Lauren. Codom., Chron. in Usser., p. 190.

** Abram., c. 28.

* Vos. Isagog.

† Ità Ser.

determinatè, à primo discessùs ex Ægypto mense, ut à certa et nota epocha, supputationem esse deductam indicat, ut à Mose diligenter observatum, Exod. xvi. 1, et xix. 1, et Num. xxxiii. 38. Eadèmq̃ue phrasis hic habetur.* [Videamus tamen quomodo procedit Abrami supputatio, posito illo fundamento, et quā viā hanc difficultatem solvit. Quæ ille satis intricatè proponit, breviter expedire conabor. Sic ergò statuit.] 1. Supputationem inchoat (ut dictum) à finita peregrinatione in deserto, et à quiete Arcæ. 2. Scriptura (inquit) non exprimit annorum numerum à Mosis obitu ad primam illam servitutem, Jud. ii. 8, &c. ut cuique liceat, prout explicandæ chronologiæ commodum fuerit, annos contrahere aut prorogare. Josuæ annos tantum 7 quidam tribuunt, Petav. 14. Beda et plerique 17;† sed sit præfectura ejus annorum vel 14, vel 20. Senioribus, qui dicuntur *longo tempore virisse post Josue*, Jud. ii. 7, tribuo annos decem; (jurisconsulti autem longum tempus decennio definiunt.) Interregno illi, quo et Micha, et alii Israëlitiæ ad idola prolapsi sunt, et tribus Benjamin penè deleta, annos excerpant, vel 2, vel 4.‡ Ex his fiunt anni vel 26, vel 34. 3. A prima illa servitute, Jud. iii., ad mortem Abimelech, annos numerat 256.§ [In quo reliquos vel nihil vel parum dissentientes habet.] 4. Sed de cæteris (inquit) major est difficultas. Anni nonnullorum Judicum, et servitutum inter se implicandi videntur. Thola judicavit annis 23, nec dicitur *terra* sub hoc iudice *quiescisse*; sicut neque sub *Jair*, qui judicavit annis 22. Quare in hujus tempora incidisse poterant tum anni 18 servitutis Ammoniticæ, (quos in totidem ejus annis absorberi statuunt Gordon., Torn., Salian., et Bonfr., &c.) tum etiam anni 9 Philistinæ servitutis: Hæ enim duæ servitutes, licèt in narratione divellantur, videntur eodem tempore accidisse, dum aliæ tribus Palæstinis serviebant, aliæ Ammonitis; ut non obscure significatur, Jud. ix. 6—9. Porro, ab Ammonitis asseruit Galaaditas Jephthe, et eam tribuum partem sex annis judicavit; cui successerant Abesan an. 7, Ahialon an. 10, Abdon an. 8. A Philistinis opprimentibus alias tribus Sampson liberare incœpit, Jud. xiii. 5. Heli sacerdote inter eas jurisdictionem sub Philistinorum dominio precariam tunc obtinente.

Non dubium est et Sampsonis præfecturam 20 annorum, (Jud. xv. 20), et Heli præfecturam 40 annorum, (1 Sam. iv. 18). Philistinæ servitutis annis 40 implicari. Hæc enim servitus finem habuit initio Samuelis, ut dicitur 1 Sam. vii. 13. Porro, Eusebius Sampsonis, Abdonisque præfecturam eidem planè tempori consignat. Ex dictis constat, illos Jairis annos postremos 18, totidem Ammoniticæ servitutis, 40 servitutis Palæstinæ, 40 Heli, 20 Sampsonis ità sibi mutuo complicatos esse, ut annos tantum 49 efficiant; qui, si evolverentur explicarenturque, ad 185 excrescerent. Ità à prima servitute ad obitum Heli et exortum Samuelis anni erant 331.* His si adnumeremus annos Mosis 40, annos 26 Josuæ et Seniorum, et *ἀπαρχίας* usque ad primam servitutem; Samuelis et Saulis (quos plerique conjungunt) annos 40, Davidis 40, Salomonis 3, habes summam 480 annorum.† Vel potius, ut dictum, ab Arcæ depositione incipiamus; indèque ad initium servitutis numeremus annos 34 Josuæ et Seniorum, &c. His adde 331 annos prædictos; præfecturæ Samuelis seorsim demus annos 33, Sauli 40, Davidi 40, Salomoni 4. Jam confiunt anni 482. Deme de Saulis annis duos, quibus regnavit Isboseth, quique, Josepho teste, Sauli adnumerantur, sunt 480.‡ [Vel de Samuelis annis deme 2, et sint an. 31, summa est 480 annorum. Samuelis annos, quos plerique cum annis Saulis conjungunt, separari mavult, post Serarium Abramus.] Nam 1 Samuel sub Heli iudice natus, consensuit ante unctionem Saulis, 1 Sam. viii. 1; et xii. 2, ideòque multis annis populo præfuisse videtur. 2. Probatur ex Act. xiii. 21, *Dedit illis Saul annis quadraginta*. Quid disertius esse potuit? Siccine loqueretur de Saule, quia Samuel, qui ipsum inauguravit, judicaverat annos 38; ipse duos regnavit, qui inauguratus fuerat aliquo tempore quod illo 40 annorum spatio continetur? Quid est Scripturæ vim inferre, si hoc non est? § Obijciunt aliqui, 1 Sam. xiii. 1, *Filius unius anni erat Saul—duobus autem annis regnavit*, &c. [De quo vide et quæ Abramus hoc loco, et quæ nos ad illum locum digessimus. 3. Cl. Vossius rem hoc modo expedit;] Mihi (inquit) videtur, verba Hebræi codicis non debere intelligi ἀπλῶς, sed restringenda esse ad solum tempus, τῆς ἀρχῆς, non etiam

* Usser.
† Id., c. 16, et c. 29.

‡ Abram., x. 10.
§ Id., c. 11.

* Idem, c. 12, 13, 14.
† Id., c. 29.

‡ Id., c. 15.
§ Id., c. 21.

ἀναρχίας, ac servitutis. Contentus erat scriptor prioris generis annos commemorare, neglectis cæteris, quorum memoria erat tristis, et à quovis poterat colligi, et superiori numero superaddi. Hæc interpretatio, ut duriuscula videatur, mollior tamen est, quàm quibus (alii) tot loca scripturæ detorquent. Si non admittatur, satius est mendum agnoscere.* 4. [Cl. Usserius nostras integritatem textûs asserit, et sic procedit.] Libenter (inquit) agnosco belli et servitutem tempora, à pacis et quietis temporibus esse secernenda; sed annorum notatione, *quieti* terræ appositâ, quietis illius initium, non autem vel ipsius quietis, vel præfecturæ Judicum durationem designari statuimus. Itaque illud *קָיווּת*, *quievit*, idem esse dicimus quod *quiescere cæpit*; sicut *וַיִּבְנֶה* Gen. v. 32, et xi. 26, nobis est, *gignere cæpit*; et *בָּנִי* in hoc versu est, *ædificare cæpit*; atque ubi toties in Scriptura rex aliquis tot vel tot annorum fuisse dicitur *וַיִּשְׁלֹט*, *quum regnare inciperet*, illud significare nemo dubitat. Cûnque numeri notari solent, vel 1. *quando* res contigerit; vel 2. *quamdiu* ea duraverit; quæ duo Græci et Latini casuum (quibus Hebræi carent) variatione sæpe distinguunt; in annis oppressorum posteriorem explicationem, in annis quietis priorem hic accipio; ut sub Othoniele, v. g. 40, non *annos*, sed *annis* terra quievisse intelligatur, id est, à præcedente aliqua epocha *anno* 40. Quod, licet cum versione vulgatâ non conveniat, tamen cum verbis Hebraicis satis congruere Fr. Ribera ostendit; (de Templo, l. 1, c. 1.) Hebræorum consuetudinem esse docens, ut ab uno ad decem aliquando, à decem verò et ulterius semper, *numeralibus Cardinalibus utantur pro Ordinalibus*. Certior verò nulla epocha, à qua primæ sub Othoniele quietis terræ supputatio deducatur, quàm celebrissima illa terræ quies à Josua constituta; Jos. xi. 23, et xiv. 15. Superatis igitur Mesopotamiensibus, (qui post illos Cananææ Reges primi universæ terræ Israeliticæ bellum intulerunt) quies (annis post prioris illius initium *quadraginta*) reddi cæpta est, victore deinceps Othoniele.† His præmissis, annos sic distribuit; 1. Ab exitu, &c., ad transitum Jordamen anni erant quadraginta. 2. Inde ad quietem terræ per Josuam datam an. 6, (Jos. xiv. 7, 10.) 3. Inde ad quietem per Othonielem restitutam an. 40 quibus

terra *quievit*, Judic. iii. 11, id est, quiescere cæpit quadagesimo anno post quietem à Josua constitutam; ita intra illud spatium sunt, 1. anni servitutis sub Cushane; 2. anni Josuæ, et seniorum; Obj. At illi post primam quietem *וַיִּשְׁלֹט*, sive *longo tempore* superfuerunt, Jos. xxiv. 31. Resp. Sic bellum cum Cananæis gestum legimus *וַיִּשְׁלֹט*, Jos. xi. 18, quum tamen omnia ista bella intra septem annos peracta essent. 3. Anni *ἀναρχίας*, in quibus contigerunt, quæ Jud. cap. xvii., xviii., xix., xx., xxi. (Quanquàm nihil vetat *ἀναρχίας* fuisse, etiam tempore seniorum; quos non dicit scriptura gubernasse, sed diu vixisse post Josuam, Jud. ii. 7, et fortasse, non tam autoritate, quàm venerabili senectute, et vitæ exemplo populum in officio continuerunt.†) 4. Inde ad quietem per Ehudem terræ restitutam, anni 80. Ità Jud. iii. 30, *quievit*—80 *annis*; id est quiescere cæpit anno 80 post pacem ab Othoniele restitutam. 5. Inde ad quietem per Deborah et Barak restitutam an. 40. Jud. v. 31, *quievit* 40 *annis*; id est, quiescere cæpit anno 40 post quietem ab Ehude redditam: intra quod spatium etiam tempus Samgaris comprehenditur. 6. Inde ad quietem per Gideon restitutam an. 40, Jud. viii. 28. *Et quievit* 40 *annis*, id est anno 40 post quietem Deborah, &c., cæpit quiescere, &c. Ità à quiete ad quietem annorum supputationem instituimus. 7. Inde ad initium regni Abimelechi, an. 9. Hoc spatium in scriptura non exprimitur, sed ex reliquis membris collatis, id addendum esse intelligimus. 8. Abimelechi, Tolæ et Jairis, anni 48. Ubi notandum 18, annos servitutis Ammoniticæ, de qua Jud. x. 8, in Jairis tempora incurrisse; non autem, ut vult Euseb. Chron. post illa fuisse; quod sic probatur; 1. In anno hujus calamitatis 18 et ultimo, et ante Jephthæ principatum, dicitur Deus ipsorum resipiscientium misertus esse, Jud. x. 16. 2. Ammonitæ à Jephthæ depressi erant, 20 eorum civitatibus captis, Jud. xi. 33. 3. Non depugnassent contra se invicem Jephthæ et Epramitæ, Jud. xii., nisi à servitute et Ammon. et Philist. immunes fuissent. Obj. 1. Ante Ammonitarum oppressionem mors Jairis in Scriptura commemoratur, Jud. x. 5, 6, 7. Resp. Per prolepsin hoc fit, (cujusmodi *ὑστερα πρότερα* in ipso sequentis capitis, Jud. xi. initio, et Gen. xi. et alibi passim) ut deinceps, ordine

* Voss. Mag., c. 7.

† Usser., Chron., 197.

* Voss. Isag., c. 2, p. 112.

non interrupto, de causis, duratione et fine servitutis Ammoniticæ, à Jephthe demùm sublatæ, simul ageretur; et locus Jud. x. 6, sic reddi potest. *Isr. iterum fecerant malum*, &c. (Hebræi nempe unico suo præterito sæpè plusquamperfectum comprehendunt,) jam inde videlicet à morte Gideonis, Jud. viii. 33. Obj. 2. Quomodo diceret Jephtha Israel. per 300 annos in terra Gilead, habitasse, Jud. xi. 26, cùm non plures quàm 264 anni juxta nostras rationes fuerint. Resp. Perfecto et rotundo numero usus est, vel, quòd magis ad 300 quàm ad 200, is numerus accederet; vel, ut causam suam juvaret; vel, quia modus loquendi passim id ferebat. 9. Jephthæ anni 6. 10. Ibsanis, Elonis et Abdonis anni 25. Hos autem, non tantùm Galaaditidis, ut vult Abramus, sed totius Israelis judices facio; dicuntur enim (non secus quàm Tola et Jair, Jud. x. 1, 3) *Israelcem judicavisse*, Jud. xii. 8, 9, 13, totum utique, non illius portionem, et quidem minorem et deteriore. 11. Eli et Sampsonis 40. Ad hoc membrum referuntur 40 illi anni Philistææ oppressionis, Jud. xiii. 1.* [Et hoc membrum cum sequentibus ulteriùs demonstraturus Reverendissimus Primas, scribendi simul et vivendi finem fecit; ut in calce libri refert vir doctissimus qui hoc opusculum edidit.] 12. Samuelis anni 21. 13. Saulis Regis an. 40. 14. A morte Saulis ad jacta fundamenta templi, anni 43. Summa est [additis hic illic nonnullis mensibus] ann. 479,† quot annos et dies 17 intercessisse liquet, non integros annos, 480.‡ [Hactenus Usserius integritatem textûs astruens. Sed adversùs eam aliud adhuc telum torquent, et producunt Act. xiii. 20, ubi Deus dicitur *dedisse Judices per annos 450 usque ad Samuelem*. Vel ergo hic numerus falsus est, vel ille.] Resp. 1. Quidam ibi mendum agnoscunt, [ut antè notatum] et *τετρακοσίου* poni pro *τριακοσίου*.§ Resp. 2. Alii verba trajecta volunt;|| et annos illos 450 non ad Judicum durationem, sed ad tempus partitionis terræ referunt; sic Vulgatus, *Sorte distribuit eis terram, quasi post 450 annos: et post hæc dedit Judices*. Sic et MSS. quidam Græci codices: ut Mariana testatur. Sic antiquissimum illud Alexandrinum in Anglia. Similiter alius codex à Beza, ad hunc locum produc-

tus; et alius in Novo Collegio Oxon. Tandem hoc ipsum inter diversas lectiones ad Novum Testamentum à se excusum Paris, an. 1568, subjicit Robertus Stephanus.* Numerentur anni hi 450 à nato Isaaco, cui terra promissa erat. Inde ad exitum ex Ægypto sunt anni 400, ut est Gen. xv. 13. Adde quadraginta annos in deserto; et sex annos ante sortitionem terræ. Sunt anni 446 vel, ut apostolus annis circiter 450.† Nonnulli ellipsin tantùm participii esse volunt, et sic legunt; *Et post hæc annis quadringentis et quinquaginta (sub peractis) dedit Judices*. Qualem ellipsin esse volunt, Matt. i. 11.‡ Resp. 3. Locus ille cum præsentis sic conciliatur; *dedit Judices*, nempe *principes illos, qui judicabant plebem*, quos Moses suasu socii elegit primo peregrinationis anno, Exod. xviii. 28, *usque ad Samuel*; id est, ad obitum Samuelis; quem paucis ante Saulem mensibus obiisse plerique censent: 43 annis ante conditum templum. Hos 43 annos si deducas de 480 supersunt 437, id est, ut Paulus habet, *annos quasi 450*.§ [Hæc fusiùs tractare placuit, quia nodus hic est vindice dignus; et amplam religionis hostibus cavillandi materiam præbet, et veluti cynosura quædam est, quâ in explicandis aliis multis scripturæ locis certius dirigamur.] Multi putant in numero hic errasse scribam, et 400 positam pro 500, verùm hæc alii, quibus otium est, subtiliùs expendant. Sic et templi mensuram atque formam libenter aliis inquirendam relinquo.|| Hos annos ita colliges. In deserto 40. Sub Josua 17. Judicibus 299 Heli, Samuele et Saule 80. Davide 40. Adde Salomonis 4, efficiunt 480.¶

Ver. 4.

וַיַּעַשׂ לְפָתַח הַבַּיִת חַלּוֹנִים שְׁזָקִים וְשֶׁזָּקִים

קצר מ' ב' פ'

καὶ ἐποίησε τῷ οἴκῳ θυρίδας παρακνητομένας κρητὰς.

Au. Ver.—4 And for the house he made windows of narrow lights [or, windows broad within and narrow without: or, skewed and closed].

Pool.—Narrow outward, to prevent the inconveniences of the weather; widening by degrees inward, that so the house might

* Uss. Chron.

† Uss., p. 189.

|| Ità San. in Voss., p. 127.

† Uss., p. 263.

§ Uss. Voss.

* Uss., 195.

† Uss., ib.

|| G.

† Voss., 127.

§ Abram. Phar., 10, 18.

¶ Pi. ex. Jun.

better receive and more disperse the light. Or, *for prospect*, i. e., to give light; yet *shut*, i. e., so far closed as to keep out weather, and let in light.

Bp. Patrick.—Or, as it is in the margin, "broad within and narrow without." By which means the house was better secured from the weather; and yet had lights enough. See Casaubon upon Athenæus, p. 363, where he observes, the Greeks call such windows *ροζικὰς*, fenestras longas et angustas, ad emittenda tela, quam ad lucem admittendam factas; "long and narrow windows made to shoot out weapons, rather than to let in light." And he translates these Hebrew words, fenestras, prospectu clausas, viz. from the outward part.

Dr. A. Clarke.—4 *Windows of narrow lights.*] The *Vulgate* says, *fenestras obliquas*, oblique windows; but what sort of windows could such be? The Hebrew *חַלּוֹת סָסְקִים*, *challot sakim*, windows to look through, which shut. Probably latticed windows: windows through which a person within could see well; but a person without nothing. *Windows*, says the Targum, *which were open within and shut without*. Does he mean *windows with shutters*; or are we to understand with the Arabic, windows opening wide within, and narrow on the outside; such as we still see in ancient castles? This sense our *margin* expresses. We hear nothing of *glass* or any other *diaphanous* substance.

Ged.—4 For the house he made oblique window lights.

Booth.—4 And he made windows for the house, which might be opened or shut.

Gezen.—מִסָּמָה m. plur. (ר. מִסָּמָה) *beams or bars laid over, frame-work*, 1 Kings vii. 4; vi. 4; מִסָּמָה מִסָּמָה מִסָּמָה *windows with closed (fixed) bars, lattice-work*. See under **סָמָה**.
סָמָה *to shut, to close, to stop*, e.g., the mouth, the ears, Prov. xvii. 28; xxi. 13. מִסָּמָה מִסָּמָה, Ez. xl. 16; xli. 16, 26, *windows closed*, sc. with bars or lattices, which being let into the walls or beams could not be opened and shut at pleasure. Sept., θυρίδες διακρυφαί, Symm. τοῖσαι. Comp.

1 Kings vi. 4. Comp. Arab. أَظْمَ to cover
a window with a curtain.

OPEN, Arab. ^{اظم} *azam*, *arclavit*, *occlusit ostium*,
id. Chald. *He shut or closed the lips*, Prov.
xvii. 28; the ears, ib. xxi. 13; Is. xxxiii. 15;
—spoken of windows played, i. e. the walls of
which verge obliquely towards closing on
the outside, 1 Kings vi. 4; Ezek. xl. 16.
Jerome says on this place...“non directas
(habet fenestras) et æquales, sed obliquas
et angustas exterius, et se intrinsecus dila-
tantes,” ib. xli. 16, 26. Sym. *θυρίδες*
ροῦκαί. “Idcirco,” says Jerome, “a sa-
gittis vocabulum perceperunt, quod instar
sagittarum angustum in ædes lumen im-
mittant et intrinsecus dilatentur;” ib. LXX,
διττοραι, *netted* or *cancellated*; English,
window, i. e., wound, or cancellated, with
twigs, &c.

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id. Chald. *He shut or closed the lips*, Prov.
xvii. 28; the ears, ib. xxi. 13; Is. xxxiii. 15;
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sagittarum angustum in ædes lumen im-
mittant et intrinsecus dilatentur;” ib. LXX,
διττοράαι, *netted* or *cancellated*; English,
window, i. e., wound, or cancellated, with
twigs, &c.

Houb.—Fecit autem domui fenestras obliquâ luce; Verbum de verbo, fenestras prospicientes angustas, quibus verbis significari videntur fenestræ illæ clathris transversis distinctæ, per quorum intervalla fenestræ admittunt lucem decussatam; sic ut oculi nullum prospectum habere per fenestras possint. Arabs, fenestras extrinsecus angustas, intrinsecus latas, minùs ad verba ipsa, quàm id, quod nos, obliquâ luce. Cæterum ביתא statum habet constructum, pro absoluto. Clericus, unde prospicere liceret, et quæ claudi possent, intelligens, "fenestras, quæ erant in tabulatis sanctuario adytoque impositis." Verùm et nihil antecessit de illis tabulatis, et distinctè declaratur fenestras fuisse factas ביתא, domui, seu ipsi templo, in quod quidem minime conveniebant fenestræ, unde prospicere liceret.

Ver. 5.

וַיִּזְרֹק עַל־קִיר חֲפִית וַיְצֹלֶה סָבִיב
אֶת־קִירוֹת חֲפִית סָבִיב לְחִיגָל וּלְדָבָר
וַיַּעַשׂ אֲלֵצוֹת סָבִיב :

צ׳יע קרי

και ἔδωκεν ἐπὶ τὸν τοίχον τοῦ οἴκου μέλαθρα
κυκλόθεν τῷ ναῶ καὶ τῷ θαβίρ.

Au. Ver.—And against [or, upon, or, joining to] the wall of the house he built chambers [Heb., floors] round about, *against* the walls of the house round about, *both* of the temple and of the oracle: and he made chambers [Heb., ribs] round about.

Pool.—Against the wall; or, upon it; or, joining to it; for the beams of the chambers were not fastened into the wall, but leaned upon the buttresses of the wall. *He built*

i. e., *bed, couch*. II. יָצוּר, Keri, יָצִיר, c. pl. non. occ. lit. *lien, laid to*. The series of small chambers (otherwise termed יָצִיר) built against each side of the temple of Solomon; marked (o) in the plan in the Appendix: 1 Kings vi. 5, 6, 10 [see Ap. to Lee's Lex.].

דָּבִיר, m. The oracle, i. e., that part of the temple, and of the most holy place, in which responses were given from above the Cherubim, and in which the ark of the covenant was placed: so called, as it has been usually thought, because the word of Jehovah, דְּבַר יְהוָה, was thence received by the chief priest. So Jerome, and, after him, divines generally. Gesenius, after Simonis and Ikenius, thinks it is derived from דָּבַר

or ^{scilicet} דָּבִיר, *postica pars rei*; meaning the western part: because in this part of the temple the דָּבִיר was; which is perhaps more ingenious than sound.

צֶלַע, f. (a) A rib. (b.) A plank used for wainscotting. (c) A side, [1] Of a man. [2] Of any thing. (d) A side-chamber, one of a series of rooms running along the wall. (b) 1 Kings vi. 15. (d) 1 Kings vi. 5, 8; Ezek. xli. 5, 9, 11, &c.

Ver. 6.

הַיָּצוּר חִתְּחֻלְתָּהָ חָמֵשׁ בָּאֲמָה רָחְבָּהּ וְחִתְּיֻכָּהָ שֵׁשׁ בָּאֲמָה רָחְבָּהּ וְהַשְּׁלִישִׁית שִׁבְעֵי בָּאֲמָה רָחְבָּהּ כֹּל מִבְּרֹחַתָּהּ נָתַן לַבָּיִת סָבִיב חֹצֵה לְבִלְתִּי אֲחוֹז בְּקִירֹת הַבָּיִת :

הַיָּצוּר

ἡ πλευρὰ ἡ ὑποκάτω πέντε πήχεων ἐν πήχει τὸ πλάτος αὐτῆς, καὶ τὸ μέσον ἕξ, καὶ ἡ τρίτη ἐπὶ τὴν πῆχιν τὸ πλάτος αὐτῆς. ὅτι διάστημα ἔδωκε τῷ οἴκῳ κυκλόθεν ἕξωθεν τοῦ οἴκου, ὅπως μὴ ἐπιλαμβάνονται τῶν τοίχων τοῦ οἴκου.

Au. Ver.—6 The nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made narrowed rests [Heb., narrowings, or, rebatements] round about, that the beams should not be fastened in the walls of the house.

Chamber. See notes on ver. 5.

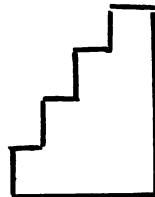
Bp. Patrick.—For without—he made narrowed rests round about.] In the margin we translate it, narrowings or rebatements. By which seems to be meant, that the wall to which they were adjoined was thicker below

and above narrower: so that there was more space to make the upper chambers wider.

That the beams should not be fastened in the walls.] But in that outward wall which I mentioned before, made of wood: for he would have no holes made in the wall of the temple (see L'Empereur upon Codex Middoth, p. 147, 148, and Dr. Lightfoot of the Temple, p. 40).

Bp. Horsley.—Narrowed rests—מִבְּרֹחַתָּהּ—“for he placed stays with retractions against the house.”

מִבְּרֹחַתָּהּ, ‘stays with retractions,’ i. e., upright pillars cut into ledges at proper heights, upon which the lateral timbers [צֶלַע] of the floors of the galleries were to rest. Thus,



Gesen.—מִבְּרֹחַתָּהּ plur. f. (r. מִבְּרֹחַת No. 2 to diminish,) contractions, drawings in of the wall, offsets, rests, 1 Kings vi. 6.

Prof. Lee.—מִבְּרֹחַתָּהּ, f. pl.—r. מִבְּרֹחַת. Offsets, i. e., steps which take place in a wall where reduced in thickness, as in the chambers attached to the temple, &c., 1 Kings vi. 6.

Houb.—6 מִבְּרֹחַתָּהּ נָתַן לַבָּיִת, nam fecerat contractiones domui. Fecerat ut murus exterior templi contractionibus tantum recederet, quantum necesse erat, ut tabulata muro exteriori sustinerentur, nempe cubitum unum. Erant tabulata ædicularum alta cubitos quinque. Itaque murus exterior templi post altitudinem quinque cubitorum recedebat introrsum cubito uno, similiter cubito uno post alteram altitudinem quinque cubitorum, ut eo inniteretur tabulatum tertium. Sic fiebat ut tabulata in muro non hærerent, foraminibus in eo factis; hoc significant hæc verba בְּקִירָהּ. Sed eadem tabulata, quantum in murum non penetrabant, tamen murum tangebant, ut docet versus 10 his verbis, וַיִּמְּשֵׁהוּ בְּקִירָהּ, et tangebatur domum (יָצוּר, tabulatum.) Verbum יָצוּר, cum præpositione בְּ, habet inherere; cum notâ אֲחוֹז accusandi casus, tangere, sive pertinere ad.

Maurer—6 מִבְּרֹחַתָּהּ נָתַן לַבָּיִת nam prominentias fecit domui circumquaque a parte exteriori, ne trabes insererentur parietibus ejus. Cf. Ezek. xli. 6 ibique Chald. “Murus

templi a fundamento assurgens in crassitie post quintum quemque cubitum extrinsecus diminuebatur cubito uno, ut trabes sine muri perforatione imponi istis diminutionibus possent, hinc pavimentum infimum habuit latitudinem quinque cubitorum, medium sex et tertium septem." Schulz.

Ver. 7—10.

וַהֲבִיֹת בַּהֲבִנֹתָו אֲנֹן שְׁלֵמָה מִסָּע
נִבְנָה וּמִקְבֹּצֹת וַהֲבִיֹתָו פְּלִיִּקְלִי בְּרָל
לְאִיִּשְׁמַע בְּבִיֹת בַּהֲבִנֹתָו : 8 פֶּתַח
הַצֵּלַע הַתְּיִלְכָה אֶל־תְּיִתָהּ חֲבִיֹת
הַיְמָנִית וּבָלֹלִים יַעֲלֶה עַל־הַתְּיִלְכָה
וּמִן־הַתְּיִלְכָה אֶל־הַשְּׁלֵשִׁים : 9 וַיִּבְנוּ
אֶת־חֲבִיֹת וַיִּכְלְהוּ וַיִּסָּפֶן אֶת־הַבִּיֹת
גָּבִים וַשְּׁדָרֹת פְּתָרִים : 10 וַיִּבְנוּ אֶת־
הַיְצִוֵּעַ עַל־פְּלִי־הַבִּיֹת חֲמֵשׁ אַמּוֹת
קוֹמָתוֹ וַיַּיָּחֲזוּ אֶת־חֲבִיֹת בַּעֲצֵי אֲרָזִים :

ῥ' 10 v. 10.

7 καὶ ὁ οἶκος ἐν τῷ οἰκοδομῆσθαι αὐτὸν λίθοις ἀκροτόμοις ἀργοῖς ψκοδομήθη. καὶ σφύρα καὶ πέλεκυς καὶ πᾶν σκεῦος σιδηροῦν οὐκ ἠκούσθη ἐν τῷ οἴκῳ ἐν τῷ οἰκοδομῆσθαι αὐτόν. 8 καὶ ὁ πυλὼν τῆς πλευρᾶς τῆς ὑποκάτωθεν ὑπὸ τὴν ὠμίαν τοῦ οἴκου τὴν δεξιάν, καὶ ἐλικτὴ ἀνάβασις εἰς τὸ μέσον, καὶ ἐκ τῆς μέσης ἐπὶ τὰ τριόροφα. 9 καὶ ψκοδόμησε τὸν οἶκον καὶ συνετέλεσεν αὐτόν· καὶ ἐκοιλοστάθμησε τὸν οἶκον κέδροις. 10 καὶ ψκοδόμησε τοὺς ἐνδέρμους δι' ὅλου τοῦ οἴκου πέντε ἐν πῆχει τὸ ὕψος αὐτοῦ, καὶ συνέσχε τὸν σύνδεσμον ἐν ξύλοις κεδρίνοις.

Au. Ver.—7 And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was building.

8 The door for the middle chamber was in the right side [Heb., shoulder] of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third.

9 So he built the house, and finished it: and covered the house with beams and boards of cedar [or, the vault-beams and the ceilings with cedar].

10 And then he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

8 Chamber. See notes on ver. 5.

Pool.—8 In the right side, i.e., in the

south side; whereby it is implied that there was another door on the left, or the north side, leading to the chambers on that side, though for brevity sake it be not mentioned here. *With winding stairs*; which were either, 1. Within the thickness of the temple wall, as many think; which is not probable as tending to the great weakening of the wall. And if such care was taken to preserve the walls entire and unbroken, that there might not be small holes made into it for the fastening of the beams of the chambers, ver. 6, it seems very absurd and incredible that there should be made such great breaches within them, as the stairs would require. Or rather, 2. Without the wall, and without the chambers too, as leading up to the gallery out of which they went into the several chambers. *Into the middle chamber, or rather, into the middle story, or row of chambers, and so in the following words, out of the middle story*; for these stairs could not lead up into each of the chambers, nor was it needful or convenient it should do so, but only into the story, which was sufficient for the use of all the chambers.

9 Covered the house, or the house, i.e., the top of the house, for the like is said of the sides and bottom, ver. 15, even the beams and boards, (or, the vault-beams and the ceilings; the arched beams and boards wherewith the top of the house was covered, which was made of other wood, which was more pliable than cedar, and would better endure bowing and bending,) with cedars.

10 Against all the house; which interpreters understand of those chambers described ver. 5, 6. But why should that be repeated again, and that so darkly and confusedly, after he had particularly and exactly treated of them (unless to give an account of the height of each chamber or story, which before was not done)? And the Hebrew words may be truly and properly rendered thus, *He built a roof* (to wit, a flat and plain roof, called *yatziah*, because of the exact resemblance it hath with the floor of a house) *over all the house*, according to the manner of all the Israelitish buildings, which were flat at the top; of which see Deut. xxii. 8; Josh. ii. 6; 2 Sam. xi. 2. The inner roof was arched, ver. 9, that it might be more beautiful and glorious to behold; but the outward roof was flat. *Five cubits high*, above the walls of the

temple; which was necessary, that it might be a little higher than the arched roof, which it was designed to cover and secure. *They rested*, Heb., *it rested*, to wit, the roof; for the Hebrew verb is of the singular number. *With timber of cedar*; which rested upon the top of the wall, as the chambers, ver. 5, rested upon the sides of the wall. But all this I submit to the learned and judicious.

Bp. Patrick.—8 *The door for the middle chamber.*] By which they were to go into the middle row of chambers.

Was in the right side of the house.] On the south side, which in the Hebrew is called the *right side*, because when men look towards the east, the south is on their right hand. Some think there was the like door in the north [so *Houb.*, *Pool*]: but it is more likely, that one door served to carry them round to all the chambers.

Out of the middle into the third.] There was the like pair of stairs into the third story.

9 *So he built the house.*] That is, the walls of the house. He also covered the top of it.

With beams and boards of cedar.] In the margin, the “vaultings and the ceilings” of cedar. That is, the roof was an arch within, which made it look more noble, though without it was flat.

10 *Then he built chambers.*] The word *then* is not in the Hebrew; and being omitted the sense is plain, that he gives an account of the height of these chambers, as before (ver. 6), of the breadth. But it is very briefly: and we are to understand that those below, and those in the middle, and those above, were every one of an equal height; viz., five cubits. So they were fifteen cubits in all; which was five less than the height of the house, for that was twenty cubits. Otherwise there would have been no room for the windows; which, I suppose, were above all these chambers, in the top of the house.

Bp. Horsley.—7—9. These three verses seem to be out of the proper order, which I take to be this, 8, 9, 7.

8 *For the middle chamber.* For *הַבַּיִת* *הַמִּיָּתוֹם*, read *הַבַּיִת* *הַתַּחְתּוֹמָה*, of the nethermost gallery.

9 *And covered the house with beams and boards of cedar.*—*And covered the house. The rafters and the uprights were of cedar.*

Thus far the sacred writer describes the

building of the *הַבַּיִת*, though he names it *הַבַּיִת*, except in the 3d verse. But in the next following verse, the 10th, *לְהַבְרִיא* is to be understood in the proper sense of the words, of the whole space within the outmost wall, the building with the courts belonging to it.

10 *Chambers*; rather, with Queen Elizabeth's translators, *galleries*. These were galleries built upon the outer wall on the inside, as I conceive. The outer wall of stone might well support these galleries, though the weight of those mentioned in verses 5 and 6, had it rested on the wooden wall of the temple, might have endangered the building.

Ged.—7 For, when the house was building, it was builded of stones prepared before they were brought thither; so that neither hammer, nor pick, nor any other iron tool, was heard in the house, while it was building. 8 On the south side of the house there was an entrance to the middle *gallery*; and by a winding stair they went up to the middle, and thence to the third *gallery*. 9 Thus he builded the house, and finished it; and covered it with beams and boards of cedar. 10 And round the whole house he builded the galleries, *each* five cubits high; these rested on the house by beams of cedar.

Booth.—7 For, when the house was building, it was built of stone made ready before it was brought thither: so that there was neither hammer nor axe, nor any other iron tool heard in the house, while it was building. 8 In the lowest [so *Houb.*, LXX., *Chald.*, see also ver. 6] gallery there was an entrance on the right side of the house: and they went up with winding stairs to the middlemost gallery, and from the middlemost to the third gallery. 9 Thus he built the house, and finished it, and covered the house with beams and boards of cedar. 10 And the galleries he built about the whole house, five cubits high: and they rested on the house by beams of cedar.

Gesen.—I. גָּזַח (r. גָּזַח) 1. a board, from the idea of cutting; plur. גָּזִיחַ 1 Kings vi. 9. פְּרִיָּה f. (r. פָּרַץ, with פ for צ) row, rank of soldiers, 2 Kings xi. 8, 15; of stories, chambers, 1 Kings vi. 9.

Professor Lee.—גָּזַח, masc. גָּזִיחַ, pl. I. A locust, Isaiah xxxiii. 4. II. A board or plank, 1 Kings vi. 9. Syriac *ܕܥܬܝܠܐ*, *lignum sectile, tabula*.

רָחֹק, pl. fem. *Ranks, rows*, 1 Kings vi. 9; 2 Kings xi. 8, 15; 2 Chron. xxiii. 14. See קָרָה.

Houb.—7 *Domus autem ita ædificabatur; advehebantur lapides ad ædificationem jam perfecti; non audiebatur intus malleus, non securis, non ullum ferreum instrumentum, tandiū dum domus ædificabatur.* 8 *Ostium autem tabulati inferioris erat in latere dextro domūs, et per cochleas in medium ascende-batur, et è medio in tertium.* (10) *Similiter pone totam domum tabulata ædificavit, quorum quidem altitudo erat quinque cubi-torum, quæque tignis cedrinis domum tange-bant.* (9) *Postquā autem domum totam crexisset, operuit eam tignis cedrinis, ordine dispositis.*

8 רָחֹק הַצֵּל הַיְמָנָה, *ostium lateris medii*: Lege הַיְמָנָה, *inferioris*; ita Græci Intt. τῆς ὑποκάτωθεν, *quod infra*; ita Chaldæus אַחֲרָה, *inferioris*. Dicitur continenter, cochleam fuisse, per quam *ad latus medium* ascende-batur, ut sole clarius sit tangi latus, sive conclave, *inferius*: Nam conclavia illa vocantur צֵלִים, *latera*, quia erant ex lateribus templi ædificata. על כרחי... הַיְמָנָה הַיְמָנָה, *in latere domūs dextero*, sive meridionali, ex perpetuo usu Sacrarum Paginarum. Tanguntur hic ædiculæ lateris tantū meridionalis, nihil additur de illis, quæ erant ad latus templi septentrionale ædificatæ, quia id non erat necesse, postquā dictum est, ver. 5, fuisse ædiculas circum totam templi ædem ædificatas, quod idem iterum obiter narratur, ver. 10.

9 מִדָּוָה, *Melius דָּוָה, ordines*, quatuor Codices Orat. Hoc versu 9 tangitur culmen templi, quod Salomon fecit ex lignis cedrinis; versu 10 reditur ad ædiculas, quas narratur fuisse altas quinque cubitis. Talis ordo placere non potest Lectori sapienti, qui quidem non dubitabit, quin versu 10 ante 9um. fuerit olim collocatus, si præsertim attendit utrumque in eodem verbo יָבִין initium habere; quæ similitudo errorem fecerit Scribæ.

Maurer.—7 אֲבָן שְׁלֵמָה כִּסֵּף, *lapides integri, recens excisi*. כִּסֵּף propr. *evulsio, excisio*, deinde, ni fallor, *id quod excisum est*, h. l. lapides quales e lapidina proficiscuntur (cf. nostrum Neubruch), cum antecedentibus appositione coherere videtur. Vulgo vertunt: *lapides integri excisionis*. Sed hoc esset: אֲבָן כִּסֵּף שְׁלֵמָה.

Ver. 12.

Au. Ver.—12 *Concerning this house*

which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to : walk in them; then will I perform my word with thee, which I spake unto David thy father :

Houb.—12 הַבַּיִת הַזֶּה, *hæc domus*. Caret verbo suo ille nominandi casus. Omisum fuit vel וְהָיָה, *vide*, vel הֵנָּה, *ecce*. אִתָּךְ אֲנִי... בְּכִי, *quam tu ædificas*, non autem *ædificasti*. Nam sine causâ Interpretes negant esse in suo loco versus 11, 12, et 13, cū velint hæc à Deo Salomoni fuisse tum demū dicta, cū ædificationem templi absolvisset. Nec alieno hæc loco fuisse descripta, docet versus 14 ubi resumuntur ea quæ jacent ver. 9, (vel potiùs 10), inchoante. Non enim oratio resumeretur, nisi quædam in medio dicta essent, quæ ad templi ædificationem non pertinerent.

Ver. 15—18.

15 וַיִּבְנוּ אֶת־קִירֹת הַבַּיִת הַזֶּה בַּצִּלְעוֹת מִזָּוִים מִקִּרְיָה עַד הַיְרֹת הַסָּפֶן צָפָה עַד קִרְיָה וַיִּבְנוּ אֶת־מִקְדָּשׁ הַבַּיִת בַּצִּלְעוֹת בְּרוֹשִׁים : 16 הַבַּיִת בַּצִּלְעוֹת מִזָּוִים מִקִּרְיָה עַד הַיְרֹת וַיִּבְנוּ לֹז הַבַּיִת לְדָבָר לְהִלָּשׁ הַבְּדָשִׁים : 17 וַיִּמְרְצֵם בְּאַחַח הַיָּה הַבַּיִת הָאֵל הַהִיכָל לִפְנֵי : 18 וַיִּמְרְצוּ אֶת־הַבַּיִת קִרְיָה מִקְדָּשׁ הַבְּדָשִׁים וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 19 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 20 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 21 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 22 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 23 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 24 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 25 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 26 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 27 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 28 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 29 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 30 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 31 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 32 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 33 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 34 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 35 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 36 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 37 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 38 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 39 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 40 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 41 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 42 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 43 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 44 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 45 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 46 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 47 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 48 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 49 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 50 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 51 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 52 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 53 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 54 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 55 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 56 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 57 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 58 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 59 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 60 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 61 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 62 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 63 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 64 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 65 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 66 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 67 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 68 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 69 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 70 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 71 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 72 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 73 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 74 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 75 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 76 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 77 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 78 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 79 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 80 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 81 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 82 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 83 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 84 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 85 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 86 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 87 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 88 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 89 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 90 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 91 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 92 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 93 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 94 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 95 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 96 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 97 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 98 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 99 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 100 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 101 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 102 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 103 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 104 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 105 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 106 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 107 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 108 וַיִּמְרְצוּ אֶת־הַבַּיִת הַזֶּה מִקְדָּשׁ הַבְּדָשִׁים : 109 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16 And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built them for it within, even for the oracle, even for the most holy place.

17 And the house, that is, the temple before it, was forty cubits long.

18 And the cedar of the house within was carved with knops [or, gourds] and open flowers [Heb., openings of flowers]: all was cedar; there was no stone seen.

15, 16 *Boards, planks.* Oracle, see notes on ver. 5.

18 *Knops.* See below, and also notes on vii. 24.

Pool.—15 *Both the floor*, or rather, *from the floor*, as it is in the Hebrew; for the floor itself was not covered with cedar, but with fir, as it here follows. *And the walls of the ceiling*, or rather, as it is in the Hebrew, *unto the walls of the ceiling*, or of the roof, i. e., unto the top of the wall, which was even with the roof; for the roof itself was not of stone, but wood. Or, *unto the walls of the ceiling*, i. e., unto the ceiling itself; which performing the office of a wall, may well be called by that name. For the name of a wall is not appropriated to stone or brick, because we read of a brazen wall, Jer xv. 20, and a wall of iron, Ezek. iv. 3. And that wall into which Saul smote his javelin, 1 Sam. xix. 10, seems more probably to be understood of wood than of stone; especially, considering that it was the room where the king used to dine. So by this *periphrasis*, *from the floor of the house unto the walls of the ceiling*, he designs all the side walls of the house. *He covered them*, to wit, the side walls of the house now mentioned. *With wood*, i. e., with other kind of wood, even with fir, as appears from 2 Chron. iii. 5, wherewith the floor is here said to be covered. *The floor of the house*; this is here spoken only concerning the floor, because there was nothing but planks of fir; whereas there was both cedar and fir in the sides of the house, the fir being either put above or upon the cedar, or intermixed with or put between the boards or ribs of cedar, as may be gathered from the said parallel place, 2 Chron. iii. 5.

16 *Twenty cubits on the sides of the house*, i. e., the most holy place, which contained in the length of the house *twenty cubits*, by comparing this with ver. 2, and ver 17, which may be said to be *on the sides of the*

house, because this part took off twenty cubits in length from each side of the house, and was also twenty cubits from side to side; so it was twenty cubits every way. Or, *on the sides* (i. e., on all the sides, as indeed it was) *of the house*, or, *of that house*, to wit, *the most holy place*, as it here follows. Or, *from the sides of the house*, i. e., from one side to the other. And so this is meant only of the partition-wall, which was between the holy and the most holy place. *Both the floor and the walls*, or rather, as ver 15, *from the floor to the wall, or ceiling, or roof*. So it is not necessary, at least by virtue of these words, to understand this, as they generally do, that the floor itself was built with cedar; but only all the sides of it from the bottom twenty cubits upward. If it be said that the whole house, and consequently the most holy place was thirty cubits high, ver. 2, it may be replied, either that that is true only of the greater house, or the holy place, which is called *the house*, ver. 17, and that the lesser or the most holy place, was but twenty cubits high, as divers think; or that the *ten cubits* at the top were covered with some other wood or thing, or were left open, that it might thereby receive both light from the candlesticks, and smoke from the altar of incense. *For the oracle, even for the most holy place*, i. e., that it might be the oracle, or, *the most holy place*. Or, *on the inner side* (whereby he might imply that the outside of the partition-wall which looked towards the holy place was not so covered) of (for the Hebrew *lamed* is very oft a note of the genitive case) *the oracle*, even of *the most holy place*; which last words are added to explain what he means by the word *oracle*, which he had not used before.

17 *The house*, i. e., the holy place. *That is, the temple*: this is added to restrain the signification of the word *house*, which otherwise notes the whole building. *Before it*, i. e., before the oracle. Or, as it is in the Hebrew, *before my face*, i. e., before the place of my presence. Or it may be said to be before God, because he being pleased to describe himself as sitting upon the cherubim, hath his face towards this house, where he beholds the services of his people.

18 *All was cedar*, i. e., all the house was covered with cedar. *Quest.* How was this true, when it was covered with fir, 2 Chron. iii. 5? *Ans.* 1. It was done with cedar and fir; of which see on ver. 15. 2. It

may be said to be *all cedar*, because the greatest part was so, universal particles being oft so used. 3. *Cedar* is here named, not to exclude all other wood, but *stone* only, as the following words show. 4. Or, *all was of cedar*; that is, all the carving was of cedar.

Bp. Patrick.—15 *He built the walls of the house within with boards of cedar.*] He wainscotted, as we now speak, the whole house with cedar.

Both the floor of the house, and the walls of the ceiling.] Or, as we translate it in the margin, from the floor of the house, unto the walls of the ceiling. That is, from the bottom to the top.

He covered them on the inside with wood.] The word *them* is not in the Hebrew. Which, if we retain, it relates to the walls of the ceiling: that is, to the top of the house, which in the inside was covered with wood (ver. 9).

Covered the floor of the house with planks of fir.] Or, with another sort of cedar, which was a great deal firmer and more lasting than fir (see ch. v. 8).

16 *Sides of the house.*] The *house* here meant is the most holy place: for he had spoken of the other part of the house, called the sanctuary, in the foregoing words.

Both the floor and the walls.] Or, as the foregoing verse, from the floor to the walls of the ceiling.

Even for the oracle, even for the most holy place.] Here he explains what he meant by the *house* in the beginning of the verse. And this was most properly *the house* of all the parts of the temple, because here the Divine Glory inhabited, and from hence God gave answer, when he was consulted. It is called *debir* as the outward house is called *hechal*.

17 *The house.*] That is, the holy place, as the next words explain it.

The temple before it.] The part of the house which was before the most holy place. In the Hebrew the words are *before my face*: that is, before the place where the Divine Glory appeared.

18 *And the cedar of the house within was covered with knobs.*] Of an oblong figure, like an egg, as Forsterus thinks, comparing this place with 2 Kings iv., where there is the like word, and there translated *gourds*.

All was cedar.] This relates, I suppose to the knobs and flowers, which were all of cedar: and so doth not contradict 2 Chron. iii. 5.

Bp. Horsley.—15, 16 In these two verses the sacred writer gives a more particular description of the inside of the building, which he had described in general terms in the latter part of the 9th verse. This resumed description of the inside of the building in general, makes a proper introduction to the description of the holy of holies in particular, which is the subject of the narrative from verses 16 to 32.

15 "And he built the walls of the house on the inside with uprights of cedar, from the floor of the house to the beams; lining with a flat surface [פָּנִים] of wood on the inside; and he laid the floor over the joists with deal."

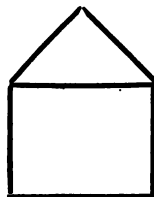
The beams. For קִרְיָן, I would read קִרְיָן. כִּרְ (plural קִרְיָן) is a wall. But קִרְיָן (plural קִרְיָן) is a beam of a wall. The beams meant here I take to be beams at the upper part of the wooden wall receiving the tops of the uprights in mortices, and running parallel to the ground-plinths.

Lining. הָפִיחַ, participle Hiphil.

16 For הָפִיחַ, I would read, as in the preceding verse, הָפִיחַ, and for יִבְנוּ לְמִבְרָה יִבְנוּ, I would read יִבְנוּ לְמִבְרָה יִבְנוּ.

"So he built twenty cubits (i. e., to the height of twenty cubits) of the sides of the house with uprights of cedar from the floor to the beams. And he fitted up in the innermost part [לְמִבְרָה] for an oracle, for a holy of holies."

This verse informs us of the height to which the wainscoting described in the preceding verse was carried, namely, to twenty cubits only. Comparing this with verses 2 and 9, it appears that the outer roof was formed of boards fastened to rafters meeting in a ridge, at the height of thirty cubits from the ground. But in the inside there was a flat ceiling of boards, at the height of twenty cubits only from the ground. So that a loft was left in the roof between the rafters and the flat ceiling, of the height of ten cubits.



Vertical section.

Ged.—14 When Solomon had finished the building of the house, 15 its walls, within, he lined with boards of cedar: from the floor up to the ceiling, he lined with cedar wood the inside of the walls: and the floor of the house he covered with planks of fir. 16 At the further end of the house he lined twenty cubits, both floor and walls, with boards of cedar: this he constructed to be the inner oracle, the most holy place: thus forty cubits were left for the outer house or temple. 17 The cedar of the inner house was carved into gourds with opening flowers: all was cedar; no stones were seen.

Booth.—14 And Solomon built the house and finished it. 15 And having built the walls of the house he covered the inside with wood, with boards of cedar up to the ceiling; but the floor of the house he covered with planks of fir. 16 And at the further end of the house, he lined twenty cubits, both floor and walls, with boards of cedar: this he constructed for the inner oracle. 17 Thus forty cubits were left for the outer house or temple. 18 And the cedar of the inner house was carved with knobs and open flowers: all was cedar; there was no stone seen.

Gesen.—18 פסל f. (ר. II.) *sculpture, carved work* [so Prof. Lee], sc. in relief, 1 Kings vi. 18. Plur פסלים, constr. פסלם, 1 Kings vi. 29, 32; vii. 31.

פסלים m. plur. *wild cucumbers*, here applied to an artificial ornament in architecture, 1 Kings vi. 18; vii. 24.

פסל m. (ר. פסל) pp. *something cleft*; hence *a bursting bud, opening blossom*; פסלים opening flower-buds, 1 Kings vi. 18, 29, 32, 35.

Prof. Lee.—פסלים, pl. m. Architectural ornaments, probably of a globular form, resembling in shape either the *mushroom* or the *wild grape*. Arab. فقع, tuberis ter-

restris species alba et mollis. Syr. فقع, grossus, 1 Kings vi. 18; vii. 24.

Houb.—15 *Erexit ad parietes domus interioris tabulas cedrinās, vestiēns ligno interiora ab usque solo usque ad summum murum solumque trabibus abiegnis contexit.* 16 *Et in lateribus domus erexit ab usque solo usque ad muri summitatem, per viginti cubitos, laquearia cedrina, formavitque interioris adytum, sanctum sanctorum.* 17 *Domus, seu ipsum templum, ante illud patebat per cubitos*

quadraginta. 18 *Erant cedri intus domum celati colocynthias, floribusque expansis; omnia erant cedrus; nusquam lapis apparebat.*

15 et 16—עד קירם ועד, *usque ad muros tecti*, i. e., eam ad partem murorum, quæ ad tectum assurgit. Versu 16 עד קירם, *usque ad muros*. Quos? Oratio pendet, quia omisum fuit ועד, *tecti*, prope verbum subsequens ריבן, quod similiter desinebat. Ita omnes Veteres, Chaldaeo uno excepto. ... סדדו: Masora, סדדו, et sic lego in tribus Codicibus. Idem videtur esse סדדו, atque בידדו, *in lateribus*. Nam significatur duo latera templi interiora fuisse tabulis cedrinis vestita. ... ריבן לו סדדו, *et edificavit sibi intus ad adytum*. Ita convertunt, qui sic tractant סדדו, ut adverbium. Potius dixeris esse nomen, verbi ריבן, casum, et significari parietem eum, quo separabatur à templo adytum; etsi de eo nomine Lexicographi silent. Vix credibile est de eo pariete, qui templi erat pars præcipua, nihil fuisse dictum. Atqui de eodem nihil alibi memoratur.

17 לפני, *ante, sive in parte adversâ*. Græci Intt. κατὰ πρόσθεν τοῦ Δαβίδ, *ante adytum*. Ut non addatur ריבן, satis est si legitur, לפני *ante illud (adytum)*, quomodo legere videtur Chaldaeus, qui לקבליה, *ante illud*.

Ver. 19.

Au. Ver.—19 And the oracle he prepared in the house within, to set there the ark of the covenant of the Lord.

Oracle. See notes on ver. 5.

To set there.

Houb.—לפני, *ut daret*. Hoc unico exemplo venit לפני in modo infinito. Vera forma est ררר, sine ן. Circulo id mendum castigant plerique Codices.

Maurer.—לפני פסלם "ut reponeres illuc, constructio Chaldaica et Arabica; in his diall. enim saepe ן ante futur. vertendum ut." Schulz., qui consentientem habet Gesenium in Gr. ampl. p. 636 et 771. Sed ex loco 17, 14, quem non sollicitare debebant interpretes, manifesto apparet, לפני esse infinitivum pro פן, cf. E. Gr. crit. p. 508. Gr. min. §. 458, adn. 2.

Ver. 20.

ולפני הדביר עשרים אמה ארנה ועשרים אמה רחב ועשרים אמה קומתו ויצפחו קגיר ויצח מן הנה ארנה:

εἴκοσι πήχεις μῆκος, καὶ εἴκοσι πήχεις πλάτος, καὶ εἴκοσι πήχεις τὸ ὕψος αὐτοῦ· καὶ περιέσχεν αὐτὸ χρυσίφ συγκεκλεισμένφ· καὶ ἐποίησε θυσιαστήριον κατὰ πρόσωπον τοῦ δαβὶρ, καὶ περιέσχεν αὐτὸ χρυσίφ.

Au. Ver.—20 And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure [Heb., shut up] gold; and so covered the altar which was of cedar.

In the forepart, or rather, which was in the inner part, to wit, of the house; called here in Hebrew, *the forepart*, not because a man first enters there, but because when a man is entering, or newly entered, into the house, it is still before him [so *Bp. Patrick*]. Thus the same, or the like word proceeding from the same root, is oft used, as Lev. x. 18; 1 Kings vi. 19, 29, 30, 36; 1 Chron. xxviii. 11. *Twenty cubits in the height thereof.* *Object.* The great house was thirty cubits high, above, ver. 2. *Ans.* It is probably affirmed by divers, that the most holy place was not so high as the holy place by ten cubits. And as the second part of the building was far lower than the first, which was the porch; so the third part might be considerably lower than the second. And it might be lower either, 1. Outwardly, or in respect of the walls of it, which might be only twenty cubits high, and at that height covered with a flat roof. Or, 2. Inwardly, or within the walls of that part. For although this part might be vaulted at the top, as the holy place was, which vaulted roof some think was ten cubits high; yet here might be the difference, that the vaulted roof of the holy place lay open to view, whereas that of the most holy was covered with a flat roof from wall to wall, at the height of twenty cubits. *So covered*, i. e., with gold, chap. vii. 48; 1 Chron. xxviii. 18. *The altar*, to wit, the altar of incense, which was put next to the most high place, ver. 22. *Which was of cedar.* *Object.* This altar was made of *shittim wood*, Exod. xxx. 1. *Ans.* Either that was covered with cedar, that it might be agreeable to the rest; all being cedar, as was said, ver. 18. Or this was a new altar which Solomon made by Divine command and direction, delivered to him, either immediately, or by his father; of which see 1 Chron. xxviii. 12, &c. But this place may seem to be better translated thus, *and he covered the altar with cedar* [so

Houb., Bp. Patrick, Horsley]; either to make it like the rest; or because this was a new altar made of stone, and therefore fit to be covered with cedar, that it might better receive and retain the gold wherewith this cedar was overlaid [so *Bp. Patrick*] ver. 22.

Bp. Horsley.—*In the forepart*; חֲצִי. The Vulgate omits this word, which seems only to confuse the description.

And so covered the altar which was of cedar; rather, with Queen Elizabeth's translators, *and covered the altar with cedar*.

Houb.—20 *Erat adytum viginti cubitos latum, et viginti cubitos altum, quod quidem auro optimo vestivit; altare autem vestivit cedro.*

20 חֲצִי וְדָבַר, *et ante adytum.* Omitimus cum Vulgato et cum Græcis Intt. vocabulum חֲצִי, quod constat fuisse huc perperam allatum. Nam planum est non convenire ante in altitudinem, de quâ mox dicitur. Ecquid enim significaret istud, *erat ante adytum altitudo viginti cubitorum*? Aut quis non miretur Clericum sic convertentem, *ad adytum fuit conclave viginti cubitorum*, addentem scilicet *conclave*, de quo silet contextus, et habentem חֲצִי, *ad faciem*, sic tanquam *ad usum (adyti)*.

Maurer.—[חֲצִי דָבַר]. Hoc uno loco חֲצִי videri possit significare *pro*; cf. nostrum *vor pro für*. Fortasse tamen licet vertere: *loco* (Dat.) s. *pro loco*; cf. *Fläche pro Raum*.

Ver. 21.

וַיַּצֵּף שְׁלֵלָה אֶחָד־הַבַּיִת מִכָּנִיָּהּ וְהָבָה קָנִיר וַיַּעֲלֶה בְּרֹחַ יְקֹוֹת וְהָבָה לַפָּנִי הַדְּבָרִיר וַיַּצְמָחָהּ וְהָבָה:
בְּרוּחָהּ קִי

καὶ ἄλον τὸν οἶκον περιέσχε χρυσίφ, ἕως συντελείας παντὸς τοῦ οἴκου.

Au. Ver.—21 So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.

Pool.—*The house*, or, *that house*, to wit, the oracle. *He made a partition by the chains of gold*, i. e., he made a veil, which was upon or before the partition; or which was a further partition between the holy and most holy: which veil did hang upon these golden chains. Others render it thus, *he closed or shut* (as the word signifies in the Chaldee dialect, from which divers Hebrew

words borrow their signification) it (i. e., the house now mentioned, to wit, the door of it) *with chains or bars of gold. Before the oracle*, i. e., in the outward part of the wall, or partition, which was erected between the oracle and the holy place; which is properly said to be before the oracle, which was the space within, and beyond that partition; for there the veil was hung, and there the chains or bars, or whatsoever it was which fastened the doors of the oracle, were placed. *He overlaid it*, to wit, the partition.

Bp. Patrick.—*He made a partition by the chains of gold.*] The most holy place was separated from the sanctuary by a partition: before which there was a veil also, which hung upon golden chains. Thus this passage is to be understood, for the partition itself did not depend upon chains.

Ged.—21 Before the oracle he made a partition-beam, with golden chains; which beam he overlaid with gold.

Booth.—21 Thus Solomon overlaid the inner house with pure gold: and he made chains of gold along the front of the oracle; and he overlaid it with gold.

Gesen.—עָצָר Piel, to make pass over, e. g. a) A bar, bolt, and thence to shut up or close with bolts; seq. לָקַר, 1 Kings vi. 21 עָצָר וְלָקַר, and he closed up with golden chains (instead of bars or bolts) before the holy of holies.

מ. רָחֹק (r. רָחֹק) a chain, Ex. vii. 23. Plur. רָחֹקִים 1 Kings vi. 21 Keri.

Prof. Lee.—Pih. עָצָר, pres. עָצֵר. (a) I. q. Chald. עָצַר, concepit. Conceived, Job xxi. 10. (b) Probably, Caused to pass, passed chains of gold from one side to the

other, 1 Kings vi. 21. Arab. عَصَر. V.

Suscepit prolem, &c.

Houb.—21 *Adytum interius Salomon vestivit auro puro, quod clavis aureis annectebat ... ante adytum, illudque auro vestivit.*

21 לפני אדית, ante adytum. Nos ante hæc verba lacunam facimus; nam quædam desiderantur. Nunc intelligitur murus intermedius, quo separabatur adytum a templo, quique etiam auro vestiebatur, clavis affixo. Quippe ille murus, qui cedrinus erat, erat ante faciem adyti, seu adyto adversus. Desunt igitur quædam, quæ eum murum designabant. Multi interpretantur בַּחֲזֵקָה, catenas, quibus velum suspenderetur. Sed de velo altum silet pagina sacra, neque contemporaneum est memorari catenas, quæ ad

usum veli essent, non commemorari ipsum velum.

Ver. 22.

Au. Ver.—22 And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that was by the oracle he overlaid with gold.

Bp. Patrick.—*The whole house he overlaid with gold.*] This is meant of the sanctuary, which was overlaid with gold, as well as the oracle.

Until he had finished all the house.] Some think the very chambers, which were without the house, were likewise made thus splendid. But I see no ground to affirm it.

Ver. 23.

וַיַּעַשׂ בְּדָבָר שְׁנֵי כְרוּבִים עֲצֵי זַיִת
עֶקֶר אַמּוֹת קוֹמָתוֹ :

καὶ ἐποίησεν ἐν τῷ θαβῆρ δύο Χερουβὶμ δέκα πηχέων μέγεθος ἑσταθωμένον.

Au. Ver.—23 And within the oracle he made two cherubims of olive [or, oily] tree [Heb., trees of oil], each ten cubits high.

Oracle. See notes on ver. 5.

Cherubims. See notes on Exod. xxv. 18, vol. i., page 325.

Bp. Patrick.—*Olive tree*; or, as it is in the Hebrew, of tree of oil. For many such sorts of wood there were beside olive; as pine, cedar, &c. And these two are plainly distinguished; olive and oily wood, in Neh. viii. 15.

Gesen.—עֶץ זַיִת, oil-tree, i. e., oleaster, wild olive, (different from זַיִת the olive,) Neh. viii. 15; 1 Kings vi. 23.

Prof. Lee.—עֶץ זַיִת, variously rendered, the wild olive tree, the fir, the citron-tree; but, according to Celsius, a generic term for any tree of an oily or resinous nature, 1 Kings vi. 23, 31, 32; Neh. viii. 15; Is. xli. 19.

Houb.—23 קִסְרוֹ, altitudo ejus; deest אִשׁ, quisque, ante קִסְרוֹ, cujus scriptionis superest vestigium in Codice Alex. in quo legitur רֹדֶן, unum. Non conveniebat affixum ו singularare, ubi antecessit כְּרוּבִים, Cherubim, numero plurali.

Ver. 27.

וַיִּתֵּן אֶת־כְּרוּבָיִם בְּתוֹךְ הַפְּתִיחַ
וַיַּפְּרֹשׁ אֶת־פְּנֵי הַכְּרוּבִים
וַיִּתְּנֵם בְּנֶת־הָאֹהֶל בְּקִיר וָנוֹ

καὶ ἀμφότερα Χερουβὶμ ἐν μέσῳ τοῦ ὀκλύου

τοῦ ἑσωτέρου καὶ διεπέτασε τὰς πτέρυγας αὐτῶν, καὶ ἤπτετο πτέρυξ μία τοῦ τοίχου, κ.τ.λ.

Au. Ver.—27 And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims [or, the cherubims stretched forth their wings], so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

Bp. Patrick.—*They stretched forth the wings of the cherubim,*] Or rather (as in the margin) “the cherubims stretched forth their wings.”

Ged., Booth.—The wings of the cherubs were expanded so that the wing of the one cherub touched, &c.

Ver. 29, 30.

Au. Ver.—29 And he carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers [Heb., openings of flowers], within and without.

30 And the floor of the house he overlaid with gold, within and without.

Within and without.

Ged., Booth.—Within and without the oracle [so *Pool, Patrick*].

Ver. 31.

וַיַּאֲזֶזֶם הָאֵל לְפָתַח הַדָּבָר עֶשֶׂה וּבִלְתָּתוֹ
עֲצֵי-שֹׁמֶן הָאֵל מִזִּנְיֹת חֲמִשָּׁתַּיִם :

31 καὶ τῷ θυρώματι τοῦ θαβίρ ἐποίησε θύρας ζύλων ἀρκευθίνων, 33 στοαὶ τετραπλῶς.

Au. Ver.—31 And for the entering of the oracle he made doors of olive tree: the lintel and side posts were a fifth part of the wall [or, five-square].

Olive tree. See notes on ver. 23.

A fifth part of the wall.

Pool.—i.e., Four cubits in height or breadth, whereas the wall was twenty cubits. Or, a *fifth part* of the door now mentioned. Or rather, *five-square*, having five sides and five angles, which is not incongruous nor unusual in buildings.

Bp. Patrick.—*The lintel and side posts were a fifth part of the wall.*] These words are very obscure; for the words “of the wall” are not in the Hebrew, but only a *fifth*. Which may be understood to signify,

that they held the proportion of a fifth part of the doors. But there are those who think the meaning is, that this gate was the fifth in number belonging to the house. The first they make account was that which led into the court of the people; the second, into the court of the priests; the third, was the door of the porch; the fourth, of the holy place; and this fifth of the oracle. And accordingly they interpret these words, ver. 33, *the fourth*.

Ged.—For the entrance of the oracle he made doors of resinous wood. The lintel of the door-posts was a fifth part of the breadth of the house.

Booth.—31 And for the entrance of the oracle he made doors of wild olive wood: the lintel of the side posts was a fifth part of the breadth of the house.

Gesen.—אֵל m. 1. A ram, so called from his twisted horns, q. d. rolled up; see r. אֵל and אֵל. Gen. xv. 9. Plur. אֵלִים Ex. xxv. 5, and אֵלִים Job xlii. 8.—Hence intena. אֵל q. v.

2. A term of architecture, referring, as it would seem, to a *projection* in a lateral wall, serving as a *post* or *column*, i. e., a *pilaster*; either from r. אֵל No. 3 [to be first, &c.], or like Lat. *aries*, *capreolus*, Germ. *bock* used for a *bultress*. 1 Kings vi. 31; Ez. xli. 3. Plur. אֵלִים, Ez. xli. 1; xl. 10, 14, 16, 38; comp. v. 26, 31, 34, 37. The ancient versions render it sometimes *posts*, sometimes *columns*. See Boettcher's Proben alttestamtl. Schrifterkl., p. 302.

Prof. Lee.—אֵל. *Strength, &c.*, applied.

VI. To the *lintel*, or *arch*, over a door, or window, which supported the superincumbent wall, 1 Kings vi. 31; Ezek. xl. 14, 16. See רִכְלָה.

מִזִּנְיֹת, f. constr. מִזִּנְיֹת, pl. מִזִּנְיֹת, r. m. *Door-post*, or *jamb*, in which the hinges are fixed, Exod. xxi. 6; Is. lvii. 5; 1 Sam. i. 9; Deut. vi. 9; xi. 20, &c.

Dathe.—31 *In introitu ad adytum fecit januas ex lignis oleosis, ad quas proportio partium erat quintupla.* a)

a) Sic verba textus וַיַּאֲזֶזֶם הָאֵל מִזִּנְיֹת חֲמִשָּׁתַּיִם *Vatablus* explicat. *Castellio* fatetur, se ea non intelligere. *Prorsus* incertum est, quid sit אֵל. Idem valet de versu 35.

Ver. 33.

וְכָל עֶשֶׂה לְפָתַח הַחֵיכָל מִזִּנְיֹת
עֲצֵי-שֹׁמֶן מֵאֵת רִבְעִית :

[Alex.] καὶ οὕτως ἐποίησεν τῷ πυλῶνι τοῦ ναοῦ φλῖαι ξύλων ἀκρεύθου, στοὰι τετραπλῶς.

Au. Ver.—33 So also made he for the door of the temple posts of olive-tree, a fourth part of the wall [or, four-square].

Olive tree. See notes on ver. 23.

Pool.—A fourth part of the wall. Or, rather, four-square. See on ver. 31.

Ged.—33 For the doors of the temple he also made door-posts of resinous wood, which occupied the space of a fourth part of the breadth of the house.

Booth.—33 Thus also he made for the door of the temple posts of wild olive wood, a fourth part of the breadth of the temple.

Houb.—33 Sic fecit etiam januæ templi, cujus postes erant ex ligno oleæ, in porticu quatuor angulorum.

33 מִמַּד רַבְעָה: Quid hæc significant nemini liquet, nec cuiquam liquebit, nisi, pro מִמַּד, legitur מִמְּחָה, vel מִמְּחָה, angulorum, ut significetur ostii templi porticum fuisse angulorum quatuor. Hanc scripturam exhibet Codex Alex. in quo legitur, στοὰι τετραπλῶς, porticus in quadratam formam. Est in illo altero מִמְּחָה opportuna iteratio illius prioris, quod antecessit, maximeque Hebraica.

Ver. 34.

וַשָּׁנִי דְלָתוֹת עֲצֵי בְרוֹשִׁים לְשָׁנִי
צִלְעִים הַדְּלָת הָאַחַת גְּלִילִים וַשָּׁנִי
קִלְעִים הַדְּלָת הַשְּׁנִיָּה גְּלִילִים:

ἐν ἀμφοτέροις ταῖς θύραις ξύλα πεύκινα δύο πτυχαὶ ἡ θύρα ἡ μὲν καὶ στροφθεὶς αὐτῶν, καὶ δύο πτυχαὶ ἡ θύρα ἡ δευτέρα στρεφόμενα

Au. Ver.—34 And the two doors were of fir-tree: the two leaves of the one door were folding, and the two leaves of the other door were folding.

Folding.

Ged.—Turned on two circular hinges.

Booth.—Turned on two hinges.

Gesen.—3. In 1 Kings vi. 34, for עֲצֵי בְרוֹשִׁים, we ought prob. to read צִלְעִים, [so LXX, Houb., Dathe] leaves of the door, which stands in the first clause and in cod. Kennic., No. 150.

גְּלִיל (ר. גְּלִיל). 1. Adj., rolling, turning, e.g., the valves of a folding door, 1 Kings vi. 34. Comp., Ez. xli. 24.

Prof. Lee.—גְּלִיל, lit., any thing round or circular.

II. Applied to folding doors, as revolving on their hinges, 1 Kings vi. 34. Used par-

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ticipially, see מְסַבֵּב, Ezek. xli. 24, i. e., turned, or turning.

Ver. 35.

וַחֲכָלֵי כְרֻבִּים וְתַמְרוֹת וְפְתִילֵי צִפְּתִים
: וַיִּצָּק מִלְּפָנָיו עַל-הַמְּחָקָה

ἐγκεκολλημένα Χερουβὶμ καὶ φοίνικες, καὶ διαπεπτασμένα πέταλα, καὶ περιεχόμενα χρυσίῳ καταγομένη ἐπὶ τὴν ἐκτύπωσιν.

Au. Ver.—35 And he carved thereon cherubims and palm-trees and open flowers: and covered them with gold fitted upon the carved work.

Carved work. So *Gesen.*

וַיִּצָּק in Kal not used, i. q. וַיִּצָּק, pp. to cut in, to hew, i. q., to hack; hence to engrave, to carve, see Pual No. 1; to delineate, to portray, see Pual No. 2, comp. וַיִּצָּק No. 2; also to hack up the ground, to dig, see Hithpa.

Pual part. וַיִּצָּק. 1. Engraved, carved [so *Prof. Lee.*], 1 Kings vi. 35.—*Gesen.*

Houb.—35 Insculpti erant cherubim palmæque et expansi flores, cooperti auro ad fistulam diducto.

35 וְהַמְּחָקָה, ad regulam; ita plerique post Vulgatum. Nos, ad fistulam, qui significatus, etsi lexicographis abiit indictus, tamen hîc necessarius videtur. Laminæ aureæ in bracteolas diductæ, ligno per clavos affigebantur, ut supra vidimus. Atqui aurum diducebatur ope fistularum. Clericus, וְהַמְּחָקָה, sculpturam; parùm aptè, postquam sculptura toto in hoc capite vocabulo מְחָקָה significata est, non vocabulo וְהַמְּחָקָה.

Ver. 36.

וַיְבִנֵּן אֶת-הַחֲצָצֵר הַפְּנִימִיָּה לְשָׁנִי
: שְׁתֵּי בָנִית וְשָׁרֵת כְּרִתָּה אֲרָזִים:

καὶ φκοδόμησε τὴν αὐλὴν τὴν ἐσωτάτην τρεῖς στίχους ἀπελεκτήτων, καὶ στίχος κατειργασμένης κέδρου κυκλόθεν καὶ φκοδόμησε τὸ καταπέτασμα τῆς αὐλῆς τοῦ αἰλᾶμ τοῦ οἴκου τοῦ κατὰ πρόσωπον τοῦ ναοῦ.

Au. Ver.—36 And he built the inner court with three rows of hewed stone, and a row of cedar-beams.

Pool.—The inner court, i. e., the priests' court, 2 Chron. iv. 9; so called, because it was next to the temple, which it did encompass. With three rows of hewed stone, and a row of cedar beams; which is understood either, 1. Of the thickness of the wall, the three rows of stones being one within another, and the cedar innermost, as

5 E

a lining to the wall. Or, 2. Of the height of the wall, which was only three cubits high, that the people might see the priests sacrificing upon the altar, which was in their court; each row of stones being about a cubit, and possibly of a differing colour from the rest, and all covered with cedar. Or rather, 3. Of so many galleries, one on each side of the temple, whereof the three first were of stone, and the fourth of cedar, all supported with rows of pillars; upon which there were many chambers for the uses of the temple, and of the priests; for it is hard to think that only the making of a low wall about the court would be called a building of the court. And that a great number of buildings and rooms were necessary for the various offices and works which were to be done, and the treasures of all sorts which were to be laid up in the temple, largely so called, is sufficiently evident from the nature of the things, and divers passages in Scripture: see, among others, 1 Chronicles xxviii. 11, 12.

Bp. Patrick.—*With three rows of hewed stone, and a row of cedar beams.* That the people who were in the outward court might see what the priests did: the wall which separated the priests from the court of the people being but three cubits high (as most understand these words); for the cedar was not laid upon the top of the wall, but was the facing of it within side. The priests likewise from hence might speak and deliver any message from God to the people.

Dr. A. Clarke.—*Three rows of hewed stone, and a row of cedar beams.* Does not this intimate that there were three courses of stone, and then one course of timber all through this wall? Three strata of stone and one stratum of timber, and so on. If so, could such a building be very durable? This is also referred to in the succeeding chapter, ver. 11; and as both the temple and Solomon's house were built in the same manner, we may suppose that this was the ordinary way in which the better sort of buildings were constructed. Calmet thinks that to this mode of building the prophet alludes, Hab. ii. 11: *The stone shall cry out of the wall, and the beam out of the timber shall answer it.* But it should be observed that this was in the *inner* court, and therefore the timber was not exposed to the weather. The *outer* court does not appear

to have been built *stratum super stratum* of stone and wood.

Ged.—*A row of cedar beams.* Better, perhaps, *a balustrade of cedar.*

CHAP. VII. 1.

וַיִּבְנוּ אֶת־בֵּיתֹהוּ בְּנֵה שְׁלֹמֹה וְגו'

καὶ τὸν οἶκον ἑαυτῷ ᾠκοδόμησε Σαλωμών
κ.τ.λ.

Au. Ver.—1 But Solomon was building his own house thirteen years, and he finished all his house.

Pool.—*His own house;* the royal palace for himself, and for his successors. Or, *his houses* [so *Ged.*], the singular number being put for the plural.

Ged.—The first twelve verses of this chapter are in the Greek placed at the end of it: and that by some is thought to be their proper place. I would rather place them, with Josephus, at the end of chap. viii.

Ver. 2.

וַיִּבְנוּ אֶת־בֵּיתֹהוּ יָעַר הַלְכָּנוֹ מֵאָה אֲרָבֹהַ וְחַמְשִׁים אֲמָה רָחְבּוֹ וְשָׁלְשִׁים אֲמָה קוֹמָתוֹ עַל אַרְבָּעָה מִגְדֵי עֲמֻדָי אֲרָזִים וּבְרָתוֹת אֲרָזִים עַל־הָעֲמֻדָּיִם :

καὶ ᾠκοδόμησε τὸν οἶκον δρυμῷ τοῦ Λιβάνου ἑκατὸν πήχεις μῆκος αὐτοῦ, καὶ πεντήκοντα πήχεις πλάτος αὐτοῦ, καὶ τριάκοντα πήχων ὕψος αὐτοῦ· καὶ τριῶν στύλων στύλων κεδρίων, καὶ ὁμῖαι κέδριναι τοῖς στύλοις.

Au. Ver.—9 He built also the house of the forest of Lebanon; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars with cedar beams upon the pillars.

Pool.—*The house of the forest of Lebanon;* a house so called, either, first, because it was built in the mountain and forest of Lebanon, for his recreation there in summer time. But it is generally and more probably held, that it was in or near Jerusalem, both because there was *the throne of Judgment*, ver. 7, which was fittest to be in the place of his constant and usual residence; and because there was the chief magazine of arms, Isaiah xxii. 8, and Solomon's golden shields were put there, as is manifest from 1 Kings x. 17; xiv. 25, 26, 28, which no wise prince would do in a place so remote from his royal city, and in the utmost borders of his

kingdom, as this was. Or rather, secondly, From some resemblance it might have with that place [so *Patrick*], for the pleasant shades and groves which were about it; nothing being more frequent, both in sacred and other writers, than to transfer the names of Carmel, or Tempe, or the like, to other places of the same nature and quality with them.

Gesen.—House of the forest of Lebanon, 1 Kings vii. 2; x. 17, i. e., the armoury or arsenal of King Solomon, called also פֶּנֶךְ, Neh. iii. 19, and having its name from the cedar of Lebanon with which it was built [so *Clarke, Ged.*].

Four rows.

Horsley.—Read “three rows” [so *Houb.*]. See verse 3.

Houb.—Græci Intt. *τριῶν στίχων*, *trium ordinum*. Legunt, non *στίχων*, sed *στίχων*, quod sic legendum monet versus inferior, in quo numerantur columnæ *quadraginta quinque*, et ordine in unoquoque *columnæ quindecim*.

Ver. 3.

וְסָפָן בְּאַרְבָּעִים מִפְּעַל עַל־הַצֵּלֶת אֲשֶׁר
עַל־הָעַמּוּדִים אֲרִבְּעִים וְחִמְשָׁה הַמִּשְׁכָּה
עֶשְׂרֵי הַפָּוֶה:

καὶ ἐφάνησε τὸν οἶκον ἄνωθεν ἐπὶ τῶν πλερῶν τῶν στύλων καὶ ἀριθμὸς τῶν στύλων τεσσαράκοντα καὶ πέντε ὁ στίχος,

Au. Ver.—3 And it was covered with cedar above upon the beams [Heb., ribs], that lay on forty-five pillars, fifteen in a row.

Forty-five pillars. See notes on ver. 2.

Bp. Patrick.—So there were but three rows of pillars in the second story [so *Pool*], which were sufficient for the support of the roof. And we may guess from hence that there were threescore pillars below.

Ged., Booth.—Upon sixty pillars. So Arab. which from ver. 2 appears to be the true reading; unless, with Sep. we read *three rows* in ver. 2. The rest have *forty-five*.—*Ged.*

Maurer.—אַרְבָּעִים וְחִמְשָׁה הָיְתָה עֶשְׂרֵי הַפָּוֶה Sed si 15, per 4., (vs. 2) multiplicaveris, habebis summam 60. Aut igitur librariorum lapsus in alterutro loco subest (LXX non 4, sed 3, ordines habent; contra Arabs pro 45, columnis exhibet 60), aut quarto ordini columnarum imposita fuit porticus, vs. 6.

Ver. 4.

וְאֵשֶׁתֶּינָם שְׁלֹשָׁה מַגָּרִים וּמַחֲזָה אֶל־
מַחֲזָה שְׁלֹשׁ פְּעָמִים:

καὶ μέλαθρα τρία, καὶ χῶρα ἐπὶ χῶραν τρισσῶς.

4 And there were windows in three rows, and light was against light [Heb., sight against sight] in three ranks.

Bp. Patrick.—Light was against light.] Directly opposite one against the other, which we call thorough lights.

In three ranks.] Or, on three sides of the house, the south, the north, and the east; that it might have the freer air. On the west side was the porch, and so no windows were there. Others interpret it, the windows were exactly one under another [so *Pool*] in three rows.

Ged., Booth.—And there were three rows of windows, and in those three rows, light was opposite to light.

Houb.—4 Tres ordines erant fenestrarum, lumine earum triplici uno alteri respondente.

מַחֲזָה אֶל־מַחֲזָה, (*ordines tres fenestrarum*) *lumine contra lumen*. Intelligendum fenestras fuisse unam alteri adversam, ita ut lumina fenestrarum rectā lineā permearent ab uno latere domūs ad alterum latus, per fenestras medias, quæ erant media inter domūs intercolumnia. Quidam hæc ita explicant, quasi diceretur fuisse in palatio Salomonis tria tabulata, unum super aliud, quorum fenestræ aliæ supra alias essent rectā in lineā, eaque perpendiculari. Verum nihil habet Contextus de tribus tabulatis; quæ si extitissent, non omitteretur, fuisse gradum, per quem ascenderetur à tabulato inferiori ad superius, neque enim id omissum fuit in tribus templi tabulatis. Videtur potius, non fuisse in eo Palatio tabulatum superius, et spatium inter columnarium fuisse deambulacrum, in cuius extremo uno esset aula solii Salomonis, in altero extremo cubicula, in quibus Salomon habitaret.

Ver. 5.

וְכָל־הַפְּתָחִים וְהַמְּזוּזֹת רִבְעִים שָׁהָה
וּמִקוּל מַחֲזָה אֶל־מַחֲזָה שְׁלֹשׁ פְּעָמִים:

καὶ πάντα τὰ θυρώματα, καὶ αἱ χῶραι τετράγωνοι μεμελαθρωμένοι· καὶ ἀπὸ τοῦ θυρώματος ἐπὶ θύραν τρισσῶς.

Au. Ver.—5 And all the doors and posts were square with the windows [or, spaces and pillars were square in prospect]; and light was against light in three ranks.

natam, quinquaginta cubitos longam, triginta latam, et porticus ante eam et columnæ et trabes ante eam sibi oppositæ erant a).

a) Hæc non intelligo. An de alia porticu sermo? *Vatablus* vult hanc porticum obiectam fuisse domui illi saltus Libani.

Maurer.—מִן הַיָּמִין עַד הַיָּמִין *et porticum ante illas sc. columnas.* Sermo est de alio eoque minori vestibulo.

Ver. 7.

וְסִפֵּן בְּיָמֵינוּ מִתְּחִלָּה עַד-הַתִּקְוָה —

[Alex.] — καὶ ὠρόφωσεν ἐν κέδρω ἀπὸ τοῦ ἐδάφους ἕως τοῦ ἐδάφους.

Au. Ver.—7 Then he made a porch for the throne where he might judge, even the porch of judgment: and it was covered with cedar from one side of the floor to the other [Heb., from floor to floor].

Pool.—From one side of the floor to the other, i. e., the whole floor; or, from floor to floor, i. e., from the lower floor on the ground, to the upper floor which covered it [so *Houb., Patrick, Gesen., Lee, Ged., Booth.*].

Gesen.—מִן הַיָּמִין עַד הַיָּמִין, from floor to floor, from the floor to the ceiling, i. e., the walls or sides of the room from bottom to top; not, as *De Wette*, 'over the whole floor.'

Ver. 8.

וְכִיתִּי אֲשֶׁר-יָשֵׁב שָׁם חֹצֵר הָאֲחֵרָה מִבֵּית לְאֹמֶץ בְּמַעֲשֵׂה הָזֶה הִיא וְכִיתִּי יַעֲקֹב לְבֵית-פֶּרֶעַה אֲשֶׁר לָקַח שְׁלֵמָה פְּאֻלָּם הָזֶה:

καὶ ὁ οἶκος αὐτῶν ἐν ᾧ καθίσταται ἐκεῖ, αὐλή μία ἐξελισσομένη τούτοις κατὰ τὸ ἔργον τούτου καὶ οἶκον τῇ θυγατρὶ Φαραὼ ἣν ἔλαβε Σαλωμὼν κατὰ τὸ ἀλὰμ τούτου.

Au. Ver.—8 And his house where he dwelt had another court within the porch, which was of the like work. Solomon made also an house for Pharaoh's daughter, whom he had taken to wife, like unto this porch.

Bp. Patrick.—8 *His house where he dwelt had another court within the porch.* There was a court between the porch and the house, which may be called the inner court; and then another beyond the porch, which may be called the outward. So that it stood between two courts, which were both alike.

Like unto this porch. Not for figure, or

bigness; but for the materials of which it was built.

Ged.—And his own apartment, in which he there sat, was a court-hall behind the porch, and of similar workmanship. Solomon also made for Pharaoh's daughter, whom he had married, an apartment, similar to this porch.

Booth.—8 And his own apartment, where he sat, was a court-hall, behind the porch, of like workmanship. Solomon made also a house for Pharaoh's daughter, whom he had taken to wife, like to this porch.

Dathe.—*Domus vero, quam habitaturus erat, aliud habebat atrium intra porticum a) similis structuræ. Talis quoque erat domus, quam filia Pharaonis, quam duxerat, extruxit.*

a) H. e., ad domum illam per porticum erat aditus.

Maurer.—8 וְכִיתִּי אֲשֶׁר יָשֵׁב שָׁם חֹצֵר הָאֲחֵרָה Hunc locum alii alio modo interpretantur. וְכִיתִּי videtur esse nominat. absolutus: *et alterum atrium domus, quam habitabat, fuit intra porticum, h. e., ad domum illam per porticum erat aditus.*

Ver. 9.

כָּל-אֲלֵה מַכְבִּים יָקָרָה בְּמִדּוֹת גְּזִית מְלָרְוֹת בְּמִגְרָה מִבֵּית וּמִחוּץ וּמִפְּסָל עַד-הַמִּפְתָּח וּמִחוּץ עַד-הַתִּקְוָה:

πάντα ταῦτα ἐκ λίθων τιμίῳ κεκολλημένα ἐκ διαστίγματος ἔσωθεν καὶ ἐκ τοῦ θεμελίου ἕως τῶν γειῶνων καὶ ἔξωθεν εἰς τὴν αὐλὴν τὴν μεγάλην.

Au. Ver.—9 All these were of costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and so on the outside toward the great court.

Pool.—All these buildings described here and in the former chapter. According to the measures of hewed stones; either, first, which were hewed in such measure and proportion, as exact workmen used to hew ordinary stones; or, secondly, as large as common hewed stones, which are oft very great.

Bp. Patrick.—All these were of costly stones,—within and without.] All the fore-mentioned buildings were polished on both sides: so that they appeared both within and

without; that is, both on the inside which was towards the palace of Solomon, and on the outside which was towards the great court.

So on the outside towards the great court.] Not only on the front of the house, but on the backside of it towards the great court.

Ged.—9 “All those buildings, from the foundation unto the coping, were of costly stones, cut after a model, inside and outside sawed with saws: [and outwardly, unto the great court.]”

The words within brackets appear to me an interpolation [so *Booth.*].

Booth.—9 All these were built of costly stones, squared to a measure, and cut with saws, within and without, even from the foundation to the coping.

Gesen.—צָוֵר (ר. צִוֵּר) a cutting, hewing of stone: hence מִצְבֵּי 1 Kings v. 31, and simpl. מִצְבֵּי *hewn stones*, espec. squared, Is. ix. 9; 1 Kings vi. 36; vii. 9, 11, 12; Ex. xx. 22.

Houb.—9 *Omnia hæc lapidibus erant raris ad mensuram sectis, serrâque cæsis tam interius, quam exterius, a fundamento usque ad culmen, et extrinsecus usque ad magnum atrium.*

סביר וסביר, (lapidibus serrâ sectis) interius et exterius. Sectierant lapides lateribus etiam illis, quæ non apparebant, ut sunt fornicis lapides. ... וחצו הכדלה, usque ad atrium magnum. Quid esset istud atrium magnum, et quâ in parte domus positum, nobis non liquet. Quæ qui explicare se putant, videant ne non verba dent lectoribus.

Ver. 10.

— מִצְבֵּי עֶשְׂרִי מִפְּנֵי וּמִצְבֵּי שְׁמֹנֶה

מִפְּנֵי:

— λίθοις δεκαπήχεσι καὶ τοῖς ὀκταπήχεσι.

Au. Ver.—10 And the foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits.

Pool.—*Stones of ten cubits*; not square, which would have been both unnecessary, and unportable, and unmanageable; but of solid measure, by which stones and timber are usually measured; and so they were only two cubits square, but there were twenty solid cubits contained in them. And so also the following *eight cubits* are to be understood.

Ver. 11.

וּמִלְמַעְלָה מִצְבֵּי יִקְרוֹת מְמֹדֹת
צִוֵּי־וָאֵרֶז:

καὶ ἐπάνωθεν τιμίους κατὰ τὸ μέτρον ἀπελεκήτων, καὶ κέδρους.

Au. Ver.—11 And above were costly stones, after the measures of hewed stones, and cedars.

After the measures of hewed stones. See notes on ver. 9.

Bp. Patrick.—The roof was finished after the same manner; with stones and cedar-beams.

Ged.—11 And, above these, were other costly stones, cut after a model; with a coping of cedar.

Booth.—11 And above these were costly stones, squared to a measure, and cedars.

Dathe.—11 Et super illo fundamento lapides erant magni pretii ad mensuram cæsi, et cedri.

Ver. 12.

וְחִצְרָהּ חֲדָוֶלֶת סָבִיב שְׁלֹשָׁה מוֹרִים
צִוֵּי־וָאֵרֶז וּמִצְבֵּי מִצְבֵּי
בֵּית־יְהוָה הַפְּנִימִית וּלְאֵלֶם הַבֵּית:

ב'ל'א וְאֵלֶם

τῆς αὐλῆς τῆς μεγάλης κύκλῳ τρεῖς στίχοι ἀπελεκήτων, καὶ στίχος κεκολαμμένης κέδρου καὶ συνετέλεσε Σαλωμών ὄλον τὸν οἶκον αὐτοῦ.

Au. Ver.—12 And the great court round about was with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the Lord, and for the porch of the house.

Three rows of hewed stones, and a row of cedar beams. See notes on vi. 36.

Pool.—The great court, to wit, of Solomon's dwelling-house, mentioned ver. 8. Both for the inner court of the house of the Lord, or, as (Heb., and, which is oft used in that sense for a particle of comparison or similitude, as Prov. xi. 25; xvii. 3; xxv. 23,) for the inner court, &c., i. e., as it was in that inner court, of which the very same thing is said 1 Kings vi. 36. Otherwise it might seem very improper and impertinent to speak of the court of the Lord's house here, where he is treating only of Solomon's house. For the porch of the house, or, of this house, to wit, of which I am here speaking, i. e., of the king's house, the porch whereof had pillars, ver. 6, and these both

of stone and cedar, as may seem most probable, because the other pillars were such. And whereas the number and the quality of the pillars of the porch was omitted, ver. 6, that defect is here supplied, and we are implicitly acquainted with both of them. But this I speak with submission.

Bp. Patrick.—Both for the inner court.] Or, rather, “as for the inner court of the Lord’s house;” for so the particle *vau* sometimes signifies.

Porch of the house.] Of Solomon’s own house.

Bp. Horsley.—Both for the inner court. Perhaps for *החצר*, we should read *החצר*; “like the inner court.” See Houbigant.

Ged.—12 The great court, round about (both the inner court of the house, and the porch of the house), was of three rows of cut stones, and a row of cedar beams.

House (Heb.) of the Lord. This is, in my mind, so manifest an interpolation [so *Booth.*], that I have not hesitated to throw it out. Houbigant thinks that a small conjectural emendation might reconcile it to the context; thus: *like to the inner court of the house of the Lord*, &c. The whole comma is wanting in the Roman copy of Sept. What is in a parenthesis may be an interpolation; but if it be not, it must be referred to the court mentioned, ver. 7 and 8, and the porch without it: both were included in the *great court*. The temple, at any rate, has nothing to do here.

Booth.—12 And the great court round about was of three rows of hewed stones, and a row of cedar beams, both for the inner court of the house, and for the porch of the house.

Houb.—12 *Atrium autem magnum circum ambiebat ordines tres lapidum sectorum, et ordo unus trabium cedrinarum; ut in atrio domus Domini interiore, et in porticu domus.* ... *החצר בית דוד, et atrio domus (Domini).*

Hæc verba, quæ sequuntur, non reddunt Græci Intt. in Codice quidem Rom. et parùm intelligitur, cur atrium Domini memoretur ibi, ubi agitur domus Salomonis, non Templum. Nos scriptum fuisse credimus *החצר*, ut in atrio; nam atrium Templi erat sic ædificatum.

Ver. 14.

בְּרֵאשִׁית הָאֵשֶׁת הַלְמָנָה הָיְתָה מִמִּצְרָיִם
וַיֵּבְרָא אִישׁ-צִרְיָה חֶגְשׁ כְּחָשָׁת וְגו'
Ἰὸν γυναικὸς χήρας, καὶ οὗτος ἀπὸ τῆς

φυλῆς τῆς Νεφθαλίμ· καὶ ὁ πατὴρ αὐτοῦ
ἀνὴρ Τύριος, τέκτων χαλκοῦ, κ.τ.λ.

Au. Ver.—14 He was a widow’s son [Heb., the son of a widow woman] of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass, &c.

And his father.

Ged., Booth.—Though his father.

Pool.—A widow’s son of the tribe of Naphtali. *Object.* She was one of the daughters of Dan, 2 Chron. ii. 14. *Ans.* So indeed Hiram king of Tyre there affirms; but he might easily mistake or be misinformed, especially being no Israelite, nor a careful observer of the distinction of tribes. Or she might be of Dan by her father [so *Dathe*], and of Naphtali by her mother, or by her husband, who was of that tribe, and therefore she was truly a widow of Naphtali.

Bp. Patrick.—14 He was a widow’s son of the tribe of Naphtali.] She herself was of the tribe of Dan (2 Chron. ii. 14), but her first husband was of the tribe of Naphtali, by whom she had this son.

His father was a man of Tyre.] When she was a widow she married a man of Tyre; who is called Hiram’s father, because he bred him up, and was the husband of his mother.

Houb.—14 *Filium mulieris viduæ, de Tribu Nephthali.* &c. *יהי: Lege יהי, hæc mulier.* Nam agitur mater Hiram, quæ erat Nephthalitis, quæque maritum habebat hominem Tyrium.

Ver. 15.

וַיֵּצֵר אֶת-שְׁנֵי הָעַמֻּדִים בְּחָשָׁת
שְׁמֹנֶת עָשָׂר אַמָּה קוֹמַת הָעַמֻּד
וְהָאֶחָד וְחֵיטְ שָׁתַיִם-עָשָׂרָה אַמָּה יָקָב
אֶת-הָעַמֻּדִים הָשְׁנִי :

καὶ ἐχώνευσε τοὺς δύο στύλους τῷ αἰλᾷ τοῦ οἴκου· ὀκτωκαίδεκα πῆχεις ὕψος τοῦ στύλου· καὶ περίμετρον τεσσαρεςκαίδεκα πῆχεις ἐκύκλου αὐτὸν τὸ πᾶχος τοῦ στύλου· τεσσάρων δακτύλων τὰ κοιλώματα· καὶ οὕτως ὁ στύλος ὁ δεύτερος.

Au. Ver.—15 For he cast [Hebrew, fashioned] two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.

Pool.—Of eighteen cubits high apiece. *Object.* They are said to be thirty-five cubits high, 2 Chron. iii. 15. *Ans.* That place manifestly speaks of both the pillars:

and this of *each*, or *one pillar*, as it is in the Hebrew. *Object.* But then it should have been thirty-six cubits. *Ans.* Either the odd half cubit is swallowed up either in the top of the chapter, or in the bottom of the basis of each pillar; or it is neglected in the account, as commonly small measures or numbers are. *Line of twelve cubits did compass either of them about:* so the diameter was four cubits.

Bp. Patrick.—For he cast two pillars of brass, of eighteen cubits high apiece.] In 2 Chron. iii. 15 it is said, he made two pillars of thirty-five cubits high: which doth not contradict these words, it being evident that there he speaks of both the pillars (as Abarbinel observes), which were thirty-five cubits. But here he speaks of them singly, which were each but eighteen cubits. Both of them, indeed, make thirty-six cubits; but one cubit must be allowed for the basis of each, which is not considered in the book of Chronicles. This seems a better solution of this small difficulty than that of L'Empereur, in his preface to Codex Middoth, where he saith, one of these writers speaks of the common cubit, and the other of the sacred, which was double to the common. Each pillar, therefore, he thinks was eighteen sacred cubits, but thirty-five common; to which one common cubit must be added for the basis. But this distinction of common and sacred cubits is not allowed by everybody.

Bp. Horsley.—Eighteen cubits high. In 2 Chron. iii. 15, we read "thirty and five cubits high." If the number there were twenty-five, the two accounts might easily be reconciled, by the supposition that the writer of the Book of Kings gives the height of the cylindrical column by itself, without the lily above the cylinder, and the chapter upon the lily, and that the writer of the Book of Chronicles gives the whole height from the ground to the summit of the ball.

Ged.—15 He cast two pillars of brass [for the porch of the house, LXX] each pillar eighteen cubits high; and a line of twelve cubits was the circumference of each pillar.

Their thickness, from the hollow part, was four inches. Most copies of Sept.; and from Jer. lii. 51, we learn that this was the real thickness.

Houb.—15 Fecit igitur columnas duas

æreas; una habebat altitudinem decem et octo cubitorum; altera pariter, altitudinem decem et octo cubitorum. Funiculus duodecim cubitorum ambiebat columnam unam; similiter alteram, funiculus duodecim cubitorum.

15 העמוד האחד, *columna una.* Omisere Græci Intt. verbum האחד, *una*, quia videbant abesse והשי, *alteram*. Nos totum membrum restituimus, in quo dicitur de altera columna, et quod ex nimia cum priore membro similitudine fuit prætermissum. ...העמוד והשי, (*funiculus duodecim cubitorum ambiebat*) *columnam alteram*: Idem error, qui supra. Memoratur funiculus qui ambiebat *columnam alteram*, non prius memorato funiculo, qui primam. Itaque assentimur Clerico ut hæc addantur, *et funiculus duodecim cubitorum ambiebat columnam unam.*

Maurer.—15 קוטר העמוד האחד] Post hæc verba nonnulla excidisse videntur. Invita grammatica Schulzius, Dathius: *altitudo singularum columnarum.* Cf. quæ sequuntur.

Ver. 16.

חָקַשׁ אֲפֻזֹּת הַיָּמִין הַכְּתֹרֶת הָאֶחָת —
חָקַשׁ אֲפֻזֹּת הַיָּמִין הַכְּתֹרֶת הַשֵּׁנִית :

— πέντε πήχεις τὸ ὕψος τοῦ ἐπιθέματος τοῦ ἐνός, καὶ πέντε πήχεις τὸ ὕψος τοῦ ἐπιθέματος τοῦ δευτέρου.

Au. Ver.—16 And he made two chapiters of molten brass, to set upon the tops of the pillars: the height of the one chapter was five cubits, and the height of the other chapter was five cubits.

Pool.—The height of the one chapter was five cubits. *Object.* It is but three cubits in 2 Kings xxv. 17. *Ans.* The word *chapter* is taken diversely, as hundreds of other words are; either more largely for the whole, so it is five cubits; or more strictly, either for the *pommels*, as they are called, 2 Chron. iv. 12, or for the cornice or crown; and so it was but three cubits, to which the pomegranates being added make it *four cubits*, as it is below, ver. 19; and the other work upon it took up one cubit more, which in all made *five cubits*.

Bishop Patrick.—This account of them Ezra also gives, 2 Chron. iii. 15. Yet in 2 Kings xxv. 17 they are said to be but three cubits. But it is to be observed, that it immediately follows in that place, that there was a wreathen work, and pomegranates

upon the chapters; which in all made five cubits; and are all here comprehended in the word *chapter*.

Ver. 17.

שָׁבָעִים מַעֲשֵׂה שֶׁבַע נְדָלִים מַעֲשֵׂה
שֶׁבַע לְפָתֶה אֲשֶׁר עַל־רֹאשׁ
הָעַמֻּדִים שֶׁבַע לְפָתֶה הָאֲחֵרָה
וְשֶׁבַע לְפָתֶה הַשְּׁנִיָּה :

καὶ ἐποίησε δύο δίκτυα περικαλύψαι τὸ ἐπιθέμα τῶν στύλων καὶ δίκτυον τῷ ἐπιθέματι τῷ ἐνὶ, καὶ δίκτυον τῷ ἐπιθέματι τῷ δευτέρῳ.

Au. Ver.—17 And nets of checker work, and wreaths of chain work, for the chapters which were upon the top of the pillars; seven for the one chapter, and seven for the other chapter.

Bp. Horsley.—Wreaths; rather tassels.

Ged.—17 For the capitals, which were on the tops of the pillars, he made [LXX, Syr., Arab.; so *Houb.*, *Booth.*] net-works of wreathed lists, a net-work [LXX, so *Houb.*, *Booth.*] for the one capital, and a net-work [LXX, so *Houb.*, *Booth.*] for the other capital.

A net work. So Sept., which alone has preserved the right reading. The rest have the word *seven*, which is unintelligible. It has been justly observed by Michaëlis and others, that although the ornaments of those pillars are minutely described, yet it is not easy to find equivalent terms in modern languages; and it is difficult to render them properly.

Gesen.—שָׁבָע m. only plur. שֶׁבַע, lattices, balusters, around the capitals of columns, 1 Kings vii. 17. See in שֶׁבַע.

שֶׁבַע f. (r. שָׁבַע to interweave.) 1. a net, Job xviii. 8.

2. lattice, lattice-work, balustrade, espec. upon or around the capitals of columns, 1 Kings vii. 18, 20, 42; 2 Kings xxv. 17; Jer. lii. 22, 23; plur. 1 Kings vii. 41, 42; 2 Chr. iv. 12, 13. Also before a window or balcony, 2 Kings i. 2.

נְדָלִים only in plur. נְדָלִים m. pp. twisted threads, see r. נָדַל No. 1 [to twist].

Hence

1. fringe, tassels, i. q. זָצָה, worn by the Israelites on the corners of the outer garment, Deut. xxii. 12.

2. festoons, on the capitals of columns, 1 Kings vii. 17.

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שֶׁבַע f. (r. שָׁבַע) a chain, small chain, Ex. xxviii. 14; xxxix. 15.

Houb.—17 Et reticula in plagarum formam, fasciasque in formam calenarum, pro coronis, quæ capitibus columnarum insidebant; unum rete, pro corona una, alterum rete pro columna altera.

שֶׁבַע, septem. Nos, cum Græcis Intt. שבָּעָה, reticulum; vide versionem. Nam שבָּעָה, per distributionem positum, requireret, ut nomen adjungeretur hoc modo, septem reticula, vel septem fasciæ. Græci Intt. addunt initio versus, et fecit, cum legant יָצָא, quod verbum exercitatus lector facile videt non fuisse omittendum.

Ver. 18.

וַיַּעַשׂ אֶת־הָעַמֻּדִים וְשָׁנֵי מַגְלִים
סָבִיב עַל־הַשֶּׁבַע הָאֶחָדָה לְכַסּוֹת
אֶת־הַלְּפָתֶה אֲשֶׁר עַל־רֹאשׁ הָרַמְּבָּנִים
וְכֵן עָשָׂה לְפָתֶה הַשְּׁנִיָּה :

קָמַץ חֲבִיב

καὶ ἔργον κρεμαστὸν, δύο στίχοι ῥοῶν χαλκῶν, δεδικτυωμένοι ἔργον κρεμαστὸν, στίχος ἐπὶ στίχον καὶ οὕτως ἐποίησε τῷ ἐπιθέματι τῷ δευτέρῳ.

Au. Ver.—18 And he made the pillars, and two rows round about upon the one network, to cover the chapters that were upon the top, with pomegranates: and so did he for the other chapter.

Pool.—And he made; or, so he made, or framed, or perfected. Two rows: either of pomegranates, by comparing this with ver. 20, or of some other curious work.

Bp. Patrick.—18 He made the pillars.] That is, he finished them in this manner.

Two rows round about, &c.] There were two rows of pomegranates; which took up one of the five cubits, whereof the chapter consisted.

Bp. Horsley.—In this verse the words העמודים and המגלים, pillars and pomegranates have certainly changed places [so *Calmet*, *Houb.*, *Ged.*, *Booth.*].

“And he made the pomegranates, even two rows all round upon one network, to cover the chapters which were upon the top of the pillars.”

Ged.—18 Then, to cover the capitals that were on the tops of the pillars, he made two rows of pomegranates, round about the net work of each capital.

The Hebrew words in this verse that cor-

5 f

respond to *pillars* and *pomegranates*, have, by changing places, turned the text into nonsense. Indeed the whole of this and the next verse is strangely misarranged and mutilated. I have endeavoured to render it intelligibly.

Booth.—18 And he made to cover the capitals, which are on the tops of the pillars, two rows of pomegranates, round about the net-work of one capital; and so he did for the other capital.

Houb.—18 וַיַּעַשׂ אֶת הַעֲמֻדִים, *et fecit columnas*. Optime Edm. Calmet, הַעֲמֻדִים, docet legendum הַרְסִינִים, *malogranata*, et in sequentibus הַעֲמֻדִים pro הַרְסִינִים. Sed videtur tollendum וְאַנְתֵּי; neque istud וְאַנְתֵּי exhibent Græci Intt. vide versionem.

Dathe.—18 Pro his columnis fecit quoque duos *malogranatorum* ordines super opere reticulato ad tegenda capitella, quæ columnarum fastigiis imposita erant.

Ver. 19.

וְלִכְתֹּרֶת אֲשֶׁר עַל־רִאשׁ הָעֲמֻדִים
מַעֲשֶׂה שְׁוֹשֵׁן בְּאַרְבַּע אַמּוֹת :

καὶ ἐπὶ τῶν κεφαλῶν τῶν στύλων ἔργον κρίνου κατὰ τὸ αἰλᾶμ τεσσάρων πηχῶν.

Au. Ver.—19 And the chapters that were upon the top of the pillars were of lily work in the porch, four cubits.

Pool.—*In the porch*; or, as in the porch, i. e., such work as there was in the porch of the temple, in which these pillars were set, ver. 21, that so the work of the tops of these pillars might agree with that in the top of the porch. So there is only an ellipsis or defect of the particle *as*, which is frequent, as Gen. xlix. 9; Deut. xxxiii. 22; Psalm xi. 1; Isa. xxi. 8. *Four cubits*; of which see on ver. 16.

Bp. Patrick.—*In the porch.*] Such as were in the porch of the temple.

Bp. Horsley.—19 Dr. Lightfoot's conjecture that this lilywork was not on the chapter, but was the finishing of the top of the column itself, is indisputably confirmed by verse 22. But the words of this verse are out of the proper order, and should be thus arranged:

וְכִתְרֵת אֲשֶׁר עַל רִאשׁ הָעֲמֻדִים
בְּאֵלֹם מַעֲשֶׂה שְׁוֹשֵׁן אַרְבַּע אַמּוֹת :

"And the chapters [that were] upon the top of the pillars [were] in a socket [בְּאֵלֹם] of the shape of a lily, of four cubits."

These four cubits are to be understood, I think, of the general breadth of the lily below the expansion of the leaf.



Vertical section of a lily.

Ged.—19 The capitals, that were on the top of the pillars [in the porch], had four cubits of lily work.

19 *Four cubits.* This was the lower part of the capital. The net-work then was but of one cubit. The words in brackets appear to be an interpolation. So *Booth*.

Houb.—19 *Hæc autem capitella, quæ columnis incumbant, fabrefacta erant quasi lilium [in porticu quatuor cubitorum].*

19 בְּאֵלֹם אַרְבַּע אַמּוֹת, *in porticu quatuor cubitorum*. Quid hæc sibi velint nemini hactenus compertum fuit; ne ipsi quidem Edm. Calmet, qui hæc intelligere se credens, jungit אַרְבַּע אַמּוֹת cum עֲמֻדִים.

Dathe.—19 Quæ capitella constabant ex opere liliorum tali, quale videri potest in porticu templi aut palatii quatuor cubitorum alta.

Maurer.—אֲרָבַע אַמּוֹת "Totius coronamenti altitudo erat = quinque cubitis, cf. vs. 16. Quod igitur h. l. tantum quatuor cubiti memorantur, id intelligendum videtur de suprema parte cum reti et malogranatis, ita ut reliquis cubitis sit ventris nudi infra malogranata."—Schulz.

Ver. 20.

וְלִכְתֹּרֶת עַל־אֲשֶׁר הָעֲמֻדִים בְּסִמְפֻּעַל
מִלְּעֶשֶׂת הַקֶּטֶן אֲשֶׁר לְעֶבֶר שְׂדֵבָה
וְהָרְמוֹנִים מֵאַחֲרֵי שְׂרָיִם סָבִיב עַל
הַכִּתְרֵת הַשְּׂנִיית :

הַשְּׂנִיית ק

καὶ μέλαθρον ἐπ' ἀμφοτέρων τῶν στύλων καὶ ἐπάνωθεν τῶν πλευρῶν ἐπίθεμα τὸ μέλαθρον τῷ πάχει.

[In some editions of the LXX this forms the latter end of ver. 19; and ver. 20 is wanting.]

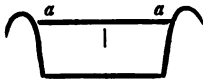
Au. Ver.—20 And the chapters upon the two pillars had pomegranates also above, over against the belly which was by the network: and the pomegranates were two hundred in rows round about upon the other chapter.

Bp. Patrick.—*The chapters upon the two pillars had pomegranates also above, over against the belly which was by the network:]* This is very obscure, because shortly delivered. But the meaning seems to be, that the lily-work being above and below, at the top and the bottom of the chapters, the middle cubit (called the belly) was all covered with pomegranates.

And the pomegranates were two hundred—round about upon the other chapter.] In the book of Jeremiah, lii. 23, it is said that there were ninety-six on a side; but all of them, upon the net-work, were a hundred in all; which Abarbanel thus explains: The pomegranates on the net-work were towards the four quarters of the world, being twenty-four towards each quarter; which in all made ninety-six. And in each angle there being one great pomegranate, they made up the number a hundred.

Bp. Horsley.—20 “And the chapters upon the two pillars were still above (i. e., above the lily) from the region of the bulge, which was over against [or even with] the network, and the pomegranates, being two hundred, were set in rows round either chapter.”

“The bulge,” דבנן. This I take to be the place of the utmost swell of the leaf of the lily; the circle in which lie the apsides of all the curves (*a a*) formed by the vertical section of the flower of the lily.



I imagine that the network upon the spherical chapters covered the zone that lies between the tropics. That when the chapter was placed upon the socket, it went just so far in, that the lower edge of this zone was in contact with the bulge of the lily all round, and so much of the globe was visible above the lily as lay above this circle.

I find by computation that the whole diameter of the sphere being five cubits, the portion of the axis which, upon this supposition, would rise above the bulge of the lily, and belong to the visible segment of the sphere, would be three and a-half cubits. Now if the depth of the lily-form socket below the bulge was likewise three and a-half cubits, this socket, with the visible segment of the sphere, would make a height of seven cubits, which added to eighteen, the length of the

cylinder below the lily, would make the whole height twenty-five cubits. See note on verse 15.

The pomegranates. It appears by 2 Chron. iii. 16, that the pomegranates were strung upon chains. There must have been two chains for each chapter, and 100 pomegranates upon each chain. Thus there would be 200 pomegranates upon each chapter, as is said here, and 400 in all. See verse 42.

Did these chains form the edges or terminations of the network zones, or were they drawn obliquely across the zone in either chapter, marking the track of the ecliptic?

Ged.—20 And, above that, about the swelling which was by the net-work, the capitals had also rows of pomegranates, round about: two hundred on each capital.

Booth.—And above this, on the swelling which was by the network of the capitals, on the two pillars, were rows of pomegranates; two hundred on the one capital, and two hundred on the other capital.

Houb.—20 *Capitella autem, super columnas duas supereminebant, ita ut essent juxta umbilicum, in quo rete transducebatur, malogranata ducenta, bino ordine alterum capitellum ambiente.*

סדרים, deficienter, pro סדרים, ordines. Addendum שני, ut sit סדרים שני, duo ordines, quomodo legit Syrus, qui סדרין סדרין, duo ordines; sic etiam legitur infra ver. 42. Erant in capitellis malogranata 400, in unoquoque ordine 200.

Dathe.—20 *Atque habebant in partibus suis eminentibus, quæ nempe opus reticulatum excedebant, ducentorum malogranatorum ordines. Sic erat in utroque capitello.*

Maurer.—[דברי ספרים] “In universum ferunt quadringenta (cf. 2 Chron. iv. 13), ita ut fuerint duo ordines malogranatorum unicuique coronamento. Quivis autem ordo habebat centum malogranata, nempe sex et nonaginta versus omnem cœli plagam, et quatuor in quatuor angulis, cf. Jer. lii. 23. Unde apparet, coronamenta illa non fuisse rotunda, quemadmodum nec lilium rotundum est. Porro quia in duobus malogranatorum ordinibus fuerint ducenta malogranata, et rete fuit ex funibus sive catenis contortis, ita ut septem fila unumquodque coronamentum ambirent, efficitur, in uno ordine fuisse malogranata majora, in altero minora, et ea fuisse distributa in tres series

in quovis latere ita ut in prima serie fuerunt novem, in secunda octo, in tertia septem malogranata. Ita in singulis ordinibus versus quatuor coeli plagas fuerunt 24 malogranata." Schulz.

Ver. 21.

— וַיִּקְרָא אֶת־שְׁמוֹ לְכִין וַיִּקָּם אֶת־

הַעַמֻּד הַשְּׂמָלִי וַיִּקְרָא אֶת־שְׁמוֹ בֹּאֵז׃

—καὶ ἐπεκάλεσε τὸ ὄνομα αὐτοῦ Ἰαχούμ [Alex., Ἰαχούμ]· καὶ ἔστησε τὸν στύλον τὸν δεξιότατον, καὶ ἐπεκάλεσε τὸ ὄνομα αὐτοῦ Βολώζ.

Au. Ver.—And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin [*that is*, He shall establish]: and he set up the left pillar, and called the name thereof Boaz [*that is*, In it is strength].

Pool.—Jachin signifies *he*, i. e., God, shall establish, to wit, his temple, and church, and people: and Boaz signifies *in it*, or rather, *in him*, (to answer the *he* in the former name,) *is strength*. So these pillars being eminently strong and stable, were in a manner types or documents of that strength which was in God, and would be put forth by God for the defending and establishing of his temple and people, if they were careful to keep the conditions required by God on their parts.

Bp. Patrick.—21 It is generally thought, that these pillars were made and erected only for ornament; because they supported no building. But Abarbinel's conjecture is not improbable, that Solomon had respect to the pillar of the cloud, and the pillar of fire, that went before them and conducted them in the wilderness, and was the token of the Divine providence over them. These he set at the porch or entrance of the temple (Jachin representing the pillar of the cloud, and Boaz the pillar of fire), praying and hoping that the Divine Light, and the cloud of his glory would vouchsafe to enter in there; and by them God and his providence would dwell among them in this house.

Ged.—Jachin...Boaz.—I believe the right name of the former is *Jachan*, which is that of the Greek version; the English of which is, *it shall stand*. The other signifies *in strength*, or *strongly*. Perhaps the artist meant the latter a continuation of the former: *it shall stand, firmly*.

Gesen.—יָצָן (whom God makes firm, r. יָצָן) Jachin, pr. n.

בֹּאֵז (alacrity) Boaz, pr. n. a) Of

a Bethlehemite who married Ruth, Ruth ii. 1 sq. b) Of a column set up before the temple of Solomon, so called either from the architect, or, if it was perhaps an *ἀνάθημα*, from the name of the donor, 1 Kings vii. 21; 2 Chr. iii. 17. See too the conjecture of Movers, *Phœnizier* I., p. 293.

Ver. 24.

וַיִּפְּקְצוּם מִלְּהַחַת לְשִׁפְתוֹ וּ סְבִיב
לְבָבִים אֵלָיו עָשָׂר בְּאַחַד מִקְּפָצִים אֶת־
הֵם סְבִיב שְׁנֵי מַדְרִים הַקְּפָצִים יִצְקוּם
בְּיָצָקָתוֹ׃

καὶ ὑποστηρίγματα ὑποκάθωθεν τοῦ χειλὸς αὐτῆς κυκλόθεν ἐκύκλουν αὐτὴν δέκα ἐν πήχει κυκλόθεν· καὶ τὸ χεῖλος αὐτῆς ὡς ἔργον χειλὸς ποτηρίου βλαστὸς κρίνου· καὶ τὸ πᾶχος αὐτοῦ παλαιστής.

Au. Ver.—24 And under the brim of it round about *there were* knops compassing it, ten in a cubit, compassing the sea round about: the knops *were* cast in two rows, when it was cast.

Knops. See notes on vi. 18.

Pool.—*Knops*; or, *carved* or *molten figures*; for learned Hebraicians note, that this word signifies the figures or pictures of all sorts, as flowers, beasts, &c. This general word is particularly explained of *oxen*, 2 Chron. iv. 3, unless there were so many figures or sculptures of gourds, or other flowers, and in each of these a little ox's head. *Ten in a cubit*; so there were three hundred in all. *The knops were cast* together with the sea, not carved. *In two rows*; it seems doubtful whether the second row had ten in each cubit, and so there were three hundred more; or whether the ten were distributed into five in each row.

Bp. Patrick.—*Under the brim—round about there were knops compassing it.* They were in the shape of an egg; on the top of every one of which was an ox head; from whose mouth water gushed out; so Abarbinel gathers from 2 Chron. ii. 3, where they are called oxen, from the figure of their head.

Ten in a cubit, compassing the sea round about. So there were three hundred of these knops in all; the sea being thirty cubits round.

The knops were cast in two rows. They were not carved afterward, but cast at first, when the sea was molten. And there being two rows of them, Abarbinel thence concludes there were six hundred in all, one

under another. From whence water might flow out of the sea, to wash a great number at a time.

Ver. 25.

עָלָה עַל-שְׁנֵי עֶשְׂרִי בָּקָר וּגְ

καὶ δώδεκα βόες ὑποκάτω τῆς θαλάσσης, κ.τ.λ.

Au. Ver.—25 It stood upon twelve oxen, &c.

Houb.—עב, *stabat*. Deest nexus, quem exhibent Vulgatus et Græci Intt. nec non Syrus, qui עב, *et stabat*.

Ver. 26.

— אֵלֶּפֶים בַּת יָקָרִיל :

[*Alex.*] — δισχαλίους χοεῖς χωροῦντας.

Au. Ver.—26 And it was an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.

Pool.—*Object*. This sea is said to contain three thousand baths, 2 Chron. iv. v. *Ans.* Either there were two sorts of baths, as of cubits, the one common, the other sacred, and the sacred held half as much more as the common; or rather, he here speaks of what it did actually and usually contain, to wit, two thousand baths, which was sufficient for use; and in 2 Chron. iv. 5, he speaks of what it could contain if it were filled to the brim, as it is implied in the Hebrew words, which differ from these, and properly sound thus, *strengthening itself*, (to wit, to receive and hold as much as it could, or being filled to its utmost capacity,) *it contained, or could contain, three thousand baths*.

Bp. Patrick.—Two thousand baths.] A bath being of the same bigness with an *ephah* (Ezek. xlv. 11), is thought to contain eight gallons: so that this sea contained five hundred barrels; that is, it had thus much water constantly in it. But if it had been filled up to the brim, it would have held three thousand baths, as we read 2 Chron. iv. 5, which quantity they were not wont to put into it, lest with the wind it should run over. Or, as the most learned of the Jews reconcile these two places, these words in the Book of the Kings are to be understood of moist things; but those in the Chronicles of dry; which being heaped up, it would contain a third part more than of things liquid. With which some compare those words of our Saviour, (Luke vi. 38), "Good measure heaped up, shaken together, and running over."

Houb. — אב, *duo millia bathorum*. Legitur 2 Par. iv. 5, אב, *tria millia*; quam scriptionem anteferimus. Nec vero difficile fuit, ut omitteretur אב prope אב, satis simile verbum.

Ver. 28.

וְזָה מַצְעָהּ הַמְכוֹנָה מִסְגְּרוֹת לָהֶם

וּמִסְגְּרוֹת בֵּין הַשְּׁלָלִים :

καὶ τοῦτο τὸ ἔργον τῶν μεχωνῶν συγκλειστών αὐτοῖς, καὶ συγκλειστών ἀναμέσων τῶν ἐξεχομένων.

Au. Ver.—28 And the work of the bases was on this manner: they had borders, and the borders were between the ledges.

Bp. Patrick.—They had borders.] To keep up the lavers from falling.

Between the ledges.] It is not easy to apprehend what he means by *ledges*; because, as P. Martyr observes, we have no such work in these days.

Ged., Booth.—28 The workmanship of the stands was this: they had frame-bands; and those frame-bands were between the legs [*Booth.*, supporters].

Gesen.—סִגְרָה f. (ר. ס) plur. סִגְרָה.

1. Close places, i. e., strong-holds.

2. A border, margin, so called as surrounding and enclosing any thing, Ex. xxv. 25, sq.; xxxvii. 14.

3. 1 Kings vii. 28, 29, 31, 32, 35, 36; 2 Kings xvi. 17, ornaments on the brazen stands or pedestals of the lavers, which appear from vers. 28, 29, 31, to have been square shields decorated with sculpture upon the four sides of the stand.

סִגְרָה m. plur. pp. *joinings, joints*, e. g., at the corners of a base or pedestal; then *ledges* or *borders* covering these joints, 1 Kings vii. 28, 29.

Professor Lee.—סִגְרָה. Lit. *Closing, inclosure*. (a) *Inclosure*, considered as a place of safety, Mic. vii. 17; Psalm xviii. 46; 2 Sam. xxii. 46. (b) *Border* of any thing, as its inclosure, Exod. xxv. 25, seq.; xxxvii. 14, &c. (c) — of the bases of the brazen sea, 1 Kings vii. 28, 29; xxxi. 32; xxxv. 36; 2 Kings xvi. 17.

סִגְרָה, pl. m. *Joinings, edges, borders*, 1 Kings vii. 28, 29. Vulg., *juncturas*.

Dathe.—28 *Earum structura erat hæc*. a) *Areolas habebant inter columellas*.

a) Harum basium structura quæ fuerit; ex ejus descriptione, quanquam satis proluxa est, tamen vix clare potest percipi. Insunt

enim ei multa vocabula ex arte architectonica Hebræorum petita, quæ dubiæ admodum sunt interpretationis, quoniam in hac pericopa tantum occurrunt. Hinc mirum non est, interpretes, qui in his enodandis maxime laborarunt, magnopere dissentire et icones harum basium exhibere a se invicem perquam diversas, e. c. *Vatablus* in bibliis Steph. et tom. i., polyglott. Angl. et *Lundius* in antiquitt. Jud. Fateor igitur, me mihimet ipsi in hujus pericopæ versione minime satisfacere. Multo minus sperare possum, fore, ut lectores ex ea claram et distinctam imaginem percipiant.

Ver. 29.

וְעַל־הַמִּסְגָּרוֹת אֲשֶׁר בֵּין הַשְּׁלָלִים
אֲרָיוֹת וּבָהֶן וּכְרוּבִים וְעַל־הַשְּׁלָלִים
בֵּן מִמַּעַל וּמִתַּחַת לְאֲרָיוֹת וּלְבָהֶן
לִיּוֹת מִסְגָּה מוֹרָד :

καὶ ἐπὶ τὰ συγκλείσματα αὐτῶν ἀναμέσον
ἐξεχομένων λέοντες καὶ βόες καὶ Χερουβίμ
καὶ ἐπὶ τῶν ἐξεχομένων, οὕτως καὶ ἐπάνωθεν,
καὶ ὑποκάτωθεν τῶν λεόντων καὶ τῶν βοῶν
χῶραι, ἔργον καταβάσεως.

Au. Ver.—29 And on the borders that were between the ledges were lions, oxen, and cherubims: and upon the ledges there was a base above: and beneath the lions and oxen were certain additions made of thin work.

Ledges. See notes on ver. 28.

Cherubims. See notes on Exod. xxv. 18, vol. i., p. 325.

Bp. Patrick.—Upon the ledges there was a base above.] This is so darkly expressed, that I do not apprehend the meaning; unless it be this, that the upper ledge was over the heads of these animals; and the under ledge was that upon which their feet rested, as the next words signify.

Beneath the lions and oxen were certain additions—of thin work.] Under these figures there was some other work added (which was not cast together with them) and drawn very thin.

Bp. Horsley.—And upon the ledges, &c.; rather, “and so it was upon the ledges: above and below the lions and the bulls were compound figures of sunk work.” *Of sunk work*, i. e., intaglia.

Ged.—On the frame-bands, between the legs, were lions, oxen, and cherubs; and on the legs of the stand, both above and below

the lions and the oxen, were joints of wonderful workmanship.

Joints of wonderful workmanship. If I were allowed to conjecture, from the Arabic, I would render it *firm workmanship*. The whole description, indeed, is in some measure conjectural: nor can I assure the reader that I have always conjectured rightly. Let him who thinks he can give a more intelligible version.

Gesen.—לִיּוֹת for לִיָּה, (r. לִיָּה, to wreath,) a wreath. Plur. לִיָּה, wreaths, festoons, in architecture, 1 Kings vii. 29, 30, 36.

מִסְגָּה מוֹרָד hanging work, festoons.

Prof. Lee.—לִיּוֹת, pl. f. i. q. לִיָּה, apparently ornaments attached, rather attaching, to certain parts of the temple. *Garlands*, or *festoons*, according to Gesenius. Perhaps the Arab. لِبَّة, plicatura, as a wreath, or the like.

מוֹרָד, m.—pl. non occ. r. מוֹרָד. *Descent, declivity*, Josh. vii. 5, &c.; 1 Kings vii. 29, מוֹרָד, מִסְגָּה, “opus pendens, pensile, Festons,” Gesen. More probably, *sloping*, i. e., in manner of a declivity.

Ver. 30, 31.

וּבְרָבְעָהּ אֹפְלֵי חֹשֶׁת לְמִכְנָה
חֹשֶׁת וְסָרְנִי חֹשֶׁת וּבְרָבְעָה קַעֲמָתִי
קַעֲמָתִי לָהֶם מִתַּחַת לְבִיךְ הַקַּהֲפֹת
וְזִלְזֹת מִבְּרָךְ אִישׁ לִיּוֹת: 31
מִבְּרָתִי לְפִתְחָתָהּ וּמַעֲלָה בְּאַמָּהּ וּפְיָהּ
עָלָה מִשְׁעָה־כֹּף אֲמָה וְחֶצִי הָאֲמָה וְגַם
עַל־פִּיָּהּ מְהַלְצֹת וּמִסְגָּרֹתֶיהֶם מְרַבְּעֹת
לְאַרְבַּע־קָלוֹת :

καὶ τέσσαρες τροχοὶ χαλκοὶ τῇ μεκωνῶθ τῇ
μῖθ, καὶ τὰ προσέχοντα χαλκᾶ καὶ τέσσαρα
μέρη αὐτῶν, ὥμια ὑποκάτω τῶν λουτήρων

Au. Ver.—30 And every base had four brazen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver were undersetters molten, at the side of every addition.

31 And the mouth of it within the chapter and above was a cubit: but the mouth thereof was round after the work of the base, a cubit and a half: and also upon the mouth of it were gravings with their borders, foursquare, not round.

Additions. See notes on ver. 29.

Gesen.—*רָבָע* only in plur. *רָבָעִים*, constr. *רָבָעִים*.

1 *Axles* [so *Prof. Lee*], 1 Kings vii. 30.

Syr. *ܪܒܥܐ* id. Chald. *ܪܒܥܐ* wheel. The etymology is obscure.

רָבָעִים, plur. 3 *Shoulders* of an axle, 1 Kings vii. 30, 34.

רָבָעִים f. (ר. *רָבָע* II.) *sculpture, carved work*, sc. in relief, 1 Kings vi. 18. Plur. *רָבָעִים* constr. *רָבָעִים*, 1 Kings vi. 29, 32; vii. 31.

Pool.—*The mouth of it.* So he calls that part in the top of the base which was left hollow, that the foot of the laver might be let into it and fastened in it. *Within the chapter*, i. e., within the little base, which he calls *the chapter*, because it rose up from and stood above the great base, as the head doth above the rest of the body. *And above*; above the chapter; for the mouth went up, and grew wider, like a funnel. *Was a cubit*; either in breadth; or rather in height, ver. 35; whereof half a cubit was above the chapter or little base, as is said, ver. 35, and the other half is here implied to be within it, and below it. *A cubit and a half*, to wit, in compass. *Four square, not round*; so the innermost part, called the mouth, was round, but the outward part was square, as when a circle is made within a quadrangle.

Bp. Patrick.—*Plates of brass.* Between the wheels and the bases (see Dr. Lightfoot in the same book, p. 226).

Had undersetters. In the Heb., *shoulders*. Which were fitly so called, because, as burdens are borne upon men's shoulders, so were the lavers upon these; which supported them, when set upon the bases, and kept them from falling when they run upon the wheels.

Under the laver were undersetters molten. These were molten with the bases, when they were cast.

31 *The mouth of it.* The bases seem to have been hollow at the top; that the feet of the lavers might enter in, and be fastened there: and this he calls the *mouth* of it.

Within the chapter. Nothing of a chapter is mentioned until now: therefore it is hard to know what is meant by it. Many take it for a smaller basis, rising out of the greater; in which was the mouth, or hollow place before spoken of.

Was a cubit. In height. See ver. 35, where it is said, "on the top of the base was a round compass half a cubit high."

Which seems to be meant of this chapter, which rose but half a cubit above the base, the other half being below it.

A cubit and a half. This was the width of it.

Upon the mouth of it were gravings with their borders. Though this hollow place, called the mouth, was round within; yet on the outside it was square, and had borders which were engraved.

Bp. Horsley.—30 *Plates*, perhaps *axle-trees* [so *Gesen.*, *Lee*].

Undersetters, rather *shoulder-pieces*. These I imagine were rectangular prisms, placed within the corners, to bear the weight of the laver, lest the angles of the base should give way under it.

At the side of every addition; rather, *each over against a compound figure*. These shoulder-pieces went just so far down within the base as to be upon a level with the compound figures on the out-side.

31 *רָבָעִים*. *And the cavity of it* [i. e., of the laver, which held the water] *was within a chapter* [i. e., a hollow on the top of the base made to receive it], *and rose above it by a cubit*. *And the cavity was round, of exact workmanship (or shape), a cubit and half a cubit* [in the whole depth]. *And also upon the cavity were sculptures*. *And the borders of it* (I read *כַּסְתֹּתָיו*) *were not round, but four-square*. The round bowl was set in a square frame; which square frame rested upon the shoulder-pieces, while the bowl itself went into the circular chapter of the base, rising only a cubit above it.

Ged.—30 Every stand had four brassen wheels, with brassen axles. At its four corners were undersetters, molten undersetters, under the laver, by each of the joints. 31 Its mouth, within its capital, was one cubit high: this mouth was round: but its mouth, *without*, was a cubit and an half high; not round but square, with engravings on its frame-bands.

Booth.—30 And every stand had four brazen wheels, and brazen axle-trees. And at its four corners were undersetters; molten undersetters beneath the laver, by each of the joints. 31 And its mouth was within the capital, and was a cubit high: but its mouth, *without*, was a cubit and a half, corresponding to the workmanship of the stand: and also near to its mouth were engravings, square, not round, with their frame-bands.

Houb.—30 *Et quatuor rotæ æneæ per bases singulas, tabulæque æneæ; quatuor latera ejus humerulos suppositos habebant; qui humeruli conchæ collocati erant juxta unumquodque additamentum.* 31 *Os ejus, intra coronam et supra, erat cubiti unius, (os ejus rotundum... cubiti unius cum dimidio) in quo ore erant sculpturæ et cœlaturæ quadratæ, non autem rotundæ.*

30, 31, *וְרַבְעָה אֵשֶׁת, et quatuor rotæ...* Hos duos versus 30 et 31 ita ut sunt, exhibemus; quia quid mendi lateat, divinare non potuimus. Hæc explicabunt, qui omnia se intelligere putant posse, quanquam ne menda quidem sentiunt.

Ver. 32.

Au. Ver.—32 And under the borders were four wheels; and the axle-trees of the wheels were joined to the base [Heb., in the base]: and the height of a wheel was a cubit and half a cubit.

Ged., Booth.—32 And under the frame-bands were the four wheels; and the axle-trees of the wheels were fixed to the stand: and the height of a wheel was a cubit and a half.

Ver. 33.

וּמַצְעֹחַ הָאֲפִלִּים בְּמַצְעֹחַ אֹפֶן
חֲמִשָּׁרֶבֶת יְדֹתָם וְנִבְיָתָם וְהַשְׁקִיתָם
וְהַשְׁרִיתָם חֲזָל מוֹצֵק :

καὶ τὸ ἔργον τῶν τροχῶν ἔργον τροχῶν ἄρματος· αἱ χεῖρες αὐτῶν καὶ οἱ ὠτοὶ αὐτῶν καὶ ἡ πραγματεία αὐτῶν πάντα χωνευτά.

Au. Ver.—33 And the work of the wheels was like the work of a chariot wheel: their axle-trees, and their naves, and their felloes, and their spokes, were all molten.

Naves, felloes, spokes.

Gesen.—ג. 5. the rim of a wheel, the circumference, felloes. Plur. גָּגִים 1 Kings vii. 33, גִּזְרָה Ez. i. 18.

הַשְׁקִיתָם m. plur. *spokes* of a wheel, which connect the rim with the nave, 1 Kings vii. 33.

הַשְׁרִיתָם m. plur. *the nave* of a wheel, into which the spokes are gathered, 1 Kings vii. 33. רָשָׁר [obsol. to gather together].

Prof. Lee.—ג. I. The back of man or animal, Ezek. x. 12; Ps. cxxix. 3; or exterior curvature of wheels, 1 Kings vii. 33.

הַשְׁקִיתָם masc. pl. aff. Lit. *their attackers, joiners*, i. e., spokes, which attach the fellies to the stock of chariot and other wheels, once, 1 Kings vii. 33.

הַשְׁקִיתָם, once, 1 Kings vii. 33. Lit. *their collectors*, i. e., *Naves*, or *stocks*, of wheels, in which the spokes are collected, as in a point.

Bp. Patrick.—All molten.] Cast together with the wheels.

Ver. 35.

וּבְרֹאשׁ הַמְּכֹנָה חָצִי הָאֶמָּה קוֹמָה
עָנָל סָבִיב וְעַל רֹאשׁ הַמְּכֹנָה יְדֹתֶיהָ
וּמִסְבָּרֶיהָ מִמָּנָח :

καὶ ἐπὶ τῆς κεφαλῆς τῆς μεχωνῶθ ἦμισυ τοῦ πήχεος μέγεθος αὐτῆς στρογγύλον κύκλῳ ἐπὶ τῆς κεφαλῆς τῆς μεχωνῶθ· καὶ ἀρχὴ χειρῶν αὐτῆς καὶ τὰ συγκλείσματα αὐτῆς· καὶ ἦνοιγτο ἐπὶ τὰς ἀρχὰς τῶν χειρῶν αὐτῆς.

Au. Ver.—35 And in the top of the base was there a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof were of the same.

Bp. Patrick.—35 A round compass.] See ver. 31.

Were of the same.] Cast altogether at the same time.

Bp. Horsley.—"A round compass of half a cubit high," called a chapter in verse 31.

Ged.—At the top of the stand was a circle, at the height of half a cubit, supported by arms and frame-bands, that rose from the top of the stand.

Booth.—35 And at the top of the stand was a circle, half a cubit high, and from the top of the stand itself, arose its arms and frame-bands.

Ver. 36.

וַיַּפְתָּח עַל-הֶלְחָח יְדֹתֶיהָ וְעַל
וּמִסְבָּרֶיהָ כְּרוּבִים וְאֲרָנֹת וְהַמְּלָח
בְּמַצְעֵרֵאֵשׁ וְלִזְוֹת סָבִיב :

παραστην

καὶ τὰ συγκλείσματα αὐτῆς Χερουβὶμ καὶ λέοντες καὶ φοίνικες ἐστῶτα, ἐχόμενον ἕκαστον κατὰ πρόσωπον ἔσω καὶ τὰ κυκλόθεν.

Au. Ver.—36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm-trees, according to the proportion [Heb., nakedness] of every one, and additions round about.

Ledges. See notes on ver. 28.

Cherubims. See notes on Exod. xxv. 18, vol. i., p. 325.

Additions. See notes on ver. 29.

Pool.—According to the proportion, or, empty place, i.e., according to the bigness of the spaces which were left empty for them, implying that they were smaller than those above mentioned.

Bp. Patrick.—In the Hebrew, According to the nakedness of every one; which seem to signify that these figures were as big as the void spaces in the plates would admit.

Bp. Horsley.—36 According to the proportion of every one; rather, every one in its natural action. — additions — compound figures.

Ged.—36 And, on the plates of its arms and frame-bands, were engraven cherubs, and lions, and palm-trees, by each of the joints, around.

By each of the joints around. I have followed, here, a conjectural reading: the present makes no sense; at least I understand it not.

Booth.—36 And on the plates of its arms and on its borders, he engraved cherubs, lions, and palm-trees, in the open parts, at the joinings around.

Gesen.—^לר, m. plur. ^לר, ^לר, a tablet, table.

^לר m. (for ^לר, r. ^לר) 1. nakedness.

2. naked space, empty room. 1 Kings vii. 36, ^לר ^לר, according to the room of each border.

Prof. Lee.—^לר ^לר, according to the naked place,—i. e., place barely assignable to, or due space—of each.

^לר. Ornaments attached, rather attaching, to certain parts of the Temple. Garlands, or festoons, according to Gesenius.

Perhaps the Arab. ^لر, plicatura, as a wreath, or the like.

Houb.—36 *Ligavit autem in tabulis retinacula ejus; et in cælaturis erant Cherubim leones et palmæ in orbem juxta unumquodque additamentum.*

^לר ^לר: Recte Masora tollit ^לר. ^לר: Neque intelligimus, quid hæc sibi velint. Græci Intt. κατὰ πρόσωπον, ad faciem, quasi legerent ^לר, secundum formam. Nos credimus hunc locum esse parallelum iis verbis ^לר ^לר, quæ absolvunt versum 30. Itaque utrobique similiter interpretatur, quanquam istum ipsum locum parallelum parum assequimur.

Dathe.—36 *In tabulis illis prominentiarum et cincturarum sculpsit leones, cherubos et*

palmas, in partibus apertis et appendicibus circumquaque.

Ver. 37.

Au Ver.—37 After this manner he made the ten bases: all of them had one casting, one measure, and one size.

Bp. Patrick.—They were cast in the same mould; and all of the same bigness and shape.

Ver. 38.

Au Ver.—38 Then made he ten lavers of brass: one laver contained forty baths: and every laver was four cubits; and upon every one of the ten bases one laver.

Bp. Patrick.—One laver contained forty baths.] See ver. 26. From whence it will appear that each of these lavers contained ten barrels of water.

Every laver was four cubits.] Some think that they were of this height. But these words rather relate to the diameter of them, which was four cubits: and then their compass was twelve cubits.

Upon every one of the ten bases one laver.] The bases being exactly fitted to receive them: for they were each four cubits in length and breadth (ver. 27).

Bp. Horsley.—And every laver was four cubits. This is omitted in some of Kennicott's best Codd. The number four must be erroneous.

Ver. 39.

Au Ver.—39 And he put five bases on the right side [Heb., shoulder] of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south.

Bp. Patrick.—He put five bases on the right side.] That is, on the south side (see vi. 8).

Of the house.] That is, of the court where the priests ministered.

Five on the left side of the house.] That is, on the north side of that court.

He set the sea—over against the south.] That is, in the south-east: so that as soon as the priests entered (which they did at the east gate) they might have water to wash their hands and their feet.

Ver. 40.

וַיַּעַשׂ חִירֹם אֶת־הַיָּדוֹת וְאֶת־הַתְּקוּלוֹת וְגו'

5 a

καὶ ἐποίησε Χιράμ τοὺς λέβητας καὶ τὰς
θερμαστρεῖς καὶ τὰς φιάλας κ.τ.λ.

Au. Ver.—40 And Hiram [Heb., Hirom : see ver. 13] made the lavers, and the shovels, and the basons, &c.

Shovels.

Gesen.—שׁ pl. שׂ m. *a shovel*, for removing ashes, from ר. שׁ to remove. Ex. xxvii. 3; xxxviii. 3; Num. iv. 14; 1 Kings vii. 40, 45. Vulg., *forceps*.—In Arab. several nouns derived from the root שׁ signify *vessel*; but the Arabic usage in the verb seems nevertheless to have differed from the Hebrew.

Prof. Lee.—שׁ, m. sing. non. occ. pl.

שׁ, r. שׁ. Arab. وعاء, *loculus, theca*, ubi aliquid reconditur. Usually a *shovel*; but, from the etymology, as well as the accompanying words in the context, it should rather signify *a sort of vessel*, or *box*, perhaps, used either for bringing fuel to the fire on the altar, or for carrying the ashes away from it. LXX, *θέρμαι, καλυπττήρ, κρεάγρ, πυρείον, φιάλη*, Exod. xxvii. 3; xxxviii. 3; Num. iv. 14; 1 Kings vii. 40, 45; 2 Kings xxv. 14, &c.

שׂ, m. pl. שׂ, constr. שׂ, it. f. שׂ, r. שׂ. Lit. instrument, &c. of sprinkling. *Bowl*, or *cup*, either for sacrificial purposes, or for drinking.

Ver. 45.

וְאֶת-הַיָּצִים וְאֶת-הַסִּירֹת
הַמְּזֻקָּוֹת וְאֶת כָּל-הַכֵּלִים הָאֵלֶּה
אֲשֶׁר עָשָׂה חִירָם לַמֶּלֶךְ שָׁלַח בְּיַד
יְהוָה נְהַשֵּׁת בְּמִנְרַת
וְאֵלֶּה הָיוּ

καὶ τοὺς λέβητας καὶ τὰς θερμαστρεῖς καὶ τὰς φιάλας καὶ πάντα τὰ σκεύη, ἃ ἐποίησε Χιράμ τῷ βασιλεῖ Σαλωμών τῷ οἴκῳ κυρίου καὶ οἱ στύλοι τεσσαράκοντα καὶ ὀκτὼ τοῦ οἴκου τοῦ βασιλέως καὶ τοῦ οἴκου κυρίου πάντα τὰ ἔργα τοῦ βασιλέως, ἃ ἐποίησε Χιράμ χαλκᾷ ἄρδην.

Au. Ver.—45 And the pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the Lord, were of bright brass [Heb., made bright, or, scoured].

Shovels, basons. See notes on ver. 40.

Bp. Patrick.—*The pots.*] Pots or caldrons were those vessels wherein they boiled those sacrifices which were divided between the

priest and the people that offered them, that is, *peace-offerings*, that they might eat them before the Lord, and feast with him upon his own meat.

Shovels, and the basons.] They are mentioned before, but here I suppose have a different signification (though in the Hebrew the words are the same) from what they had in ver. 40. And the first word signifies *flesh-hooks*, wherewith they took the meat out of the pots: and the second the *platters*, or dishes, into which it was put, to be set before them.

Of bright brass.] Or polished brass: or, the purest and finest that could be got. The Syriac and Arabic translators render it, *Corinthian brass*. But it is not credible, that it was known in the days of Solomon.

Prof. Lee.—Puh. part. פשוט, *Polished*, 1 Kings vii. 45.

Ver. 46.

בְּקֶדֶר הַיַּרְדֵּן יָצְקָם הַמֶּלֶךְ בְּמַעְבְּרָה
הַמִּדְבָּרָה בֵּין סְדוֹת וּבֵין צָרְחֹן :

ἐν τῷ περιόκῳ τοῦ Ἰορδάνου ἐχώμευσεν αὐτὰ ἐν τῷ πάχει τῆς γῆς ἀναμέσον Σοκχῶθ καὶ ἀναμέσον Σερά.

Au. Ver.—46 In the plain of Jordan did the king cast them, in the clay ground [Heb., in the thickness of the ground] between Succoth and Zarthan.

Pool.—In the clay ground, or, in thick clay; fat, and tough, and tenacious, and therefore fittest to make moulds of all sorts, into which the melted brass was to be poured.

Bp. Patrick.—In the Hebrew the words for "clay-ground" are, "in the thickness of the ground." That is, the earth was stiff and glutinous, and upon that account more fit to make moulds of all kinds. And in a plain country, such moulds were more easily fixed than on the sides of hills, or steep places.

Gesen.—סָמֵךְ m. (ר. צָרָה) *density, compactness*. 1 Kings vii. 46, בְּמַעְבְּרָה הַמִּדְבָּרָה, in the compact soil, prob. clayey.

Prof. Lee.—בְּמַעְבְּרָה הַמִּדְבָּרָה, in the thick (deep) of the soil.

Ver. 47.

וַיַּגִּד שְׁלֹמֹה אֶת-כָּל-הַכֵּלִים מֶלֶךְ
מִצָּד מִצָּד לֹא נִחְקַר מִשְׁקַל הַנְּהַשֵּׁת :
וְאֵלֶּה הָיוּ

οὐκ ἦν σταθμὸς τοῦ χαλκοῦ, οὐδ' ἐποίησε

larger being made), were also laid up, as the tabernacle itself was. For the temple being built, there was no further occasion for the tabernacle; and yet it was fit to preserve it as a place that had been holy to the Lord.

CHAP. VIII. 1.

וַיֵּלֶךְ יְהוֹשָׁפָט בְּחֹדֶשׁ אֶתָנִים
וַיֵּלֶךְ יְהוֹשָׁפָט בְּחֹדֶשׁ אֶתָנִים
לְבָנֵי יִשְׂרָאֵל אֶל־הַמִּזְבֵּחַ שְׁלֹמֹה יְרֻשָּׁלָּם
לְהַצִּלּוֹת וְכוּ

καὶ ἐγένετο ὡς συνετέλεσε Σαλωμὼν τοῦ οἰκοδομήσαι τὸν οἶκον κυρίου καὶ τὸν οἶκον αὐτοῦ μετὰ εἰκοσι ἔτη, τότε ἐξεκκλησιάσεν ὁ βασιλεὺς Σαλωμὼν πάντας τοὺς πρεσβυτέρους Ἰσραὴλ ἐν Σιών, τοῦ ἐνεγκεῖν, κ.τ.λ.

Au. Ver.—1 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief [Heb., princes] of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the Lord out of the city of David, which is Zion.

The elders.

Ged., Booth.—All [LXX, Syr., Arab., Vulg., and 50 MSS.] the elders.

Houb.—וַיֵּלֶךְ א: Hodiernus contextus sic habet. *Tunc congregavit rex Salomon seniores Israel ad regem Salomonem, quam quidem insolitam scribendi formam solus exhibet Chaldaeus. Alii veteres ab hod. scripturâ discedunt. Germana illa videtur, quam habuit Syrus, qui ante ad regem Salomonem, addit, וַיֵּלֶךְ אֶתָנִים, et congregati sunt, cum legeret, וַיֵּלֶךְ אֶתָנִים, et congregati sunt ad regem Salomonem. Aiunt Grammatici, ad regem Salomonem esse pro ad se, ut sit antecedens pro relativo. Verum id sine exemplo est, ut eodem in membro idem nomen sit unius ejusdemque verbi et nominativus et personæ casus, nec nisi ex mendo non animadverso sanxere grammatici canonem talem.*

Ver. 2.

Au. Ver.—2 And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month.

Pool.—*At the feast:* understand either, first, The feast of tabernacles. Or rather, secondly, The feast of the dedication, to which Solomon had invited them, which was before that feast: for that began on the 15th day of the 7th month, Lev. xxiii. 34, but this began at the least seven days before

that feast; for Solomon and the people kept the feast for fourteen days, here, ver. 65, i.e., seven days for the dedication of the temple, and seven other days for that of tabernacles; and after both these were finished, he sent all the people to their homes on the twenty-third day of the month. See 2 Chron. vii. 9, 10. *Which is the seventh month. Quest.* The temple was not finished till the eighth month, 1 Kings vi. 38, how then could he invite them in the seventh month? *Ans.* This was the seventh month of the next year; for although the house in all its parts was finished the year before, yet the utensils of it, described chap. vii., were not then fully finished, but took up a considerable time afterward; and many preparations were to be made for this great and extraordinary occasion.

Ver. 3, 4.

Au. Ver.—3 And all the elders of Israel came, and the priests took up the ark.

4 And they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up.

3 *The priests.*

Booth.—The priests and the Levites [2 Chron. v. 4].

The ark.

Ged.—The ark of the covenant of the Lord [Arab., and 1 MS., and partly Syr.].

4 The ark of the Lord.

Ged.—The ark of the covenant of the Lord [3 MSS.].

Tabernacle of the congregation. See notes on Exod. xxvii. 21, vol. i., p. 339.

Ver. 6.

Houb.—6 וַיָּבֵאוּ יִשְׂרָאֵל: Tres Codices יִבְאוּ, et adduxerunt, non omisso ׳, vocis *Hiphil* notâ; quod quidem sæpissimè venit in melioris notæ Codicibus.

Ver. 8.

וַיִּצְרְפוּ הַכֹּהֲנִים וַיִּבְרְאוּ רִאשֵׁי חֲבֵדִים
מִדְּהַתָּאֵל עַל־פְּנֵי הַדְּבָרִים וְלֹא יִרְאוּ
הַחֲזָקָה וַיִּהְיוּ שָׁם עַד הַיּוֹם הַזֶּה:

καὶ ὑπερείχον τὰ ἡγιασμένα καὶ ἐνεβλήοντο αἱ κεφαλαὶ τῶν ἡγιασμένων ἐκ τῶν ἀγίων εἰς πρόσωπον τοῦ βαβίρ, καὶ οὐκ ὠπτάνοντο ἔξω [Alex., καὶ ἐγένοντο ἐκεῖ ἕως τῆς ἡμέρας ταύτης].

Au. Ver.—8 And they drew out the staves, that the ends [Heb., heads] of the

staves were seen out in the holy place [*or*, ark; as 2 Chron. v. 9] before the oracle, and they were not seen without: and there they are unto this day.

Oracle. See notes on vi. 5.

Poole.—*They drew out the staves*; not wholly, which was expressly forbidden, Exod. xxv. 15; Numb. iv. 6; but in part. *In the holy place*; either, first, Properly so called; which place was indeed *before the oracle*. But how then could it be said that *they were not seen without*, to wit, in the holy place? For that they should be seen without to wit, in the court, was so ridiculous a conceit, that it had been absurd to suppose it, or to say anything to prevent it. Nor is it much better what others say, that these ends of the staves did discover themselves through the veil, which they thrust forward, though they did not pierce through it; for neither in that case had they been seen; and besides, there was a wall as well as a veil in that place. Or rather, secondly, In the most holy place, which is oft called by way of eminency *the holy place*, as Exod. xxix. 30; xxxix. 1; Lev. vi. 30; x. 18; xvi. 2, 16, 17, 20. And the Hebrew words rendered *before the oracle*, may be as well rendered *within the oracle*, the phrase *al pene* being so used, Gen. i. 2, *the Spirit of God moved upon the face of the waters*, i. e., in the waters, or in that confused heap of earth and water in which God was now working, that he might bring it into order and use; and Gen. i. 20, where it is well rendered *in the open firmament of heaven*, i. e., of the air. And thus the whole is most true; they were *seen out*, to wit, without the ark, and the cherubims which covered all the other parts, but they were *not seen without* the oracle, to wit, in the holy place, strictly so called; for how could they be seen there, when there was both a wall and a thick veil between that place and the oracle? And these staves were left in this posture, that the high priest might hereby be certainly guided to that very particular place where he was one day in a year to sprinkle blood, and to offer incense *before the ark*, which otherwise he might mistake in that dark place, where the ark was wholly covered with the wings of the great cherubims, which stood between him and the ark when he entered thither. Some conceive that the door of the oracle stood always open, (which yet seems very

improbable,) and that they who were near the door might see the ends of the staves, though by reason of the darkness of the place they could see nothing else there.

Bp. Patrick.—*The ends of the staves were seen out in the holy place.*] By the *holy place* is here meant the most holy, where the ark was under the cherubims: which covered both the ark and the staves. But the staves were so drawn out that the ends of them might be seen: whereby the high-priest was directed in the way he should go just before the mercy-seat on the day of expiation; when he went between these two staves to sprinkle the blood before God. See 2 Chron. v. 9 and Buxtorf. in his *Arca Fœderis*, where he explains both this and the next verse, and gives a large account of drawing out the staves (pp. 96, 97).

They were not seen without.] In the sanctuary.

There they are unto this day.] And in this posture.

Bp. Horsley.—8 *And they drew out the staves, &c.* See this verse well explained in Mr. Parkhurst's *Lexicon* under the word *מן*.

Parkhurst.—מן. The idea of the word is *length, long*.

1. In Kal, *To be or grow long*, as boughs, Ezek. xxxi. 5. In Hiph., *To draw out in length*, as ropes, Isa. liv. 2.—as the tongue, in derision, Isa. lvii. 4.—as a furrow, Ps. cxxix. 3; 1 Kings viii. 8, וַיִּצְמְדוּ, *And they (the priests) lengthened out*, i. e., drew out some way, but not entirely, *the staves* (of the Mosaic ark) *and the ends of the staves appeared out in the Holy of Holies* [so שֶׁנֶּאֱמָר is used for the *Holy of Holies*, Lev. xvi. 3, 16, 17, 20, 23, and al.] (מן וַיִּצְמְדוּ, *from the ark*, says 2 Chron. v. 9) *on the front of the oracle*, but *did not appear without*, namely in the outer sanctuary. Dr. Prideaux (*Connect.*, vol. i., p. 150, 1st edit. 8vo.) justly observes that this text, which however he does not seem to have clearly understood (comp. Bp. Patrick's note), plainly proves that the staves were put through the rings made for them, *not on the sides of the ark, but on the two ends of it*. For had they been on the *sides* of the ark lengthways, they would, on their being drawn out, have reached towards the side-wall, and not have been seen *from the ark, on the front of the oracle*.

Dathe.—8 *Qui vectes ita longi erant, ut*

Ver. 16.

מִכֶּהֱיָוָם אֲשֶׁר הוֹצֵאתִי אֶת־עַמִּי אֶת־
יִשְׂרָאֵל מִמִּצְרָיִם לֹא־בָחַרְתִּי בְעִיר מִכָּל
שְׁבָטֵי יִשְׂרָאֵל לִבְנוֹת בַּיִת לַיהוָה
אֲמִי נָשָׂא וְאֶבְחַר בְּדָוִד לַיהוָה עַל־עַמִּי
יִשְׂרָאֵל :

ἀφ' ἧς ἡμέρας ἐξήγαγον τὸν λαὸν μου
τὸν Ἰσραὴλ ἐξ Αἰγύπτου, οὐκ ἐξελεξάμην ἐν
πόλει ἐν ἐνὶ σκῆπτρῳ Ἰσραὴλ τοῦ οἰκοδομῆσαι
οἶκον τοῦ εἶναι τὸ ὄνομά μου ἐκεῖ· καὶ ἐξε-
λεξάμην ἐν Ἱερουσαλὴμ εἶναι τὸ ὄνομά μου
ἐκεῖ· καὶ ἐξελεξάμην τὸν Δαυὶδ τοῦ εἶναι ἐπὶ
τὸν λαόν μου τὸν Ἰσραὴλ.

Au. Ver.—16 Since the day that I brought
forth my people Israel out of Egypt, I chose
no city out of all the tribes of Israel to build
an house, that my name might be therein;
but I chose David to be over my people
Israel.

Ken.—Mention is here made of some one
place, and some one person, preferred be-
fore all others; and the preference is that of
Jerusalem to other places, and of David to
other men. In consequence of this remark,
we shall see the necessity of correcting this
passage by its parallel, in 2 Chron. vi. 5, 6,
where the thirteen Hebrew words, now lost
in Kings, are happily preserved. Let us
compare the passages.

Kings Since the day that I brought forth
Chron. Since the day that I brought forth
Kings my people Israel out of . . .
Chron. my people . . . out of the land of
Kings Egypt, I chose no city out of all
Chron. Egypt, I chose no city among all
Kings the tribes of Israel to build an
Chron. the tribes of Israel to build an
Kings house, that my name might be
Chron. house in, that my name might be
Kings therein; . . .
Chron. there; neither chose I any MAN to
Kings . . .
Chron. be a ruler over my people Israel:
Kings . . .
Chron. but I have chosen Jerusalem that my
Kings . . . but I . . .
Chron. name might be there; and I have
Kings chose DAVID to be over my people
Chron. chosen DAVID to be over my people
Kings. Israel.
Chron. Israel.

Hallett.—The passage in Kings appears
to be defective; if we consider it alone, as
well as when we compare it with the pa-

rallel. God's saying, that *he had formerly
chosen no city*, required that he should say,
he had now chosen Jerusalem. And his
saying that *he had now chosen David*,
supposes that he had said before, that *he
had not formerly chosen* any man to be a
king over Israel. Accordingly these pas-
sages are preserved in their proper place in
the Book of Chronicles. The occasion of
their being omitted in *Kings* was (what the
learned call *Ὁ ὁμοιοτελευντον*) that the
clause omitted ended with the same words,
[*That my name might be therein*] as are in
the end of the foregoing clause. *Le Clerc*
takes notice of this omission.

Dr. A. Clarke.—I do not think these
thirteen words ever made a part of Kings,
and, consequently, are not lost from it; nor
do they exist here in any of the versions;
but their being found in Chronicles helps to
complete the sense.

Ver. 26.

Au. Ver.—O God of Israel.*Ged.*—O Lord [LXX., Syr., Arab., Vulg.,
and 38 MSS.] God of Israel.

Ver. 27.

כִּי הָאֵמָנָם יֵשֶׁב בְּיַלְהוֹתָי עַל־הָאָרֶץ
וְגו'

ὅτι εἰ ἀληθῶς κατοικήσει ὁ θεὸς μετὰ
ἀνθρώπων ἐπὶ τῆς γῆς, κ.τ.λ.

Au. Ver.—27 But will God indeed dwell
on the earth? behold the heaven and heaven
of heavens cannot contain thee: how much
less this house that I have builded?

*But will God, &c.**Houb.*—27 *Ideo ut habitet reverā Deus
super terram, &c.*

כִּי הָאֵמָנָם, *ed ut reverā*. Tractamus *in*
adverbio האמנאם, ut demonstrativum, non ut
interrogans; quod cur faciamus; vide ad
locum Parallelum, 2 Par. vi. 18.

Ver. 28.

Au. Ver.—28 Yet have thou respect unto
the prayer of thy servant, and to his suppli-
cation, O LORD my God, to hearken unto
the cry and to the prayer, which thy servant
prayeth before thee to day.

Bp. Patrick.—Abarbinel observes upon
ver. 39, that Solomon uses three words in
this verse, which in some places signify the
very same thing: but being all used here
together, he thinks have distinct meanings.
For the word *rinnah* (which we translate
cry), he thinks, signifies setting forth with

a loud voice the praises of God: concerning which their wise men in Beracoth say, "Let a man first commemorate the praises of God, and then let him pray." Then the word *tephillah* (which we translate *prayer*), he thinks, signifies men's judging and condemning themselves before God for their offences: confessing they are unworthy to have their petitions granted. And the other word *techinah* (*supplication* we translate it) imports men's petitions to God for what they want, and deprecating his displeasure, &c.

Ver. 29.

— לְשֹׁמֵעַ אֱלֹהֵי הַתְּפִלָּה אֲשֶׁר יִתְפַּלֵּל
עֲבָדֶיךָ אֱלֹהֵי הַשָּׁמַיִם הַזֶּה :

— τοῦ εἰσακούειν τῆς προσευχῆς ἧς προσεύχεται ὁ δοῦλός σου εἰς τὸν τόπον τοῦτον ἡμέρας καὶ νυκτός.

Au. Ver.—29 That thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place [*or*, in this place.]

Maurer.—[אֲשֶׁר יִתְפַּלֵּל] Dathius, G. Gr. ampl. p. 840 alii: *quas* (preces) in hoc loco sum facturus. Redde cum de Wettio: *welches* (Gebet) *dein Knecht beten wird zu diesem Orte.* אֲלֵי indicat locum, ad quem preces diriguntur. Idem valet in vers. 30, 35.

Ver. 30.

— וְאָתָּה תִשְׁמָע אֶל-קִרְוֹן שְׁבָתְךָ אֶל-
הַשָּׁמַיִם וְשִׁמְעָה וְסִלְּחָה :

— καὶ σὺ εἰσακούσῃ ἐν τῷ τόπῳ τῆς κατοικήσεώς σου ἐν οὐρανῷ· καὶ ποιήσεις καὶ ἴλεως ἔσῃ 31 Ὅσα ἂν ἁμάρτη, κ.τ.λ.

Au. Ver.—30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place [*or*, in this place]: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

Maurer.—[וְאָתָּה תִשְׁמָע אֶל-קִרְוֹן שְׁבָתְךָ] Ne hoc quidem loco אֶל significat in c. abl. Bene Winerus: "præganter dicta sunt: *tu audies in locum habitationis tuæ, hinauf in den Himmel wirst du es hören.*" Pressum subleuat scriptor Chronicorum, qui alio sensu וְאָתָּה.

Ver. 31.

אֲלֵי אֲשֶׁר יִתְפַּלֵּל אִישׁ לְרֵעֵהוּ וְנִשְׁמָה
כִּי אִלָּה לְהַחֲלִיתוֹ וְכִּי אִלָּה לְפָנָי
כִּיבְחֹךְ בְּבֵית הָזֶה :

ὅσα ἂν ἁμάρτη ἕκαστος τῷ πλησίον αὐτοῦ, καὶ ἐὰν λάβῃ ἐπ' αὐτὸν ἀρὰν τοῦ ἀρᾶσθαι αὐτόν, καὶ ἔλθῃ καὶ ἐξαγορεύσῃ κατὰ πρόσωπον τοῦ θυσιαστηρίου σου ἐν τῷ οἴκῳ τοῦτῳ,

Au. Ver.—31 If any man trespass against his neighbour, and an oath be laid upon him [Heb., and he require an oath of him, Lev. v. 1.] to cause him to swear, and the oath come before thine altar in this house.

Pool.—If any man trespass, i. e., if he be accused of a trespass.

Hallet.—If any man trespass against his neighbour, &c. I find no fault here with our translators, who have undoubtedly well expressed Solomon's meaning. But it is not to be supposed that אֲשֶׁר אֵל should signify *if*. Buxtorf in his Lexicon refers us to a place where אֵל signifies *if*, Deut. xi. 27. But I suspect that there is an error in that place too, even in the Samaritan copy itself, as well as in the Hebrew, and that the word there should be אֵל, *if*; as it is in both Hebrew and Samaritan in the *next* verse, where the expression is somewhat alike, viz., *A blessing, if ye obey—a curse, if ye will not obey.* It is most likely that the Hebrew word for *if* in both clauses should be the same. But be this as it will; let it be supposed that אֵל may signify *if*: or, as Le Clerc would have it, that אֵל אֵל may signify *because*. Yet if we look into the parallel place, 2 Chron. vi. 22, we shall find, that the words אֵל אֵל are a corruption, and that we should read אֵל. Here one may venture to be the more positive, because Solomon's prayer recorded 1 Kings viii. and 2 Chron. vi. was but *one* prayer. These are two copies of the same prayer. Originally therefore they must have agreed in every letter. Solomon did not repeat the prayer in *different* words, but spoke it *only once*. Where then there are any differences between these two copies of the *same* prayer, it is a plain case, that the one or the other of the copies has been abused, and that errors have crept into it. For instance, Solomon did not say both אֵל אֵל and אֵל אֵל. If his word was אֵל (as no doubt it was) then the transcribers of Kings have been guilty of a mistake in representing him as having

said **אמא**. This is an instance of a mistake committed by transcribers, which no one will attempt to evade.

And the oath come, &c.

Maurer.—31 **אֵלֶּיךָ יְיָ אֱלֹהֵינוּ** *hic vero ingreditur juramentum coram altari tuo.* **אִם** conjungitur cum acc. Sed potes etiam cum de Wettio vertere: *und der Schwur kommt vor deinen Altar.* Non obstat generis diversitas. G. Gr. min. § 144. Alius **אֵלֶּיךָ** est pro **אֵלֶּיךָ**.

Ver. 32.

וְהָיָה כְּשֶׁבִיחַ הַשָּׁמַיִם וְכִשְׁמֵחַ הָאָרֶץ
וְהָיָה כְּשֶׁבִיחַ הַשָּׁמַיִם וְכִשְׁמֵחַ הָאָרֶץ

καὶ σὺ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ καὶ ποιήσεις· καὶ κρινεῖς τὸν λαόν σου Ἰσραὴλ, κ.τ.λ.

Au. Ver.—32 Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

In heaven.

Houb.—**וְהָיָה כְּשֶׁבִיחַ הַשָּׁמַיִם** *Legē, de cælo, ut legebant omnes Veteres: nam וְהָיָה, neque in cælo, nec de cælo significat.*

Maurer.—**וְהָיָה כְּשֶׁבִיחַ הַשָּׁמַיִם** *Schulzsius hic et vss. 34, 36, 39, 43, 45, 49, cælum dici putat pro deo cælesti coll. Dan. iv. 23; Matt. xxi. 25, non satis probabiliter. Lectoribus optionem damus, utrum accusativum וְהָיָה vertere velint in cælum (vid. ad comm. 30) an in cælo.*

And do, and judge.

Ged., Booth.—And do justice to thy servants.

Ver. 34.

וְהָיָה כְּשֶׁבִיחַ הַשָּׁמַיִם וְכִשְׁמֵחַ הָאָרֶץ
וְהָיָה כְּשֶׁבִיחַ הַשָּׁמַיִם וְכִשְׁמֵחַ הָאָרֶץ
וְהָיָה כְּשֶׁבִיחַ הַשָּׁמַיִם וְכִשְׁמֵחַ הָאָרֶץ

καὶ σὺ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ, καὶ ὡς ἔστι ταῖς ἁμαρτίαις τοῦ λαοῦ σου Ἰσραὴλ, καὶ ἐπιστρέψεις αὐτοὺς εἰς τὴν γῆν, ἥν ἔδωκας τοῖς πατέρας αὐτῶν.

Au. Ver.—34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

In heaven. See notes on ver. 32.

Pool.—Quest. If they were banished into a strange land, how could they pray *in this house*, as they are said to do, ver. 33? *Ans.* 1. That may be rendered *to or towards this house*, as it is expressed, ver. 29, 30. The

Hebrew preposition *beth*, *in*, being oft put for *el*, *to*, or *towards*. 2. This may be understood of divers persons; and so the sense is this: When the people of Israel be defeated in battle, and many of their brethren be taken prisoners, and carried into captivity; if then their brethren remaining in the land, shall heartily pray for their captive brethren, they shall be delivered.

Bp. Horsley.—*And bring them again unto the land.* They are not supposed driven from the land: for they are supposed to make supplication "*in this house*," verse 33. Perhaps for **וְהָיָה**, or **וְהָיָה**, which is the reading in the parallel place in Chronicles, we should read **וְהָיָה**, and give them rest in the land.

Ver. 36.

וְהָיָה כְּשֶׁבִיחַ הַשָּׁמַיִם וְכִשְׁמֵחַ הָאָרֶץ
וְהָיָה כְּשֶׁבִיחַ הַשָּׁמַיִם וְכִשְׁמֵחַ הָאָרֶץ
וְהָיָה כְּשֶׁבִיחַ הַשָּׁמַיִם וְכִשְׁמֵחַ הָאָרֶץ

καὶ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ καὶ ὡς ἔστι ταῖς ἁμαρτίαις τοῦ δούλου σου καὶ τοῦ λαοῦ σου Ἰσραὴλ· ὅτι δηλώσεις αὐτοῖς τὴν ὁδὸν τὴν ἀγαθὴν πορεύεσθαι ἐν αὐτῇ, κ.τ.λ.

Au. Ver.—36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

Pool.—*That thou teach them;* that their sin being pardoned, and thou being reconciled unto them, mayst vouchsafe to teach them. Or rather, as our translators render the very same words, 2 Chron. vi. 27, *when thou shalt teach, or hast taught them;* not only by thy word, for that was done before; but by their afflictions, which is one of God's schools; and especially, by thy Spirit. And this is here fitly added, to show that he could not expect, and did not desire, from God the pardon of their sins, but upon God's terms, to wit, upon their true repentance.

Bp. Patrick.—*That thou teach them, &c.]* These words are better translated in 2 Chron. vi. 27 (where the Hebrew words are the very same with these here). *When thou hast taught them the good way wherein they should walk.* He doth not desire their pardon, till their affliction had taught them better obedience.

Ged., Booth.—36 Then hear thou, in the heavens, and forgive the sin of thy servants, of thy people Israel; teach [*Ged., shew*] thou them the good way, &c.

Ver. 37.

— קִי יִצְרֵלְוּ אִיבֹו בְּאֶרֶץ מִצְרָיִם
וְנֹו

— καὶ ἐὰν θλίψῃ αὐτὸν ὁ ἐχθρὸς αὐτοῦ ἐν
μῇ τῶν πόλεων αὐτοῦ, κ.τ.λ.

Au. Ver.—37 If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their cities [*or, jurisdiction*]; whatsoever plague, whatsoever sickness there be.

In the land of their cities.

Ged., Booth.—*In any of their cities.* The present text reads literally, *in the land of their gates*. I have followed the reading of Sept., Syr., Arab., which I take to be the genuine one.—*Ged.*

Ver. 38.

Au. Ver.—38 What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house.

Pool.—*The plague of his own heart*, i. e., either, 1. His sin. Or rather, 2. His affliction; for so this is explained in the parallel place, 2 Chron. vi. 29, (which is the more considerable, because that book was written after this, to explain what was dark or doubtful, and to supply what was lacking in this,) *when every one shall know his own sore, and his own grief*; which is not unfittedly called *the plague of his heart*, because it was that plague which his heart was most afflicted with, *which pained him at the very heart*, as the phrase is, Jer. iv. 19; compare Ps. lv. 4; which caused him most vexation or grief, which is a passion of the heart: and so the sense is, Who shall know, i. e., be duly and deeply sensible of his affliction, and the hand of God in it; and his sin as the cause of it; for words of knowledge in Scripture do very frequently note such a kind of knowledge as affects and changeth the heart, and reforms the whole course of a man's life; for which cause, men of ungodly lives are frequently said in Scripture *not to know God, or Christ, or his word*, &c. And therefore no man knows his sore in a Scripture sense but he who bears the rod, who

turneth unto him that smiteth him, and sincerely seeketh to the Lord for relief.

Ver. 39.

Houb.—סִטָּן: Melius סִטָּן, *de loco...ut loco parallelo*, 2 Par. vi. 33 et סִטָּן sit ejusdem casus, atque סִטָּס. Sic infra emendandum vsa. 34, 36, &c.

Ver. 40.

Au. Ver.—40 That they may fear thee all the days that they live in the land which thou gavest unto our fathers.

Hallet.—*That they may fear thee all the days that they live*, &c. The sentence is more full in 2 Chron. vi. 31, *That they may fear thee to walk in thy ways, all the days that they live*, &c. It was an error of the transcribers to add these words in Chron., or else it was an error to omit them in Kings. This error is older than all the versions, which agree with their respective texts.

Ver. 46.

כִּי יִחַסְדֵּמֶלֶךְ כִּי יִזְנוּ אֲדָם מִשָּׁר
לִאֲחֵיכֶם וְאִנְכַּתָּ לָם וְנֹו

ὅτι ἀμαρτήσουσιν σοι, ὅτι οὐκ ἔστιν ἀν-
θρώπος, ὃς οὐχ ἀμαρτήσεται· καὶ ἐπάξεις
αὐτοὺς, κ.τ.λ.

Au. Ver.—46 If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near.

Dr. A. Clarke.—46 *If they sin against thee.*] This SEVENTH case must refer to some general defection from truth, to some species of false worship, idolatry, or corruption of the truth and ordinances of the Most High; as for it they are here stated to be delivered into the hands of their enemies and carried away captive, which was the general punishment for idolatry, and what is called, verse 47, *acting perversely and committing wickedness*.

In ver. 46 we read, *If they sin against thee*, for there is no man that sinneth not. On this verse we may observe that the second clause, as it is here translated, renders the supposition in the first clause entirely nugatory; for if there be no man that sinneth not, it is useless to say, *if they sin*; but this contradiction is taken away by reference to the original, כִּי יִחַסְדֵּמֶלֶךְ, which should be translated *if they shall sin against thee*, or

should they sin against thee; כִּי אִין אָדָם אֲשֶׁר לֹא יִשְׁכָּח, *for there is no man that may not sin*; i.e., there is no man *impeccable*, none *infallible*, none that is not *liable* to transgress. This is the true meaning of the phrase in various parts of the Bible, and so our translators have understood the original; for even in the thirty-first verse of this chapter they have translated יִשְׁכָּח, *if a man trespass*; which certainly implies he *might or might not* do it; and in this way they have translated the same word, *if a soul sin*, in Lev. v. 1; vi. 2; 1 Sam. ii. 25; 2 Chron. vi. 22, and in several other places. The truth is, the Hebrew has no mood to express words in the *permissive* or *optative* way, but to express this sense it uses the *future* tense of the conjugation *kal*.

This text has been a wonderful stronghold for all who believe that there is no redemption from sin in this life, that no man can live without committing sin, and that we cannot be entirely freed from it till we die. 1. The text speaks no such doctrine; it only speaks of the *possibility* of every man sinning, and this must be true of a state of *probation*. 2. There is not another text in the Divine records that is more to the purpose than this. 3. The doctrine is flatly in opposition to the design of the Gospel; for Jesus came to save his people from their sins, and to destroy the works of the devil. 4. It is a dangerous and destructive doctrine, and should be blotted out of every Christian's creed. There are too many who are seeking to excuse their crimes by all means in their power; and we need not embody their excuses in a creed, to complete their deception, by stating that their sins are *unavoidable*.

Ver. 47.

Houbigant.—וְשִׁיט, *et peccavimus*. Unus Codex Orat. וְשִׁיט, sine nexu וְ, quod melius, quia sine nexu est verbum וְשִׁיט, quod sequitur.

Ver. 50.

וְסִלְחָתָהּ לְעַמֶּהּ וְלְאֶשְׁרָהּ חָטְאוּ אֵלֶיךָ וְגו' *καὶ ὡς εἶπεν ταῖς ἀδικίαις αὐτῶν, αἷς ἡμαρτόν σου, κ.τ.λ.*

Au. Ver.—50 And forgive thy people that have sinned against thee, &c.

Ged., Booth.—50 And forgive thy people the sin that they have committed against thee, &c.

Ver. 52.

לְחַיִּיִּת עֵינֶיךָ פְּתוּחָה אֶל־תְּהַחֲפֹת עֲבָדֶיךָ וְגו' *καὶ ἔστωσαν οἱ ὀφθαλμοὶ σου καὶ τὰ δῶτά σου ἡνεωγμένα εἰς τὴν δέξιν τοῦ δούλου σου, κ.τ.λ.*

Au. Ver.—52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

That thine eyes may be open unto, &c.
Ged.—Thus may thine eyes be open to, &c.
Booth.—Thus do thou attend to, &c.

Dathe.—52 *Attende ad preces tum meas, tum populi tui Israël, ut eum exaudias, ubicunque te invocarit.*

a) Verba textus sunt: וְעֵינֶיךָ פְּתוּחָה. Sed hic infinitivus respondet verbo finito, quod est in versu 50. (*Glassius*, p. 290.) In loco parallelo 2 Chron. vi. 40 legitur quoque וְעֵינֶיךָ. Nam in his verbis est conclusio totius orationis.

Houb.—52 וְעֵינֶיךָ פְּתוּחָה, *oculi tui aperti*. Tres Codices Orat. וְעֵינֶיךָ, ut fuerat scribendum. Ut Codices sunt antiquiores, ita plures habent vocales ו; quod quidem jam sæpe monuimus.

Ver. 54.

Houb.—וָקָם, *surrexit*. Potius וָקָם, non sine conjunctione, præsertim post infinitivum וָקָם: vide Græcos Intt.

Ver. 60.

Au. Ver.—60 That all the people of the earth may know that the Lord is God, and that there is none else.

Houb.—וְאִין עַד, *non est adhuc*. Similiter legendum וְאִין עַד, addito nexu, quem legunt omnes Veteres, præter unum Chaldæum.

Ver. 64.

בַּיּוֹם הַהוּא קִדְּשׁ חֶמְלֶךָ אֶת־הַיְּהוּדָה וְהַחֲזִיר אֶשְׁרָהּ לְפָנַי בֵּית־יְהוּדָה וְגו' *τῇ ἡμέρᾳ ἐκείνῃ ἡγίασεν ὁ βασιλεὺς τὸ μέσον τῆς αὐλῆς τὸ κατὰ πρόσωπον τοῦ οἴκου κυρίου, κ.τ.λ.*

Au. Ver.—64 The same day did the king hallow the middle of the court that was before the house of the Lord, &c.

The middle of the court.
Ged.—The whole area of the court.
Booth.—The same day did the king hallow the middle court which was before, &c.

Ver. 65, 66.

65 וַיַּעַשׂ שְׁלֵמֹה בַּעֲתֵי־הָהוּא ׀ אֶת־
הַחֹדֶשׁ וּכְלִי־יִשְׂרָאֵל עִמּוֹ הָחֹל הַזֶּה
מִלְכָּאוּ חֲמַת ׀ עַד־נֶחֱל מַצְרִים לִפְנֵי
יְהוָה אֱלֹהֵינוּ שִׁבְעַת יָמִים וְשִׁבְעַת
יָמִים אַרְבָּעָה עָשָׂר יוֹם׃ 66 בַּיּוֹם
הַשְּׁמִינִי שָׁלַח אֶת־הָעָם וְגו'

65 καὶ ἐποίησε Σαλωμὼν τὴν ἐορτὴν ἐν τῇ
ἡμέρᾳ ἐκείνῃ, καὶ πᾶς Ἰσραὴλ μετ' αὐτοῦ,
ἐκκλησία μεγάλη ἀπὸ τῆς εἰσόδου Ἡμᾶθ ἕως
ποταμοῦ Αἰγύπτου, ἐνώπιον Κυρίου Θεοῦ ἡμῶν
ἐν τῷ οἴκῳ, ᾧ ἠκοδόμησεν, ἐσθίων καὶ πίνων
καὶ εὐφραυνόμενος ἐνώπιον Κυρίου Θεοῦ ἡμῶν
ἑπτὰ ἡμέρας. 66 καὶ ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ
ἐξαπέστειλε τὸν λαόν, κ.τ.λ.

Au. Ver.—65 And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the Lord our God, seven days and seven days, even fourteen days.

66 On the eighth day he sent the people away: and they blessed [or, thanked] the king, and went unto their tents joyful and glad of heart for all the goodness that the Lord had done for David his servant, and for Israel his people.

65 *At that time.*

Houb.—ἡμερᾶς, *illo tempore.* Lego in omnibus meis Codicibus, ἡμερᾶς, præterquam in uno Colbertino, ut frustra huc advocetur generis *Enallage*. Quædam Impressa habent ἡμερᾶς.

River of Egypt. See notes on Numb. xxxiv. 5, vol. i., p. 640.

Pilkington.—We are told in ver. 65, that "Solomon held a feast *seven days, and seven days, even fourteen days*, and on the *eighth* day he sent away the people." An account no ways consistent with that propriety which is observable through the whole Scriptures. Yet all the antient versions render this passage in the same manner: except that, in the Vatican copy of the LXX, we have an account very consistent with itself, and what we must be inclined to think is agreeable to the original. "Solomon held a feast *seven* days; and on the *eighth* day he sent away the people." And this I apprehend to be entirely consistent with what is said 2 Chron. vii. 9, 10. That after Solomon had dedicated the temple, he held the feast of tabernacles, which began on the fifteenth day of

the seventh month, viz., Tizri or Ethaniam, 1 Kings viii. 2, and which is now marked as the first day of that feast in the Jewish calendars. See "Religious Ceremonies, &c.," vol. i., p. 224. And here we are particularly informed that on the 23d day of the seventh month (which is also marked in those calendars as the octave of the feast of tabernacles) he sent away the people into their tents, glad and cheerful upon this happy occasion.

Houb.—66 ביום השמיני שלח את העם, *die octavo dimisit populum.* Loco parallelo, 2 Par. vii. 10, legitur, *die vigesimo tertio.* Hæc conciliari non possunt: Et videtur, post ביום השמיני, hæc omissa fuisse, *diem solemnem celebrârunt, quia dedicationem altaris septem dies egerunt, et festum septimi mensis pariter septem dies*; ut postea sequatur, *die vigesimo tertio dimisit populum*, quæ omnia extant loco suprâ-dicto: vide et confer. Ex uno ביום ad alterum saltum fecerint Scribæ.

CHAP. IX. 2, 3.

וַיָּבֵרָא יְהוָה אֶל־שְׁלֹמֹה שְׁנֵיתָּ
צִיָּאָר נִרְאָה אֵלָיו בְּנִבְעָיו׃ וַיֹּאמֶר
יְהוָה אֵלָיו שְׁמִעֲתִי אֶת־תַּפִּלָּתְךָ וְאֶת־
תַּחֲנוּנְךָ אֲשֶׁר הִתְחַנְּנָה לִפְנֵי
הַקֹּדֶשֶׁתִי אֶת־חַבְּתִי חֲזָה אֲשֶׁר בְּנָתְהָ
לְשׁוֹם שְׁמִירָשָׁם עַד־עוֹלָם וְחַיֹּו עֵינֵי
לִבִּי שָׁם בְּלִי־יָקִים׃

2 καὶ ὥφθη Κύριος τῷ Σαλωμῶν δευτέρον,
καθὼς ὥφθη ἐν Γαβαῶν. 3 καὶ εἶπε πρὸς
αὐτὸν κύριος, ἤκουσα τῆς φωνῆς τῆς προσευχῆς
σου, καὶ τῆς δεήσεώς σου ἧς ἐδεήθης ἐνώπιόν
μου· πεποίηκά σοι κατὰ πᾶσαν τὴν προσευχὴν
σου, ἡγῶμαι τὸν οἶκόν τοῦτον ἄν, ἠκοδόμησας
τοῦ θέσθαι τὸ ὄνομά μου ἐκεῖ εἰς τὸν αἰῶνα·
καὶ ἔσονται οἱ ὀφθαλμοί μου ἐκεῖ καὶ ἡ καρδία
μου πᾶσας τὰς ἡμέρας.

Au. Ver.—2 That the Lord appeared to Solomon the second time, as he had appeared unto him at Gibeon.

3 And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.

4 And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgements:

5 Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

6 But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them:

7 Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a by-word among all people:

8 And at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the Lord done thus unto this land, and to this house?

9 And they shall answer, Because they forsook the Lord their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the Lord brought upon them all this evil.

10 And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the Lord, and the king's house.

Pool—The time of this revelation was either, 1. After all Solomon's buildings, as the words thus rendered plainly imply. Or, 2. Presently after the building of the temple, as may be thought from the matter of this revelation, which seems best to suit with that time when it was newly built, and when Solomon's prayer here mentioned was newly made; for seeing the following words contain God's answer to that prayer, it seems improbable, that the answer should come so many years after it. But then this second verse, and the rest, even to ver. 11, are to be enclosed with a parenthesis; and the place must be thus rendered, ver. 2, *For* (so the Hebrew *van* is oft rendered) *the Lord appeared, or had appeared, unto Solomon, &c.*; ver. 3, *And the Lord had said unto him, &c.* And this parenthesis may seem to have a foundation in ver. 10, where the first verse (in substance, though not in the very same words) is repeated, as is usual after long digressions; and then he completes the sentence, ver. 11, &c., which till then had been suspended. Nor are such long

parentheses without example in Scripture. See my Latin Synopsis on Rom. v. 12, &c., Eph. iii. 1, &c., Rev. xxii. 7.

3 *That thou hast made before me.*

Ged.—Which thou hast made before me; all, that thou hast prayed for, I have granted [LXX].

Ver. 6.

אִם-שׁוּב תִּשְׁכַּח אֶת־יְהוָה וְיָגִידֶם מִן־חַיֵּי וְגו'

ἐὰν δὲ ἀποστραφέντες ἀποστραφῇτε ὑμεῖς καὶ τὰ τέκνα ὑμῶν ἀπ' ἐμοῦ, κ.τ.λ.

Au. Ver.—6 But if ye shall at all turn from following me, ye or your children, &c.

If ye shall at all turn from following me; or rather, *if ye shall wholly turn, &c.*; if you shall wilfully and obstinately depart from God, and violate his laws, as the doubling of the word implies. Whereby he also intimates that he would not be so rigid and severe towards them as to mark everything that was amiss; but would bear with much, as he did in David, &c., only that he would not endure a total defection from him.

Houb.—6 אִם שׁוּב תִּשְׁכַּח, si avertimini. Tres Codices תִּשְׁכַּח, non sine i medio, quod pertinet ad radicem שׁב, quodque puncto Kibbuts hic supplere Codicum Punctatores hodiernorum.

Ver. 8.

וְכָל-יֹשֵׁב בָּהֶּן יִתְחַלֵּץ וְיִשְׁחָק וְיִשְׁמָר וְגו'

καὶ ὁ οἶκος οὗτος ἔσται ὁ ὑψηλός, πᾶς ὁ διαπορευόμενος δι' αὐτοῦ ἐκστήσεται καὶ συριεῖ, κ.τ.λ.

Au. Ver.—8 And at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the Lord done thus unto this land, and to this house?

Pool.—Which is high, i.e., exalted in its privileges, glorious, and renowned. The particle *which* is oft understood, and is here fitly supplied out of 2 Chron. vii. 21, where it is expressed. *Shall be astonished* at its unexpected and wonderful ruin. *Shall hiss*, by way of contempt and derision. See Jer. xix. 8; xlix. 17; l. 13.

Hallett.—And at this house, which is high, &c. Our translators have well noted, that the word, *which*, is not in the Hebrew, by causing it to be printed in a different character from the rest of the verse. It is

obvious the word ought not to have been omitted. It is well retained, 2 Chronicles vii. 21, where the expression is *והיה אשר*, which was. This expression, by the carelessness of the transcribers of the Book of Kings, is turned into *והיה*, it shall be, or it was; as Le Clerc has also observed.

Ged.—And this house shall be laid in the dirt: every one who shall pass by it will be astonished, &c.

Shall be laid in the dirt. This rendering arises from changing only the Masoretic punctuation. The text, as it is now pointed, runs literally thus: *And this house shall be high, every one, &c.* The parallel place in Chron. has *this house which was high: every one*—which mends not the matter much.

Houb.—*Hæc verò domus, quæ fuerat magni nominis, in eâ stupebunt et sibilum edent, &c.*

והיה אשר: Adde *אשר*, quæ, ante *והיה*, ex loco parallelo, II. Par. vii. 21 (*domus hæc*) quæ fuerat excelsa. Verumtamen parùm commodè *והיה* in futuro post relativum *אשר*, ubi agitur tempus præteritum, non futurum; et suspicio est aliquid fuisse prætermisum: quam suspicionem movet Chaldæus, apud quem sic legitur *והיה אשר*, quæ erat excelsa, erit deserta, qui videtur legisse *אשר* *והיה*, serie aptissimâ in quâ *והיה*, in Præterito, templi gloriam priorem notat, *והיה*, in Futuro, ignominiam posteriorem. Quæ Chaldæi verba, si non tota in contextum revocantur, saltem legendum *והיה*, non *והיה* tantum.

Dathe.—8 *Hanc ædem autem adeo celebrem a) viatores obstupefacti exhibebunt, &c.*

a) Verba textus *והיה אשר* (quanquam eadem legerunt *οἱ δὲ καὶ ὁ οἶκος οὗτος ἔστραι ὁ ὑψηλός*, quæ male coherent cum sequentibus, pro quibus habet Vulgatus: *domus hæc erit in exemplum*), ex loco parallelo 2 Chron. vii. 21 emendanda sunt, ubi legitur *והיה אשר*. Sic quoque habet Kennicotti cod. 176.

Maurer.—[*והיה אשר*] *quamquam nobilis est, propr. ist es auch erhaben.* 2 Chron. vii. 21: *אשר והיה*, quæ est jejuna recentioris scriptoris emendatio.

Ver. 11.

— אֲנִי וְיִשְׂרָאֵל שְׂלֵמָה לְחִירָם
אֲנִי וְיִשְׂרָאֵל לְחִירָם:

— τότε ἔδωκεν ὁ βασιλεὺς τῷ Χιρὰμ εἴκοσι πόλεις ἐν τῇ γῇ τῇ Γαλιλαίᾳ.

Au. Ver.—11 (*Now Hiram the King of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire*), that then King Solomon gave Hiram twenty cities in the land of Galilee.

In the land of Galilee.

Pool.—Or, near (as *beth* often signifies, as hath been proved before) *the land of Galilee*, bordering upon it; in those parts which were near and adjoining to Hiram's dominions: with the cities understand the lands and territories belonging to them.

Quest. How could Solomon give away any part of that land wherein the people had a right by a Divine lot, and God had a right, as being the only proprietary of it; upon which ground the total alienation of it, or any part of it, was forbidden, Lev. xxv. 23?

Ans. 1. It is not said that he gave them away wholly, and for ever; but he might assign them to him only for a time, until he was fully satisfied for his debt. 2. If these cities were possessed by Israelites, Solomon did not give him their particular possessions, but only his own royalties over them, and all the profits he received from them, which were very considerable, as may be gathered from that passage, chap. xii. 4. 3. These cities, though they were within those large bounds which God fixed to the land of promise, Gen. xv. 18; Josh i. 4, yet were not within those parts which were distributed by Lot in Joshua's time, nor belonging to the tribe of Asher (as some suppose,) as may be gathered both from Josh. xix. 27, where *their border* is said to *go out* only to the land of *Cabul*, to wit, exclusively; and ver. 30, where all their cities are said to be but *twenty and two*; and from 2 Chron. viii. 2, where it is said of those cities, when Hiram restored them, that *Solomon built them, and caused the children of Israel to dwell there*; which makes it more than probable that these cities were not inhabited by Israelites, but by Canaanites or other heathens; who being subdued and extirpated by David, or Solomon, those cities became a part of their dominions, and at their disposal; and afterwards were reckoned a part of Galilee, as Josephus notes; and may be one reason why he gave these rather than other cities, because they were in his power to give, when others were not.

Bp. Patrick.—*Solomon gave Hiram twenty cities in the land of Galilee.*] They were near or adjoining to the country of Galilee

(as the particle *beth* frequently signifies), but were no part of the land of Canaan, when it was divided among the Israelites: for that could not be alienated, being God's heritage. They were therefore cities out of the territories of Israel, as appears from Josh. ix. 27, but had been conquered partly by Pharaoh, who gave them to Solomon, as part of his daughter's portion; and partly by Solomon himself, who had power to dispose of them; especially since at that time they were not inhabited by the Israelites (see 2 Chron. viii. 2, and Grotius, *De Jure Belli et Pacis*, lib. i. cap. 3, sect. 12, n. 3). Hotoman, indeed, a famous lawyer, thinks that Solomon did not give Hiram a propriety, and perpetual right in these cities; but only the possession and enjoyment of them till the debt was satisfied, which Solomon had contracted, by the assistance which Hiram afforded him in building the temple. But his ground is not solid: for as our Selden also hath shown (lib. vi. *De Jure Nat. et Gent.*, cap. 16), the kings of Israel might dispose of those lands which they had conquered in a voluntary war, without the consent of the senate. Bochartus also is of the same mind, that these cities were no part of the country of Judea: but Abarbinel confirms Hotoman's opinion, that the revenues of these cities were given to him till the debt was discharged.

Ver. 13.

וַיֹּאמֶר מֶלֶךְ הַצִּדְוִיִּים הָאֵלֶּה אֶתְּנֶה לְךָ
נִתְּנָה לִי אֶתְּנֶה לְךָ אֶתְּנֶה לְךָ אֶתְּנֶה לְךָ
עַד הַיּוֹם הַזֶּה :

καὶ εἶπε, τί αἱ πόλεις αὗται, ὧς ἔδωκάς μοι ἀδελφέ; καὶ ἐκάλεσεν αὐτὰς Ὀριον ἕως τῆς ἡμέρας ταύτης.

Au. Ver.—13 And he said, What cities are these which thou hast given me, my brother? And he called them the land of Cabul [that is, displeasing, or, dirty] unto this day.

Bp. Patrick.—What cities are these which thou hast given me?—These are not words of contempt; for it is not likely that Solomon, who had been highly obliged to Hiram (and was in his own temper very generous) would give him that which was of little value. But his meaning is, these cities were not such as would serve his purpose; which made him return them to Solomon again (2 Chron. viii. 2), who, no doubt, made him

some other recompense, which gave him better satisfaction. Abarbinel thinks, that Solomon having agreed to give Hiram so many measures of wheat and oil, as are mentioned, v. 11, with which he had supplied him every year; now that this work was ended, gave him this country, out of which he might raise this provision for his household himself. Which Hiram did not like, because his people were addicted to merchandise, not to agriculture: but did not upon this account break off friendship with Solomon, as appears by the following history.

He called them the land of Cabul.] It is commonly thought that Hiram called them, by way of contempt, *Cabul*; which signifies "a dirty country:" or, as Josephus will have it, *displeasing* (as we translate it in the margin of our Bibles). For *Chabulon*, he saith, in the Phœnician language, signifies as much as οὐκ ἀρέσκον, "that which doth not please" (lib. viii., *Archæol.*, cap. 2). But the LXX seem to have understood the word better; who translate it ὄριον, the *term* or *bound*: as if *Cabul* were the same with *Gebul*: *caph* and *gimel* being frequently changed, as Bochartus observes; who approves of this signification of the word. For *Chabulon* was that tract of ground which bounded the lower Galilee: extending from Tiberias unto this place, as Josephus himself saith, lib. iii. *De Bello Judaico*, cap. 2 (see Bochartus, in his *Canaan*, lib. ii., cap. 4).

Gesenius.—צבּל obsol. root, Talm., Syr., Arab. to tie, to bind, to bind together.

צבּל *Cabul* pr. n. a) A city in the tribe of Asher, Josh. xix. 27.

b) A district of Galilee comprising twenty towns, given by Solomon to Hiram king of Tyre, 1 Kings ix. 13; so called by the latter in token of dissatisfaction, comp. v. 12. Josephus says, probably by conjecture from the context, Ant. viii. 5, 3, μεθερμηνεύμενον γὰρ τὸ Χαβαλὼν κατὰ Φοινίκων γλῶτταν οὐκ ἀρέσκον σημαίνει. The LXX have ὄριον, *border*, as if צבּל i. q. צבּל, and so Bochart; but this neglects the context. Hiller, in *Onomast.* V. T., p. 435, takes צבּל part. pass. of צבּל, 'as something exhaled, as nothing.' Something like this was perhaps present to the mind of the sacred writer; though the reading of the Sept. is in itself the more natural.—R. צבּל.

Houb.—13 צבּל ארץ, *terra Cabul*. Radix est, ut videtur, צבּל Arabicum, *differe debi-*

tum, forsan quia eas urbes Salomon regi Hiram non ante concesserat, quam omnes ædificationes absolvisset. Est etiam כָּל Arabicum, *recusare*, et *breve* esse, quo in significatu notari etiam potest urbes eas fuisse, aut nimis exiguas, aut dignas, quæ a Tyrio rege recusarentur.

Dathe.—Josephus Antiq., l. viii., c. 5, § 3 refert, hanc vocem in Phœnicum lingua significare οὐκ ἀρεσκον. Aliorum iudicio est, i. q. כָּל fines, vel i. q. כָּל, in pignus acceptum. Aptissima vero interpretatio videtur esse ea, qua idem est atque כָּל acceptum, donum; כָּל enim in conjug. Piel accipere significat, quam vim primæ quoque conjugationi inusitatæ tribuere licet.

Ver. 14.

וַיִּשְׁלַח הִירָם לְמִלּוֹה מֵאֶחָ וְעֶשְׂרִים
כֶּפֶר זָהָב :

καὶ ἔπεμψε Χιράμ τῷ Σαλωμών ἐκατὸν καὶ ἑκοσι τάλαντα χρυσίου.

Au. Ver.—14 And Hiram sent to the king sixscore talents of gold.

Bp. Patrick.—*And Hiram sent.*] It may be better translated, “and Hiram had sent,” &c. See ver. 11, where the reason is given why Solomon offered him so rich a country. Which, though he did not like, yet these words, Abarbinel thinks, signify, that notwithstanding Hiram continued his generous friendship with Solomon, and after that sent him all this gold; or, it was sent him as his share in their traffic to Ophir, mentioned in the conclusion of this chapter.

Ver. 15.

זֶה דְּבַר־הַפֶּסֶם אֲשֶׁר־הִעֲלָה הַמֶּלֶךְ
שְׁלֹחַ וְנֹרָא :

[*Alex.*] αὕτη ἡ πραγματία τῆς προνομῆς, ἥς ἀνήγγεκεν ὁ βασιλεὺς Σαλωμών, κ.τ.λ.

Au. Ver.—15 And this is the reason of the levy which king Solomon raised; for to build the house of the Lord, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.

Millo. See notes on 2 Sam. v. 9, pp. 521, 522.

Bp. Patrick.—*This is the reason of the levy which king Solomon raised.*] That the raising of a great tribute upon the people, and employing so many men in his works, might not seem strange, he here shows the cause of it; which was his great and

numerous buildings; suitable to the high dignity to which God had advanced him. But Mr. Selden hath shown, by many instances, that the word *mas* is used, not only for pecuniary tribute, but for corporeal labour. And thus he interprets these words, “this is the cause of requiring the labour and work of so many men.” Which when he had declared, viz. his great buildings, then he proceeds (ver. 20), to relate who they were that he employed in this service.

Millo.] Which was a large and very beautiful place (as Abarbinel takes it), near to Zion; where the Israelites were wont to meet, and take their pleasure: and because it was full of people, was therefore called *Millo*; which signifies *fulness*, or repletion. Now David had built round about Zion, from *Millo* inward (as we read 2 Sam. v. 9), but had left the structure of *Millo* itself imperfect; which Solomon now completed, with a particular respect to Pharaoh's daughter, whose house was near to it (ver. 24, of this chapter). In this place some think there was a strong fortress built, which they gather from xi. 27, and 2 Chron. xxxii. 5. But others will have it to signify that deep valley or ditch (it may be called) which was between Mount Zion (the city of David) and Mount Moriah, on which the temple stood. Therefore, that there might be a convenient passage from the king's palace to the house of God, Solomon joined these two mountains by a bridge or a causeway, which could not be done without filling up the valley, or making great arches; some think the one, and some the other.

The wall of Jerusalem.] There were three walls, one within another, as Abarbinel and Joseph ben Gorion explain it: the inner wall compassing the house of God and the house of the king; the middle wall compassing the houses of the prophets and great persons (which explains 2 Kings xxii. 14), and the third compassing the houses of all the people.

Gesen.—מִסְּ m. *tribute*; commonly derived from מִסָּ to pine away, because tribute is a consuming of strength, confectio virium, which is hardly tolerable. Better to take מִסָּ as contr. from מִסָּ, *tribute*, *tax*, from the root מִסָּ to number, like fem. מִסָּ number, for מִסָּ. Instances of the letters *ks* or *ξ* at the end of words being softened by dropping the *k*, exist in multitude in Greek and Latin, as *Ajax*, *Aias*; *pistrix*, *pistris*,

nīstus; *δovus*, Dor. *δovix*; mixtus, mistus; sestertius for sextertius; also of *x* and *ss* between two vowels, like Heb. *mīca*, *mīssa*; Ulixes, Ulysses; *μαλάσσω*, *malaxo*; further, *maximus* and Ital. *massimo*; *Alexander* and *Alessandro*. Almost everywhere spoken of *tribute* to be rendered in service, *tribute-service*, fully *עֲבָדָה* (tribute of one serving) 1 Kings ix. 21; and concr. of a *levy* of men as labourers; 1 Kings v. 27 [13] and king Solomon let come up a *levy* (*עֲבָדָה*) out of all Israel, and the *levy* (*עֲבָדָה*) was thirty thousand men; comp. ix. 15; 2 Chron. viii. 8. Frequent in the phrases: *עֲבָדָה* Deut. xx. 11; Judg. i. 30, 33, 35; Is. xxxi. 8, also *עֲבָדָה* *עָלַי* Gen. xlix. 15; Josh. xvi. 10, to become subject to tribute-service. So *עֲבָדָה* Josh. xvii. 13, *עֲבָדָה* Judg. i. 28, and *עֲבָדָה* *עָלַי* Esth. x. 1, to impose tribute-service upon any one. Also *עֲבָדָה* *עָלַי* *עָלַי* prefect over the tribute-service, *tribute-master*, 2 Sam. xx. 24; 1 Kings iv. 6; xii. 18.

Ver. 17.

Au. Ver.—17 And Solomon built Gezer,
and Beth-horon the nether.

Houb.—17 ברת חזן חזן, et *Bethoron inferiorem*. Legitur 2 Par. viii. 5. Salomonem instaurasse Bethoron et inferiorem et superiorem. Credibile est omissa fuisse hæc verba, ברת חזן חזן, *Bethoron superiorem*, ex similitudine. Nam sacræ paginæ voluntas videtur esse, ne qua urbs omittatur, quam Salomon ædificavit.

Ver. 18.

וְאֶת-בְּעֻלָּת וְאֶת-חַטָּאת: מִן הַזֶּה בְּמִדְבָּר:

תדמור קרי

Alex.—καὶ τὴν Βαλὰθ, καὶ τὴν Θερμὰθ ἐν τῇ ἐρήμῳ, 19 καὶ ἐν τῇ γῇ πάσας τὰς πόλεις, κ.τ.λ.

Au. Ver.—18 And Baalath, and Tadmor
in the wilderness, in the land,

Bp. Patrick.—Tadmor in the wilderness.] This word *Tadmor* signifies in Hebrew as much as *Palma* in Latin. From whence it was called by the Romans *Palmyra*.

Pool.—*In the land:* this clause may belong either, first, To all the places above mentioned, which are here declared to be in the land of Canaan. But so that clause may seem superfluous; for none would easily think that he would build much out of his own land. Or, rather, secondly, To

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Tadmor, which otherwise being in that wilderness which was the border of the land, might have been presumed to have been out of the land.

Houb., Ged., Booth.—In the land of
Zobah [2 Chron. viii. 3].

Houb.—חוס: Superstitiosè editores vacuum spatium relinquunt post litteram ה, ut significant omissam fuisse litteram ו; nam loco parallelo, 2 Par. viii. 3, legitur חוסר, *Thadmer*, seu *Palmira*; quod sic legendum monent Masoretæ. ... חוסר, in *terrâ*. Multum Contextus, qui suppletur ex 2 Par. viii. 3, addito חוסר, (*in terrâ*) *Suba*: vide eum locum, et confer ejus loci versus 3 et 4.

Ver. 19.

Au. Ver.—19 — And that which Solomon desired [Heb., the desire of Solomon which he desired], to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

Pool.—In *Lebanon*: either in the mountain of Lebanon, which being the border of his land, he might build some forts or a frontier city in it; or in the house of the forest of Lebanon [so *Houb.*]: of which see chap. vii. 2.

Houb.—19 וּלְבָנוֹן, *et in Libano*; id est, in Regiâ, quæ *saltus Libani*, aut *Libanus* vocabatur, prope urbem Jerusalem. Nihil enim Salomon in monte Libano ædificavit; nec ullibi legitur ullam partem montis Libani fuisse in ditione Salomonis, etsi aliter videbatur Edm. Calmet.

Ver. 23.

אלה ושרי הנזקבים אשר על-
המלאכה לשלוח חמשים וחמשה
מאות חדרים בעם העשירים במלאכה:

[Alex.]—οὗτοι οἱ ἄρχοντες οἱ ἐστηλωμένοι οἱ ἐπὶ τοῦ ἔργου τοῦ Σαλωμών, πενήτηνκατα καὶ πεντακόσιοι, ἐπικρατοῦντες ἐν τῷ λαφ, οἱ ποιοῦντες ἐν τῷ ἔργῳ.

Au. Ver. — 23 These were the chief of the officers that were over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

Five hundred and fifty.

Pool. — Object. They were only two hundred and fifty in 2 Chronicles viii. 10. **Ans.** First, Those might be officers of another sort; for they are not said to be *over the work*, as these are, but only *over the people*. Secondly, The two hundred and fifty were Israelites, who are therefore dis-

tinctly mentioned in that book, where many things are more exactly noted than in the former; and the other three hundred were strangers, who therefore are neglected in that more accurate account. Or, thirdly, There was but two hundred and fifty at one time, which is noted there, and two hundred and fifty at another time, (for it is apparent they did their work by turns,) and the other fifty either were superior to all the rest, or rather were a reserve to supply the place of any of the five hundred when there was occasion, which might frequently happen. And so this was an act not unbecoming Solomon's wisdom, to make provision for emergencies.

Bp. Patrick.—In 2 Chron. viii. 10, they are said to be but two hundred and fifty. For the Hebrew doctors commonly say that there were of these officers but two hundred and fifty Israelites: the other three hundred were proselytes. But the plainest account of this is given by Abarbinel, that there were only two hundred and fifty set over those that wrought in the temple: the rest were employed in looking after his public works in other places. And it must be observed, also, that there were far greater numbers employed when the temple work was carried on with great speed, as we read before (v. 16).

Houb.—חמשים וחמאת, *quinguginta et quingenti*. Legitur 2 Par. viii. 10. חמשים וחמאת, *quinguginta et ducenti*. Statuebat Lud. Cappellus in alterutro loco errasse scribas; cui quidem nugatorie respondit Buxtorfius, Rabbini suis obsequens. Nam "dici potest, (inquirebat) 550 præfectos fuisse omnes ex Israelitis, sed in opere templi adhibitos fuisse tantum 250 sicuti habetur in Libro Paralipomenon, reliquos 250 (lege 300) occupatos fuisse in cæteris ædificiis passim per universum Regnum." Atqui non aguntur utroque in loco præfecti operum templi, qui quidem numero erant 3,600 vel 3,300 ut videre licet supra v. 15, et 2 Par. ii. 6 (vide et confer:) sed præfecti operum in urbis ædificandis. Placebat etiam Buxtorfio id, quod "Hebræi communiter putant, ex præfectis 550 fuisse 300 peregrinos, seu proselytas; 250 ex Israelitis. Itaque in Libro Chronicorum recenseri tantum eos, qui fuerint ex Israelitis; in Libro vero regum omnes in universum." Sed distinctio talis adhiberi non jam potest, postquam pagina sacra negavit Israelitas in

operum fuisse servitute, affirmavitque solos in ea fuisse Chananæos. Sapientius profecto faciunt, qui mendorum culpam Scribis attribuunt, quam qui narrant, sine historia teste, fabulas tales.

Ver. 24.

Au. Ver.—24 But Pharoah's daughter came up out of the city of David unto her house which Solomon had built for her: then did he build Millo.

Solomon. So Syr., Vulg., Arab., *Geddes. Millo.* See notes on ver. 15, and 2 Sam. v. 9, p. 521, 522.

Ver. 25.

וַיְחַזְקֵהָ שְׁלֹמֹה שְׁלֵשׁ פְּעָמִים בַּשָּׁנָה
עֲלֹת וּשְׁלֵמִים עַל־הַמִּזְבֵּחַ אֲשֶׁר בָּנָה
לַיהוָה וַתִּקְרָא אֵתוֹ אֲשֶׁר לִתְנִי יְהוָה
וַשֵּׁקֶם אֶת־הַבֵּית :

[Alex.] καὶ ἀνεβίβασεν Σαλωμὼν τρεῖς καθόδους ἐντὶ ἐνιαυτοῦ ὁλοκαύτωμα, καὶ εἰρηνικὰς ἐπὶ τοῦ θυσιαστηρίου ὃν ᾠκοδόμησεν τῷ κυρίῳ, καὶ ἔθυμία αὐτὸς εἰς πρόσωπον Κυρίου καὶ ἀπήγεισεν σὺν τὸν οἶκον.

Au. Ver.—25 And three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the Lord, and he burnt incense upon the altar [Heb. upon it] that was before the Lord. So he finished the house.

Pool.—So he finished the house, or, so he perfected the house, to wit, by applying it to the use for which it was made, in which the perfection of such things consist. Or, the house may be put metonymically for the work or service of the house, as it is elsewhere commonly used for the things or persons in the house. Or the words may be and are rendered thus, *After that* (for so the Hebrew *vau* often signifies, as Isaiah xxxvii. 9, 36; Hos. i. 11; Zech. xii. 2) *he finished the house*, i. e., from the time of the finishing of the house, until this time, he continued to do so.

Ged.—25 "Three times in the year Solomon offered holocausts and eucharistic sacrifices upon the *sacrifice*-altar, which he had constructed to the Lord; and caused incense to be burned on that altar which was before the Lord. 26 When the building was finished, &c."

This verse seems out of its place. I would place it at the end of ch. viii. or after ch. ix. ver. 9.

Booth.—And when he had finished the

house, he burnt incense upon the altar which was before Jehovah.

Houb.—25 *Salomon autem ter quotannis offerebat holocausta et victimas pacificas, in eo altari quod Domino edificarat, ibique thura coram Domino incendebat, postquam templum fuit absolutum.*

25 *אֶת־לֶחֶם*: Series orationis abrumpitur per illud *אֶת־לֶחֶם*: quod omnino tollendum, ut fuit ver. 8 addendum. Neque illud quisquam veterum interpretatur, nisi Chaldæus, qui, ut huic relativo locum daret, addidit *אֶת־לֶחֶם*, *suffitum aromatum*, quæ verba ad nihil pertinent, neque in veteribus codicibus extabant, ut neque in hodiernis.

Dath.—25 *Ter quotannis sacra solennia fecit holocaustis et sacrificiis eucharisticis super altari, quod Jovæ extruxerat; in eo vero, quod erat coram Jovæ, suffitum obtulit, postquam ædis structuram absolverat.*

Maurer.—*הָעֵת הַהִיא אָמַר יְהוָה אֱלֹהֵינוּ* [Hæc interpretes tantum non omnes vertunt: *et adolebat in eo (altari), quod ante Jovam erat.* Sed temere statuitur, *אֱלֹהֵינוּ* significare *super s.* in c. abl. Sensus hic est; *et adolebat apud eum id quod coram Jovæ erat.* *אֱלֹהֵינוּ* non est referendum ad *הָעֵת*, sed ad *יְהוָה*; reliqua significant suffitum s. sacrificium, quod adolevit Salomo. De vi infinitivi absol. vid. ad Gen. xli. 43.

Ver. 26, 27.

26 וַיֵּלֶךְ עֲשָׂו חַמְלֵךְ שְׁלֵמָה בְּעֶצְיוֹר
בְּכֶרֶת אֶת־אֵילָנוֹת עֵלִישָׁפַת יַם־סוּף
בְּאֶרֶץ אֱדוֹם : 27 וַיִּשְׁלַח חִירָם בְּאֵי
אֶת־בְּרָדִיו אֲנִישֵׁי אֲנִיּוֹת וּ

26 καὶ ναῦν, ὑπὲρ οὗ, ἐποίησεν ὁ βασιλεὺς Σαλωμὼν ἐν Γασίῳν Γαβὲρ τὴν οὖσαν ἐχομένην Αἰλὰθ ἐπὶ τοῦ χεῖλους τῆς ἐσχάτης θαλάσσης ἐν γῇ Ἐδῶμ. 27 καὶ ἀπέστειλε Χιράμ ἐν τῇ νηὶ τῶν παίδων αὐτοῦ ἀνδρας ναυτικούς, κ.τ.λ.

Au. Ver.—26 And king Solomon made a navy of ships in Ezion-geber which is beside Eloth, on the shore [Heb., lip] of the Red Sea, in the land of Edom.

27 And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.

Dr. A. Clarke.—*A navy of ships.* Literally, *אֵין*, a ship: in the parallel place, 2 Chron. viii. 17, it is said that Hiram sent him *אֵין* *onlyoth, ships*; but it does not appear that Solomon in this case built more than one ship, and this was manned principally by the Tyrians.

Houb.—27 וַיִּשְׁלַח חִירָם בְּאֵי, *et misit Hiram in navi ... Clericus interpretatur בְּאֵי, ad classes, non dubitans, hoc loco בְּאֵי, quod navem passim significat, significare classem.* Cui non assentimur, quia sequitur *אֲנִישֵׁי נַוִּים, viros navium, seu nautas.* Nam cum *אֲנִישֵׁי*, numero plurali *classem* habeat, difficile est credere in numero sing. per *אֵין* notari etiam *classem*, eodem præsertim in loco. Legitur loco parallelo, 2 Par. viii. 18 *אֲנִישֵׁי, naves, seu classem.* Itaque pugnant inter se loci duo. Nos tamen nihil emendamus, quia incertum est, uter locus sit mendosus. Non malè ver. 26 *אֵין*, numero sing. nam una navis satis erat ut adveheretur auri pondus 420 talentorum. Sed eodem loco legitur *חִירָם, et quinquaginta, non, ut hic וַיִּשְׁלַח, et viginti.* Adhuc incertum, ultra scriptura verior.

Ver. 28.

וַיָּבֹאוּ אֲנִישֵׁי יוֹנָתָן

καὶ ἤλθον εἰς Σαφίρα, κ.τ.λ.

Au. Ver.—28 And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon.

Dr. A. Clarke.—*And they came to Ophir.* No man knows certainly, to this day, where this *Ophir* was situated. There were two places of this name; one somewhere in India, beyond the Ganges, and another in Arabia, near the country of the Sabæans, mentioned by Job, chap xxii. 24: *Then shalt thou lay up gold as dust; and the gold of Ophir as the stones of the brooks.* And chap xxviii. 16: *It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.* Calmet places this country at the sources of the Euphrates and Tigris.

But there are several reasons to prove that this was not the *Ophir* of the Bible, which it seems was so situated as to require a voyage of *three years* long to go out, load, and return. Mr. Bruce has discussed this subject at great length; see his *Travels*, vol. ii., chap iv., p. 354, &c. He endeavours to prove that *Ezion-geber* is situated on the Elanitic branch of the Arabian Gulf or Red Sea. 2. That *Tharshish* is Moka, near to Melinda, in the Indian Ocean, in about *three degrees* south latitude. 3. That *Ophir* lies somewhere in the land of *Sofala*, or in the vicinity of the *Zambese* river, opposite the island of Madagascar, where there have been gold and silver mines in great abundance from the remotest antiquity. And he

proves, 4. That no vessel could perform this voyage in *less than three years*, because of the *monsoons*; that more time *need not* be employed, and that this is the precise time mentioned in chap. x. 22. 5. That this is the country of the Queen of *Sheba*, or *Sabia* or *Aseba*, who, on her visit to Solomon, brought him *one hundred and twenty* talents of gold, and of spices and precious stones great store, ver. 10. And that gold, ivory, silver, &c., are the natural productions of this country. To illustrate and prove his positions he has given a map on a large scale, "showing the tract of Solomon's fleet in their three years' voyage from the Elanitic Gulf to Ophir and Tharshish;" to which, and his description, I must refer the reader.

Gesen.—*פִּיִּר*, *פִּי*, *פִּי*, pr. n. *Ophir*, a celebrated region, abounding in gold, which the seamen of Solomon in company with the Phœnicians were accustomed to visit, taking their departure from the ports of the Elanitic gulf, and bringing back every three years gold, precious stones, and sandal-wood, also silver, ivory, apes, and peacocks; 1 Kings ix. 28; x. 11; 2 Chron. viii. 18; ix. 10; especially 1 Kings x. 22, where Ophir is to be understood, although not expressly mentioned. The *gold of Ophir* is frequently mentioned in the Old Testament as Job xxviii. 16; Ps. xlv. 10; Is. xiii. 12; 1 Chr. xxix. 4; once also *פִּי* itself is put for *gold of Ophir*, Job xxii. 24.

As to the geographical situation of Ophir, there is the greatest diversity of opinion among commentators. Yet among modern interpreters, the best hesitate only between two regions, viz. *India*, and some part of *Arabia*. That Ophir is to be sought in *India*, was the opinion of Josephus (Ant. viii. 6, 4), and among the moderns, of Vitranga, Reland, and others; and this view is supported by the following arguments: a) The countries of India abound in the articles of traffic above-mentioned; and several of these, as ivory and sandal-wood, are found only in India; also the words for apes and peacocks correspond entirely with the Indian words for the same on the coast of Malabar, and are doubtless derived from these latter; see *פִּי* *פִּי*. b) The LXX have everywhere (except once in Gen. x. 29) for *פִּי* put *Σουφείρ*, *Σουφείρ*, *Σωφείρ*, *Σωφείρ*, *Σωφάρ*, *Σωφηνρά*. But *COQIP*, according to

the ancient Coptic lexicographers, (whose authority, however, is not very great,) is the name for India. c) There exists in India a district from the name of which both the names Ophir and Sophir may be readily explained, viz. *Σουφάρα*, the *Οὐφνάρα* of Arrian (Sanscr., *Uppara* upper), situated in the hither Chersonesus where is now the celebrated emporium of Goa, and mentioned by Ptolemy, Ammianus, and Abulfeda. Of not less weight are the arguments brought in favour of *Arabia*; which view is supported among the moderns by Michaëlis (Spicil. ii., p. 184, sq.), Gosselin, Vincent, Bredow (Hist. Unters. ii. 253), T. C. Tychsen, Seetzen in Zach's Monatl. Corresp. xix., p. 331 sq. and others. It is said: a) That Ophir, in Gen. x. 29, is enumerated among other regions inhabited by the descendants of Joktan; all of which, so far as known to us, are to be sought in the southern part of Arabia, and especially between Sabæa and Havilah, both of which are rich in gold; although it cannot be denied that Ophir, even if more remote and situated in India, might have been referred, in this genealogical list of nations, to the colonies of the Joktanidæ. b) Of the articles of traffic above-mentioned, only certain ones, indeed, as gems and apes, are now found in Arabia; and in modern times no gold whatever is found there. But that formerly certain districts at least of Arabia abounded in gold, and that too native and *ἀπυρος*, is testified not only by the writers of the Old Testament. e. g. Num. xxxi. 22, 50; Judg. viii. 24, 26; Ps. lxxii. 15; but also by Diod. Sic. ii. 50; ib. iii. 44, 47 (comp. in *פִּי*), by Agatharchides ap. Phot. Cod. 250, Artemid. ap. Strab. xvi. 4, 22; Pliny H. N. vi. 28, 32. The authority of all these witnesses cannot well be impeached; since the mines may have been exhausted or wholly neglected, as in Spain; or the globules of native gold formerly found in the sand may have failed. c) Ophir is expressly mentioned as an island of Arabia by Eupolemus ap. Euseb. Præp. Evang. ix. 30; and at the present day there exists a place called *el-Ophir* in the district of Oman, a few miles from the city Sohar towards the interior.

However it may be as to the respective merits of these two hypotheses (for we cannot here exhaust the discussion), they are both far more probable than that which assigns Ophir to the eastern coast of *Africa*,

making it to comprise *Nigritia* and the *Sofala* of Arabian writers, now Zanguebar and Mosambique, where there is a gold district called *Fura*; an opinion held by Grotius, Huët, D'Anville, Bruce, Schulthess, and others.

Prof. Lee.—שָׁבָא, or שָׁבָא, the name of a place celebrated for its gold. It probably took its name from שָׁבָא, one of the descendants of Eber, Gen. x. 29, who fixed themselves in Arabia for the most part. The gold of Sheba, Havilah, and Ophir, is often mentioned in Scripture. The two former places certainly were in Arabia (Gen. xxv. 18, &c.). Seetzen, too, found a place so named near the Persian Gulf. Bochart and others, however, after placing the original Ophir in Arabia, look out for another in the East Indies, or elsewhere; because Arabia seems too near to account for the three years' voyages of Solomon's ships for the purpose of transporting the gold, peacocks, &c., to Palestine. Hence too, the Σοφίρ, Σώφειρα, or Σώφιρα of the LXX, has been supposed to be an Egyptian name of the East Indies, which has been thought

corroborated by the سوفره *Sufara* of Abulfeda, situated on the coast of Malabar. *Sōfāla* again, on the eastern coast of Africa opposite to Madagascar, has also been supposed to be the Ophir of Scripture. See Bochart's *Phaleg.*, p. 147, &c.; Reland's *Dissert. Miscel.* i. 4; *Spicileg. Geogr. Sac.* Michaëlis ii. 184, &c. also my notes on Job xxii. 24, &c.

CHAP. X. 1.

יִמְלֶכֶת שָׁבָא שָׁמַעַת אֶת־שְׁמֵעַ שְׁלֹמֹה
לְשָׁם יְהוֹרָה וְתָבָא לְנִסְתָּו בְּחִידוֹת :

καὶ βασίλισσα Σαβὰ ἤκουσε τὸ ὄνομα Σαλωμών καὶ τὸ ὄνομα Κυρίου, καὶ ἦλθε πειράσαι αὐτὸν ἐν ἀνίγμασιν.

Au. Ver.—1 And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions.

Sheba.

Pool.—*The queen of Sheba*; either, first, Of Ethiopia, as that people by constant tradition from their ancestors affirm, which also was truly in the *ends of the earth*, whence she came, Matt. xii. 42. Or rather, secondly, Of that part of Arabia called Sabæa, which was at a great distance from Jeru-

salem, and really in the *ends of the earth*, and bordering upon the southern sea; for there, much more than in Ethiopia, were the commodities which she brought, ver. 2, 10.

Bp. Patrick.—*When the queen of Sheba.*] Josephus thinks she was queen of Meroe, which was anciently called Saba. But a great many of his countrymen more rightly understand this matter; who say she came from Aljemin, which was the south part of Arabia Felix, near the Red Sea; and so our Saviour calls her the “queen of the south,” which is the signification of *Jewin* in Hebrew; and in Arabic, with the addition of *Al*, is called *Aljemin*.

Dr. A. Clarke.—*Queen of Sheba.*] As our Lord calls her *queen of the south* (Matt. xii. 42), it is likely the name should be written *Saba*, *Azab*, or *Azaba*, all of which signify the *south*. She is called *Balkis* by the Arabians, but by the Abyssinians *Maqueda*.

Gesen.—שָׁבָא (comp. Ethiop. ስባአ : man) *Sheba*, pr. n.

1. Three men in the genealogical tables in Genesis and 1 Chron. founders of families or tribes in Arabia. a) A son of Raamah and grandson of Cush, also brother of Dedan, Gen. x. 7; 1 Chron. i. 9. b) A son of Joktan, and brother of Uzal, Ophir, &c., Gen. x. 28; 1 Chron. i. 22. Comp. Abulfeda, p. 98, Paris. c) A son of Jokshan and grandson of Abraham and Keturah, also brother of Dedan, Gen. xxv. 3; 1 Chr. i. 32. Comp. in No. 2 fin.

2. *Sheba, the Sabæans*, a region and people in Arabia Felix, abounding in frankincense, spices, gold, and precious stones, 1 Kings x. 1, sq. Is. lx. 6; Jer. vi. 20; Ez. xxvii. 22; Ps. lxxii. 15; celebrated also for their great traffic, Ez. i. c. Ps. lxxii. 10; Joel iv. 8; Job vi. 19; but in Job i. 15 driving off plunder in the vicinity of Uz or Ausitis. With all this accordance what Greek and Arab say of the *Sabæans* (Σαβαῖοι), whose chief city they call Saba

and *Mariaba* (Μαριάβα, now مارياب Mâreb), three or four days' journey distant from Sana'a; see Strabo xvi., p. 768, 777, 780. Agatharch., p. 64; Diod. Sic. iii. 38, 46; Plin. vi. 32; Abulfeda, p. 96 Par.; Edrisi i., p. 53, 147, ed. Jaubert. See Thesaur., p. 1351. Comparing now the three names in Genesis (No. 1, a, b, c), it appears that the Sabæans of Arabia Felix adjacent to

Sana'a are descendants of Joktan, Gen. x. 28, lett. b. Nor is it less evident that the other two passages, Gen. x. 7 and xxv. 3, lett. a, c, refer to one and the same people, although a different origin is assigned; since in both, Sheba is coupled with Dedan and Raamah. We may therefore assume two tribes of Sabæans; one of which (b), the more powerful and noble, was in Arabia Felix; while the other (a, c) dwelt towards the Persian Gulf, not far from the mouths of the Euphrates. This latter tribe is not mentioned except in Genesis i. c.

Concerning the name of the Lord.

Pool.—*Concerning the name of the Lord*, i. e., concerning the great work which he had done *for the name*, i. e., the honour, and service, and worship, *of the Lord*, as it is expressed chap. viii. 17, and elsewhere. Or, concerning God; *the name of God* being oft put *for God*, as hath been noted before; concerning his deep knowledge in the things of God. Or, concerning the great things which God had done for him, especially in giving him such incomparable wisdom, and that in an extraordinary manner.

Ged.—"When the queen of Sheba heard of the fame of Solomon (through the name of the Lord), she came," &c.

Through. LXX, Syr., Arab., read *and*. The whole parenthesis is wanting in p.p. 2 Chron. ix. 1.

Houb., Hallet, Dathe, Booth.—1 And when the queen of Sheba heard of the fame of Solomon, and of the name of Jehovah, &c.

Pro עַל legendum videtur עַל . Sic οί οί , Syrus et Arabs. Codex Kennicotti 173 habet a prima manu ב vel בִּי , et in cod. 490 ב deest.—*Dathe.*

Maurer.—1 $\text{הָיָה עַל שֵׁם יְהוָה וְעַל שֵׁם יְהוָה}$ G. Gr. min. § 138, 2. Cf. ejusd. Chrestom., de Wettius, alii: *famam Salomonis per nomen Jovæ*=per Jovam, h. e., famæ celebritatem, quam per Jovam consecutus erat Salomo. Dubito autem vehementer, num loci natura passivam constructionem admittat. Magis placeret Sonnius, statuens, ב esse genitivi, quamquam hæc quoque interpretatio non omni caret difficultate. Simplicissimum esse videtur, ut vertamus: *famam Salomonis in gloriam Jovæ*, h. e., famam Salomonis summæ dei Israelitarum sapientiæ nuntiam.

Ver. 2.

Au. Ver.—Solomon.

Ged., Booth.—King Solomon [Syriac, Vulg., with thirty MSS., and several Ed.].

Ver. 4.

Au. Ver.—4 And when the queen of Sheba had seen all Solomon's wisdom and the house that he had built.

Pool.—*The house*, or, *the houses*, the singular number being put for the plural, to wit, both the temple and the king's house.

Ver. 5.

$\text{וּמִצָּמֶד מִשְׁרָתוֹ וּמִלְבָּשֵׁיהֶם וּמִשְׁתָּוֹ וּפְלָאֵי אֲשֶׁר יַעֲלֶה בַּיָּת יְהוָה וְלֹא הָיָה בָּהּ צוּר רֶיחַ$

καὶ τὰ βρώματα Σαλωμών, καὶ τὴν καθέδραν παίδων αὐτοῦ, καὶ τὴν στάσιον λειτουργῶν αὐτοῦ, καὶ τὸν ἱματισμὸν αὐτοῦ, καὶ τοὺς οἰνοχόους αὐτοῦ, καὶ τὴν δολοκαύτωσιν αὐτοῦ, ἣν ἀνέφερεν ἐν οἴκῳ Κυρίου, καὶ ἐξ αὐτῆς ἐγένετο.

Au. Ver.—5 And the meat of his table, and the sitting of his servants, and the attendance [Heb., standing] of his ministers, and their apparel, and his cupbearers [*or*, butlers], and his ascent by which he went up unto the house of the Lord; there was no more spirit in her.

Cup-bearers.

Dr. A. Clarke.—The original מַשְׂקֵי may as well be applied to his *beverage*, or to his *drinking utensils*, as to his *cup-bearers*.

Gesen.— מַשְׂקֵי m. (רָ. יָצָא to drink).

1. Part. Hiph. *cup-bearer*, see the root.

2. *Drink*, espec. wine, Gen. xl. 21; Lev. xi. 34; 1 Kings x. 5, 21, כִּסְיָהּ , כִּסְיָהּ , כִּסְיָהּ , *drinking vessels*.

And his ascent by which he went up unto the house of the Lord.

Pool.—*His ascent by which he went up unto the house of the Lord* from his own palace. See 2 Kings xvi. 18. But the ancients, and some others, translate the words thus, *and the burnt-offerings which he offered up in the house of the Lord* [so *Houb., Dathe, Horsley, Clarke, Booth.*]; under which, as the chief, all other sacrifices are understood: when she saw the manner of his offering sacrifices to the Lord.

Dr. A. Clarke.—*And his ascent by which he went up.*] It seems very strange that the *steps* to the temple should be such a separate matter of astonishment. The original is, *And the holocausts which he offered in the*

house of the Lord. The Vulgate, Septuagint, Chaldee, Syriac, and Arabic, all express this sense; so does the German translation of Luther, from which, in this place, we have most pitifully departed: *Man setze brandt opfer die er in dem hause des Herrn opferte*: "And his burnt-offering which he offered in the house of the Lord."

Ver. 7.

Au. Ver.—7 Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame [Heb., thou hast added wisdom and goodness to the fame] which I heard.

Pool.—I believed not the words, or, the things reported; Prosperity; or, happiness; or, virtue; Heb., goodness.

Ver. 10.

Au. Ver.—10 And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

Dr. A. Clarke.—After this verse the 13th should be read [so *Houb.*, *Ged.*, *Booth.*], which is here most evidently misplaced; and then the account of the queen of Sheba will be concluded, and that of Solomon's revenue will stand without interruption.

Ver. 11.

וְגַם אֶת־חֵידִים אֲשֶׁר־נִשְׂאָ וְזָהָב
מִמְּצֻרֵי הַבְּרָא מֵאֶפְרַיִם עַצֵּי אֶלְקָנִים
תְּרֵגְמָה מֵאֵר וְאֵלֶּן יִקְרָה :

καὶ ἡ ναὺς Χιρὰμ ἡ αἰρουσα τὸ χρυσίον ἐκ
Σουφίρ, ἤνεγκε ξύλα πελεκητὰ πολλὰ σφόδρα
καὶ λίθον τίμιον.

Au. Ver.—11 And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug-trees [2 Chron. ii. 8, and ix. 10, 11, *almug trees*], and precious stones.

And the navy.

Houb.—תַּם אֵין חֵידִים, *cæterum navis Hiram.* Ita Græci Intt. ἡ ναὺς, *navis*, non *naves*, seu *classis*, quia in unam navim conveniunt hæc, quæ narrantur. Ut non necesse sit habere אֵין, numero sing. ut *naves*, seu *classem*, quod fecit Clericus. ... מֵאֶפְרַיִם, mendose pro מֵאֶפְרַיִם, ex Ophir, ut lego in tribus Codicibus. Cæterum melius versus duo 11 et 12 post 13um collocarentur, ubi desinunt ea, quæ

de regina Saba narrantur; quæ quidem male abruptit id, quod de navibus Hiram et Salomonis memoratur: vide, Lector, et attende.

Ophir. See notes on ix. 28, p. 795.

Almug-trees.

Bp. Patrick.—It is very uncertain what these almug, or algum-trees were (as they are called by a transposition of letters in 2 Chron. ii. 8). Our famous Dr. Castell thinks it was the wood called *sanctulum*, which is proper for all the uses mentioned in the next verse, and is still in India. And R. D. Kimchi, upon that place in the Chronicles, saith it was a red wood which is now called *brazil*, by which cannot be meant the wood that comes from Brazil, for that country was not known in his days, but probably he calls it *brazil*, from the Hebrew word *barzel*, which signifies *iron*; it being of such a dark colour. And such a wood there is now in the kingdom of Java, as Gousset observes out of Thevet, and other authors, in his Comment. Linguæ Hebr.

Dr. A. Clarke.—*Almug-trees.* In the parallel place, 2 Chron. ix. 10, 11, these are called *almug-trees*, the מ and the נ being transposed; probably the latter is the more correct orthography. What the *almug-trees* were we do not exactly know. The Vulgate calls it *ligna thyina*, the *thya* or *lignum vitæ* wood; and Mr. Parkhurst thinks that the original, אֶלְמוֹגִים, comes from אֵל, *not*, and מֵ, *to fill*; because the lignum vitæ is of so close a texture that it can imbibe no water, and cannot be affected by wet weather. The Septuagint translate it ξύλα

πυκνω, *pine timber*; the Syriac, ܠܡܘܡ

ܠܡܡܐ, probably *cypress wood*, or what

the translators render *ligna brasiliica*. The Arabic translates *coloured wood*, and subjoins a paraphrase, *for that wood was by nature painted with various colours*. Perhaps the Arabic comes nearest the truth; *wood shaded* of different colours, such as the *rose wood* and such like, which are brought to us from various parts of the East Indies. The whole passage as it stands in the Arabic is this: "And the ships of Hiram brought gold from the land of Hind (India), and they carried also much *coloured wood* (but this wood is *naturally painted of various colours*), and very precious jewels. And Solomon put some of that same *painted*

player upon which is termed ^{عَوَاد}, *awwād*.

In the King of Oude's Persian Dictionary, too, we are told that it is the name of a certain musical instrument, ^{ونام سازي}.

^{هم هست}. The Medical Dictionary of

Ibn El Hosein of Bagdad gives a very detailed account of the ^{عود}, and of its

several species and properties. The following will suffice for our purpose. "^{ūd} is also named *ANJŪJ* and *YALANJŪJ*, and it is of various sorts. *Sheikh El Rais* (i. e. *Avicenna*) says, the best of the ^{ūd} is that sort of sandal-wood which they bring from the middle regions of *Hindustan*; after that comes the mountain ^{ūd}, which is still better than the *Mandalī*, because it will drive away the moths from clothes. Some make no difference between the *Mandalī* and *Hindī ūd*. Another species is the *Samandūrī*, which is brought from the *Safāla* of India; it is the best. After this comes the *Komāri*, which is a species of the *Safālī*. After this comes the *Kākulī* and the wild ^{ūd}." Whence it appears, that there are several sorts of this wood, and that of these the sandal-wood of *Hindustan* is one of the best. He goes on to say, "*And the author says, the best ūd is that which they name KALMAK* (Is not this our ^{אלכ}?), and this is brought from the port of *Chata* . . . It is extremely precious, and sells for its weight in gold." And again, "*Among the Mantāi there is a sort which they call Ashbā, and this is of two kinds. . . . It is not very sweet-scented, but is proper for (making) ornaments, such as instruments (or furniture) for sitting-parlours, combs, chess-boards, knife-handles, &c.* Here, then, we have a species of this wood converted, apparently, to the very purposes for which Solomon purchased his; which must amount to little short of demonstration, that a species of the ^{ūd} (^{עוד}) was the wood used by Solomon; but whether it was the sandal wood of India, or *Kalanji ūd* of Ceylon, &c. it is impossible to determine; but, that it is one or other species of this wood, I think there can be no doubt.

In 2 Chron. ii. 7, Solomon desires that these trees be sent him, with others from Lebanon; whence some have imagined,

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that they must all have grown there. This does not follow from the context; the request only being to send timber, the algum, which might have been at Tyre and Zidon for sale, with other timber, the produce of Lebanon. The Arabs, indeed, attest that the sandal grows in Syria (*Hierob. Cels.*, pt. i., p. 182); but to this *Accosta* gives a flat denial. See the whole of this article by *Celsius*. The term *πεύκωα pitchy or gummy*, used here by the LXX, may perhaps be accounted for from the circumstance, that the gum obtained from some of the trees of this species, is used as incense to perfume apartments like the frankincense.

Ver. 12.

וַיַּעַשׂ הַמֶּלֶךְ אֶת־עֲצֵי הָאֲלֻמִּים
מִסָּבָד לְבַיִת־יְהוָה וּלְבַיִת הַמֶּלֶךְ וְגו'

καὶ ἐποίησεν ὁ βασιλεὺς τὰ ξύλα τὰ πέλεια ὑποστηρίγματα τοῦ οἴκου κυρίου καὶ τοῦ οἴκου τοῦ βασιλέως, κ.τ.λ.

Au. Ver.—12 And the king made of the almsg-trees pillars [or, rails: Heb., a prop] for the house of the Lord, and for the king's house, harps also and psalteries for singers: there came no such almsg trees, nor were seen unto this day.

Almsg trees. See notes on ver. 11.

Pillars.

Pool.—*Pillars*, or *supporters*, either for the ascent or stairs, by which they went from the king's house to the temple; see 1 Chron. xxvi. 16; 2 Chron. ix. 11; or for divers parts both of the Lord's and of the king's house.

Bp. Patrick.—*Pillars.*] Or rather *rails* (as we translate it in the margin of our Bibles), which were made on either side the causeway which went up from the king's house to the house of the Lord. Compare this with 1 Chron. xxvi. 16, 18, and 2 Chron. ix. 11, and see Dr. Lightfoot of the Temple, p. 125, where he only quotes *Rabag*, who saith he made battlements, i. e., rails, on either side, that men by them might stay themselves as they went along the highway of that ascent.

Gesen.—^{מִסָּבָד} m. (r. ^{פָּד}) a support, balustrade, 1 Kings x. 12.

Prof. Lee.—*Prop*, support.

Ver. 15.

לְבַד הָאֲנָשִׁי הַתְּיָרִים וּמִסָּבָד

5 κ

הַלְכִלִּים וְכָל־מַלְכֵי הָעָרִב וּפְחוֹת
הָאָרֶץ :

χωρὶς τῶν φόρων τῶν ὑποτεταγμένων καὶ τῶν ἐμπόρων καὶ πάντων τῶν βασιλείων τοῦ πέραν, καὶ τῶν σατραπῶν τῆς γῆς.

Au. Ver.—15 Beside that he had of the merchantmen, and of the traffic of the spice merchants, and of all the kings of Arabia, and of the governors [or, captains] of the country.

Pool.—Of the merchantmen, Heb., of the *searchers*, or *spies*, i. e., either merchants, who use to inquire and search out commodities, and all advantages of trade : or rather, the publicans or gatherers of the king's revenues, who used to search narrowly into all wares and dealings, that the king might not be defrauded of his rights. Of the *spice merchants*, or rather, of the *merchants* in general, as that word is oft used in Ezek. xxvii., and elsewhere. So this and the former particular contain both the branches of the king's revenue, what he had from the land and fruits thereof, and what he had from the merchants and traders in other commodities. Of all the kings of Arabia, to wit, of those parts of Arabia which were next to Canaan, which were either conquered by David, or submitted to pay tribute to Solomon. But we must not think all these to be kings of large dominions, but many of them only governors of cities, and the territories belonging to them, such as were formerly in Canaan, and were anciently called *kings*. Of the country, or, of the land, or, of that land, for there is an article in the Hebrew; i. e., either of the land of Canaan; or, rather, of the land of Arabia; whereof some parts were so far conquered, that he had governors of his own over them, who were each of them to take care of the king's revenue in his jurisdiction; and part only so far that they still had kings of their own, but such as were tributaries to him.

Bp. Patrick.—The merchantmen.] Who paid custom for the goods they brought from several countries; or, as Abarbinel thinks, the *men of Hallarim* (as the words are in the Hebrew) signify a certain nation, viz., the Tartars (as they are now called), who brought commodities from the north country to the people of Israel, as others did from the south.

Spice merchants.] There is no reason

thus to translate these words, as the same author thinks : but they signify in general all sorts of traders, who brought in merchandize, by sea or land.

Ged.—Exclusive of what he drew from the miners, &c.

Miners; lit. *searchers*, or *spies*. I take it to have been men employed to search in streamlets and mountains for particles of gold. Perhaps they may have been *searchers* in another sense: like our custom-house *searchers*.

Booth.—Besides what he received from the port-collectors, &c.

The port-collectors.] Literally, *searchers*. Geddes renders, *miners*, I think without any probability.

Gesen.—הָאָרֶץ. 1. To go or travel about, Arab. تار id. Comp. the kindr. roots under

הָאָרֶץ.—E. g. a) For the sake of traffic, as a merchant, 1 Kings x. 15; comp. רָכַל קָדָשׁ. b) For the sake of inquiry, e. g., as a scout, spy, to spy out, to reconnoitre. Also to search out, to find out any thing, Deut. i. 33, &c. 6. Metaph., to investigate, to examine. מְחַסְרֵי m. (ר. חָסַר 2 to trade). Trade, traffic, 1 Kings x. 15.

הָאָרֶץ i. q. רָכַל pp. to go about.

1. For traffic, as a trader, i. q. מְכָרָה, hence to trade, to traffic. Part רָכַל trader, merchant. Fem. רָכֵלָה female trader, Ez. xxvii. 3, &c.

Prof. Lee.—Part pl. מְכָרִים. (a) Travelling merchants, 1 Kings x. 15; 2 Chron. ix. 14. (b) Spies, Num. xiv. 6.

הָאָרֶץ, v. only in part. רָכַל, f. רָכֵלָה. Cogn.

הָאָרֶץ. Arab. رَكَلَ, percussit pede. صَرَكَسْ,

via. Went to and fro, travelled, pec. as a merchant. Part. A merchant, 1 Kings x. 15, &c.

Houb.—15 לְבַד מִכֹּסֶם הָאָרֶץ: pro מִכֹּסֶם, legendum מִכֹּסֶם, præter allata (à mercatoribus). Ita vulgatus legebat, cum verteret, excepto eo, quod afferebant. Ita Græci Intt. qui χωρὶς τῶν φόρων, absque tributis; nam tributa, et quæ afferuntur, idem sonant. Ita denique Chaldaeus, בִּלְבַד מִכֹּסֶם, præter mercedem. Syrus legit, ut nos hodie scriptum habemus: itaque ejus interpres Latinus expedire sententiam non potuit, nisi diceret, exceptis iis, quæ obveniebant ei, quod ipsum significatur in scriptione מִכֹּסֶם, quam revocamus.

Ver. 22.

כִּי אָנֹכִי תָרְשִׁישִׁי לְבָלֶיךָ בָּיִם עֹץ
 אֲנִי חִירָם אֶחָד לְשָׁנֹשׁ שָׁנִים תָּבוֹא
 אֲנִי תָרְשִׁישִׁי לְשָׁנֹשׁ שָׁנִים תָּבוֹא
 וְלִפְתִּים וְלִפְתִּים :

ὅτι ναὺς Θαρσίς τῷ βασιλεῖ Σαλωμὸν ἐν τῇ
 θαλάσῃ μετὰ τῶν ἡγῶν Χιράμ· μία διὰ τριῶν
 ἔτων ἤρχετο τῷ βασιλεῖ ναὺς ἐκ Θαρσίς
 χρυσοῦ καὶ ἀργυρίου καὶ λίθων τορευτῶν καὶ
 πελεκητῶν κ.τ.λ.

Au. Ver.—22 For the king had at sea a navy of Tharshish with the navy of Hiram : once in three years came the navy of Tharshish, bringing gold, and silver, ivory [or, elephants' teeth], and apes, and peacocks.

Bp. Patrick.—Once in three years came the navy of Tharshish, bringing gold, and silver.] It was not so far off, that they could not return in less than three years: but, as Abarbinel supposes, they went thither in the end of one year, and stayed there the next to vend and buy their commodities; and then returned in the beginning of the third year. Bochartus hath made it very probable that this place was Tartessus in Spain, where gold and silver in ancient times, if we may believe Strabo and others, whom he quotes, were plentiful. But I do not find any proof that ivory, apes, and peacocks, were the commodities of that country (see his Phaleg., lib. iii., cap. 7).

Ivory.] The Hebrew word *senhabim* is of doubtful signification : but the word *sen*, or *shen*, certainly signifying a *tooth*, interpreters have supposed that *habim* signifies an *elephant*; and both together import elephant's teeth, i. e., *ivory*. But it is hard to give an account of this word *habim*: therefore Bochartus rather thinks that the whole word *senhabim* signifies an *elephant*: which best agrees with what follows, apes and peacocks, all three signifying living creatures; and, indeed, *ivory* itself, in this chapter, is simply called by the name of *sen*: where he speaks of Solomon's throne, ver. 18 (see his Hierozoicon, par. ii., lib. i., cap. 20).

And apes.] The Hebrew word *kophim* is both by the ancients and moderns translated *apes*; which creature Pliny calls *cephos*; and saith they were seen but once at Rome in his days, and that they came out of Ethiopia. So that if Tarshish was in Spain, they that

sailed thither trafficked in Afric also before they came home (see Bochartus, in his Hierozoicon, par. ii., lib. iii., cap. 31).

And peacocks.] The LXX do not venture to translate the Hebrew word *thuccijim*: but the Chaldee, Syriac, Arabic, and Latin, translate it as we do, *peacocks*; and so do the most learned among the Jews, as Bochartus shows in a long dissertation; where he probably guesses this creature had its name by a small transposition of letters from *Cuthajim*; as much as to say a bird of Cuth, or a Persian bird. Which transpositions are so usual, that we have an instance of it in this chapter: the trees here called *almugim*, being called in the Chronicles *algumim*. See Hierozoicon, par. i., lib. ii., cap. 23, where he shows how beautiful a creature this is: which might well be brought from foreign countries to Judea, where there were none of them.

Pilkington.—The words עֹץ and יָבֵשׁ are only used 1 Kings x. 22 and 2 Chron. ix. 21, which, from the Latin, Syriac, and Arabic versions, we render *apes* and *peacocks*; but, from the context, I am fully persuaded that the Greek translators of the Book of Kings more properly understood them to mean some kinds of precious stones: but of what particular sorts, it would be in vain to inquire.

Gesen.—עֹץ (perhaps a breaking, subjection, i. e., subdued country, r. עֲשָׂה) pr. n. *Tarshish*.

1. *Tartessus*, Gr. Ταρτησσός, more rarely Ταρσηῖον Polyb. and Steph. Byz., a city of Spain with the adjacent country, situated between the two mouths of the river Bætis or Guadalquivir, a flourishing colony and mart of the Phœnicians, Gen. x. 4; Ps. lxxii. 10; Is. xxiii. 1, 6, 10; lxxv. 19; Jon. i. 3; iv. 2; Ez. xxxviii. 13. From hence *silver*, (comp. Diod. Sic. v. 35—38; Strab. iii., p. 148 Casaub.) iron, tin, and lead, were brought to Tyre, Jer. x. 9; Ez. xxvii. 12, 25. See Bochart Geogr. Sacra, lib. iii., cap. vii., p. 165 sq. J. D. Michaëlis Spicileg. Geogr. Hebr. exterae, p. i., p. 82—103. Comp. Comm. on Is. xxiii. 1.—Hence עֲשָׂה וְיָבֵשׁ, *ships of Tarshish*, *Tarshish-ships*, spoken pp. of ships employed by the Tyrians in voyages to and from Tarshish, Is. xxiii. 1, 4; lx. 9; but also genr. for all large merchant vessels, although sailing to other and different countries, Is. ii. 16; Ps. xlviii. 8. Comp. in Engl. *East-India-men*.

So 1 Kings x. 22; xxii. 49, of ships going to Ophir, although the writer of the Chronicles seems either not to have known or not to have approved this usage, see 2 Chron. ix. 21; xx. 36, 37.—See more in Thesaur., p. 1315.

עֵיפֹרִי m. plur. *ivory*, 1 Kings x. 22; 2 Chron. ix. 21. Sept., *ὀδόντες ἐλεφάντινοι*, Targ., עֵיפֹרִי elephant's tooth. It is compounded from עֵיפֹר tooth, and (as was first shown by A. Benary in the Berliner litt. Jahrbücher 1831, No. 96) עֵיפֹר contr. הַיָּם, from Sanscr. *ibha-s* elephant, (whence with the Arabic article Gr. *ἐλ-έφας*), because the Hebrews were unable distinctly to pronounce עֵיפֹר or עֵיפֹר (plur. עֵיפֹרִים) with the article. Egypt. also *εβω, εβου*, elephant.

אָפֶי m. *an ape*, 1 Kings x. 22; 2 Chron. ix. 21. Sanscr. and Malabar *kapi*, ape, (pp. swift, agile,) a word of Indian origin; whence also Gr. *κήπος, κήβος, κείβος*, which are used of various species of apes and monkeys.

תִּצְחִים m. plur. 1 Kings x. 22, and תִּצְחִים 2 Chron. ix. 21, *peacocks*, according to the Targ., Syr., Arab., Jerome, and the Heb. intpp. Corresponding are Malabar *togei*, Sanscr. *sikhi*. This would seem to have been the domestic name of this bird in India; and hence comes also Gr. *ταῶς, ταῶς*, pp. TaFōs, Athen. ix., p. 397, whence Arab. طائوس, Chald. תַּיִס, and also Lat.

pavo, the letters *t* and *p* being interchanged; comp. *laās, lapis, λίθος*. See Bochart Hieroz., t. ii., p. 135 sq. A. Benary in Berliner litt. Jahrbücher, 1831, No. 96.

Prof. Lee.—עֵיפֹרִי, pl. m. twice, 1 Kings x. 22; 2 Chron. ix. 21. *Ivory*, according to the majority of interpreters: Bochart prefers *Elephants*. The etymology is doubtful. Gesenius adopts that proposed by Benary, (Annal. Litt., Berol. 1831, No. 96,) who derives the latter part of the word from the Sanscrit *ibha* ईष, *An elephant*.

תִּצְחִים, and תִּצְחִים, m. pl. 1 Kings x. 22; 2 Chron. ix. 21, only. According to the majority of interpreters, *peacocks*; some, however, suppose them to have been *parrots*.

For the former we have Pers. طائوس. Gr.

taōs, *A peacock*: for the latter, Pers. طوطي,

A parrot; dim. طُوطَك.

Houb.—כִּי אֵי תַרְשִׁישׁ לִמָּךְ בַּיָּם, *nam navis Tharsis regi in mari*. Hæc mutila nunc habemus, quæ supplenda veniunt loco ex parallelo, 2 Par. ix. 21 hoc modo: כִּי אֵי תַרְשִׁישׁ לִמָּךְ, *porro navis ibat Tharsis pro rege*: vide quæ diximus ad eundem locum. Vulgatus, *ibat*, sive ex scriptura אֵיבַת, vel אֵיבַת, sive ex loco parallelo.

Ver. 24.

Au. Ver.—All the earth.

Gen., Booth.—All the kings of [LXX, Syr., partly Arab., and p. p. 2 Chron. ix. 23] the earth.

Ver. 28, 29.

וּמִזְגָּא חֲסִידִים אֲשֶׁר לְשִׁלְמָה 28
מִמְצָרַיִם וּמִקֵּנָה קָחְנִי הַפִּלֹה וְיָקוֹ
מִקֵּנָה בְּמִחְיָר: 29 וְלִמְצָלָה וְהִצָּא
מִרְצָה מִמְצָרַיִם בְּשֵׁשׁ מֵאוֹת קֶשֶׁף
וְסוּם בְּחִמְשָׁיִם וּמִמָּה וְכֹן לְכִרְפִּלָּה
קִחְתִּים וְלִמְצָלָה אֲרָם בְּגָרָם יֵצְאוּ:

28 καὶ ἡ ἐξοδος Σαλωμών τῶν ἱππέων καὶ ἐξ Αἰγύπτου καὶ ἐκ Θεκουῦ ἔμποροι τοῦ βασιλείως καὶ ἐλάβανον ἐκ Θεκουῦ ἐν ἀλλάγματι. 29 καὶ ἀνέβαινον ἡ ἐξοδος ἐξ Αἰγύπτου ἄρμα ἀντὶ ἐκατὸν ἀργυρίου, καὶ ἵππος ἀντὶ πεντήκοντα ἀργυρίου καὶ οὕτως πᾶσι τοῖς βασιλεῦσι Χεττιν, καὶ βασιλεῦσι Συρίας κατὰ θάλασσαν ἐξεπορεύοντο.

Au. Ver.—28 And Solomon had horses brought [Heb., and the going forth of the horses which *was* Solomon's] out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

29 And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring *them* out by their means [Heb., by their hand].

Pool.—28 *Horses and linen yarn*; the two chief commodities of Egypt. See Prov. vii. 16; Cant. i. 9; Isa. iii. 23; Ezek. xxvii. 7. *The king's merchants received the linen yarn at a price*; Solomon received them from Pharaoh at a certain price agreed between them, and gave this privilege to his merchants, for a tribute to be paid to him out of it.

29 *A chariot*: this is not to be understood of the chariots and horses themselves, (for then all horses had been set at an equal price, which is most absurd,) but by a

metonymy, for the lading of chariots and horses, which consisting of fine linen and silk, &c., were of great value; and the king's custom, together with the charges of the journey, amounted to these sums.

Bp. Patrick. — *And linen yarn.*] Most think *bysnus*, fine linen, is hereby meant; which was a great commodity in Egypt.

The king's merchants received the linen yarn at a price.] These words Bochartus seems to me to have cleared with the greatest perspicuity, by taking the Hebrew word *mikveh*, not for *linen yarn*, or fine linen; but for the *toll* or *custom* that was taken for the horses that were brought out of Egypt. And thus he translates the whole; "Horses were brought up to Solomon out of Egypt; and as for the toll or custom, the merchants of king Solomon hired it at a price (that is redeemed it of the king of Egypt for so much constantly); and a chariot coming out of Egypt went out for six hundred shekels of silver, and a horse for a hundred and fifty; and so for all the kings of the Hittites, and for the kings of Syria, did they bring by their hands." The sense of which words is plainly this, that noble horses being found in those times, in few countries but Egypt, Pharaoh would not suffer them to be carried from thence without a great tribute which he exacted from them; which was six hundred shekels for a chariot, and a hundred and fifty for a horse. This must not be understood to be the price at which they were bought, but the custom paid for them; otherwise every horse would have been of the same value, which is absurd. Solomon, therefore, bringing many thousand horses out of Egypt, prevailed with his father-in-law to free him from this grievous tribute, and to accept of a certain sum of money to be paid him every year instead of it. Thus being freed from the custom which was demanded of all others, all the kings of the Hittites and Syrians bought their chariots and horses of Solomon's merchants, who could afford to sell them cheaper than they could have them in Egypt (see Hierozoicon, par. ii., lib. ii., cap. 9).

By the "kings of the Hittites" are meant the rulers of some of that nation, who were driven out by the Israelites; and lived in the north-east of the land of Canaan, or in some part of Arabia (see Judg. i. 26).

Bp. Horsley.—In this obscure passage, the word מִכָּוֶה, or מִכָּוֶה, as it is written in

2 Chron. i. 16, is taken by the LXX in this place, and by the Vulgate, both here and in Chronicles, as the proper name of a place, with the prefix כ. For מִכָּוֶה at the beginning of verse 29, we read in the parallel place, 2 Chron. i. 17, רִמְלוֹ רִמְלוֹ .

28 "And the exportation of horses for Solomon was from Egypt, even from Coa. The king's merchants took [them] from Coa at a fixed duty.

29 "For they went and brought a chariot from Egypt for six hundred [shekels] of silver, and a horse for one hundred and fifty. And upon the same terms for all the kings of Syria, they exported through their hands."

"They went" namely, to Coa. A public mart, as I suppose, in the part of Egypt nearest to Palestine, where the Egyptian horses were exposed to sale, and the king of Egypt had a customhouse for the receipt of his duties. This place might sink into obscurity, when Judea ceased to be the channel of the commerce between Egypt and Syria; which may be the reason that we hear no more of it in history, sacred or profane.

"A chariot" i. e., a chariot with its set of four horses.

Dr. A. Clarke.—28 *And linen yarn.*] The original word, מִכָּוֶה, is hard to be understood, if it be not indeed a *corruption*.

The versions are all puzzled with it: the Vulgate and Septuagint make it a *proper name*: "And Solomon had horses brought out of Egypt, and from Coa, or Tekoa." Some think it signifies a *tribute*: thus Bochart: "They brought horses to Solomon out of Egypt; and as to the tribute, the farmers of this prince received it at a price." They farmed the tribute, gave so much annually for it, taking the different kinds to themselves, and giving a round sum for the whole.

Some suppose that מִכָּוֶה signifies the *string* or *cord* by which one horse's head is tied to the tail of another; and that the meaning is, Solomon brought *droves* of horses, thus tied, out of Egypt.

Rabbi Solomon Jarchi, in his comment on the parallel place, 2 Chron. i. 14, says that מִכָּוֶה signifies a collection or drove of horses, or what the Germans call *stutt*, a *stud*. He observes on that place, "That he has heard that there was a company of merchants in Egypt, who bought horses from the Egypt-

tians at a certain price, on condition that no person should be permitted to bring a horse out of Egypt but through them."

Houbigant supposes the place to be *corrupt*, and that for סָמָה we should read סִמְכָה, *chariots*: "And Solomon had horses brought out of Egypt, and chariots; and the king's merchants received the chariots at a price: and a chariot came up and went out of Egypt for *six hundred shekels of silver*," &c. This makes a very good and consistent sense; but none of the versions acknowledge it, nor is there any various reading here in any of the MSS. yet collated.

If we understand it of *thread*, it may refer to the *byssus* or *fine flax* for which Egypt was famous; but I do not see on what authority we translate it *linen thread*. Bochart's opinion appears to me the most probable, as the text now stands; but the *change* contended for by Houbigant makes the text far more simple and intelligible.

29 *A chariot came up—for six hundred shekels.*] This was the ordinary price of a chariot, as an hundred and fifty shekels were for a horse.

Ged.—28, 29 Now horses, for Solomon, were chiefly brought from Egypt; and, particularly, from Kōa. The king's agents took them from Kōa, at a certain price: a set of chariot-horses were purchased from Egypt, for six hundred shekels of silver; and a single horse for an hundred and fifty: *at the same price* at which they were purchased for all the kings of the Hethites, and for all the kings of Syria.

21 *And.....from Kōa.* I have followed the most probable interpretation of this difficult passage. The rendering in our vulgar version, *and linen yarn*, is unsupported by any tolerable authority.

Booth.—28 And Solomon had horses brought out of Egypt and from Coa: the king's merchants received them from Coa at a stated price. 29 And a chariot was brought up out of Egypt for six hundred shekels of silver, and a horse for a hundred and fifty: and so were they brought for all the kings of the Hethites, and for the kings of Syria.

Gesen.—סָמָה m. (r. סָמָה) once סָמָה 1 Kings x. 28; constr. סָמָה 2 Chr. i. 16.

1. *Expectation, &c.*

2. *A gathering together, collection*, see r. סָמָה Niph. a) Of waters, Gen. i. 10, &c. b) *A band, company*, of men and animals, e.g., of horses, *a caravan*; so probably in

1 Kings x. 28 וְכָל חֵמְלָם בְּמֶלֶךְ וְכָל חֵמְלָם בְּמֶלֶךְ וְכָל חֵמְלָם בְּמֶלֶךְ and a company of the king's merchants brought from Egypt a company of horses at a price; also 2 Chron. i. 16. There is a play of words in the double use of the word סָמָה for a band of merchants and a troop of horses. So Piscator and Vatablus; but interpreters have here very widely differed; see Bochart. Hieroz., T. i., p. 171, 172. Michaëlis in Supplem. 1271, and in Mosaisches Recht. iii., p. 332.

Prof. Lee.—סָמָה, m. once סָמָה, f. r. סָמָה, which see: constr. סָמָה. (a) *Expectation, confidence, hope.*

(b) *Collection, assemblage* of men, animals, &c., 1 Kings x. 28; 2 Chron. i. 16. סָמָה, — of waters, Gen. i. 10, &c.

Houbigant.—28 Porro equi Salomoni ex Ægypto adducebantur; cætus mercatorum currus pro Salomone pretio accipiebant. 29 Currus ex Ægypto veniebat pretio siclorum argenti sexcentorum, equus autem centum et quinquaginta. Sic ad omnes Regulos Hethæorum et ad Sgræ reges, per eos adducebantur.

סָמָה: Novi Interpretes, accipiebant telam. Quam potestatem vocabulo סָמָה suo marte faciunt, nullum exemplum afferunt. Præterea tela non quadrat neque in supra, neque in infra dicta. Nam a versu 26 ad finem aguntur equi et currus Salomonis; nusquam tela. Itaque alii aliter legunt Veteres: nam Græci Intt. ἐκ θεκού, ex Thecua, quasi legant סָמָה; Syrus, וְכָל, rem emplam, quasi ex סָמָה. Scriptum fuit per errorem סָמָה, quia mox dictum est וְכָל סָמָה, et cætus mercatorum. Vera scriptura est סִמְכָה, currus, eam in sententiam, quam interpretando extulimus, et accommodate ad ea, quæ sequuntur, in quibus subjungitur quanti emerentur singuli currus.

Dathe.—28 Adducebantur Salomoni equi ex Ægypto. Mercatores ejus privilegium habebant, quod per pecunia soluta eis concedebatur. a) 29 Pretium vero cuiusque currus constabat sexcentis siclis argenteis, equi vero centum et quinquaginta. Sic omnibus Hethitarum et Syriæ regibus ab eis adducebantur.

a) De h. l. difficili cf. Bochartus in Hieroz., p. i., lib. ii., cap. ix., p. 171. Beck ad paraphrasin Chald. libror. Chron., p. ii. p. 7. Clericus in Comment. ad h. l. et Michaëlis in appendice ad p. iii. juris Mos. de eorum cultura in Palæstina, p. 79. Quorum conjecturas non opus est ut h. l. proferam, cum libri ipsi facile possint inspicere. Liceat mihi

tantum, meam conjecturam afferre. Vocabulum מֹלֵךְ, in quo omnis est difficultas, putem explicari posse de *privilegio*, ut vulgo dicitur, *exclusivo* coëmendī equos, quod negotiatores regis pro certa pecuniæ summa erant consecuti. Sic enim describitur illud מֹלֵךְ in textu בְּמִדְּבָרֵי מֹלֵךְ. Potest vero מֹלֵךְ hanc habuisse significationem ex con-

jugat. viii. verbi מֹלֵךְ, *licitatus fuit rem, auctoque ad summum pretio acquisivit*; cf. Golius, p. 1987. Hujusmodi autem privilegium regem Ægypti Salomoni, genero suo, concessisse, nemo improbable dixerit. Hic igitur per suos homines, qui propterea vocantur מֹלֵךְ הַמֶּלֶךְ, equos coëmit, quos deinde pretio pro arbitrio suo constituto vendebat.

Maurer.—28 Locus interpretationis difficilioris, quem plerique ita explicant: *educabantur equi, qui Salomoni erant, ex Ægypto; et caterva mercatorum regis adducebant catervam (equorum) pretio soluto.* Sed vere monuit Winerus, “verborum lusum in hac tenui oratione aliquantulum jejunum videri.” Præterea notio *catervæ hominum et animalium* minus certa videtur. Itaque non omnino contemnenda est eorum opinio, qui in מֹלֵךְ nomen proprium regionis, fortasse *Koæ Nisam* inter et *Ariam sitæ*, subesse putantes, locum ita expediendum censent: *educantur equi Salomonis ex Ægypto et ex Koa (מֹלֵךְ); mercatores regis adducebant eos ex Koa pretio soluto.*

CHAP. XI. 1.

Houb.—דָּמִים דָּמִים; hæc deficienter ac mendose pro צִדְוִיּוֹן, דָּמִים, *Idumæas, Sidonias*, ut lego in parte Codicum: similiter דָּמִים, quod legendum דָּמִים, *Hethæas*.

Ver. 5.

וַיִּבְנֵה מֹלֵךְ אֶת־בְּנֵי אֱלֹהֵי
צָדִיקִים וְאֶת־בְּנֵי שָׂרָף עַמִּים:

[Alex.] καὶ ἐπορεύθη Σαλωμών ὀπίσω τῆς Ἀστάρτης βδελύγματι Σιδωνίων, καὶ ὀπίσω τῶν βασιλείων αὐτῶν, εἰδώλου τῶν Ἀμμων.

Au. Ver.—5 For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom [called Molech, ver. 7] the abomination of the Ammonites.

Ashtoreth. See notes on Judg. ii. 13, p. 167.

Ged., Booth.—5 For Solomon went after Ashtaroth, the goddess of the Sidonians,

and after Chemosh, the god of Moab [*Syr., Arab.*], and after Molech [*Ged., Moloch*].

Moloch. The present text and most of the ancient versions have *Milchom*. But this idol is called everywhere in the Pentateuch *Moloch* or *Molech*; and so here, also, in the next verse but one. I have therefore uniformly written *Moloch*.—*Ged.*

Gesen.—מֹלֵךְ 1 Kings xi. 7, elsewhere c. art. מֹלֵךְ, מֹלֵךְ, Lev. xviii. 21, &c. *Molech*, pr. n. of an idol of the Ammonites, Aqu. Symm. Theod. Μολόχ, Vulg., *Moloch*, Sept. appellat. ὁ ἄρχων, βασιλεύς; called also מִלְכֹם *Milcom*, 1 Kings xi. 5 (comp. v. 7), 33; 2 Kings xxiii. 13; and מַלְכָם, *Malcam*, Sept.

Μελχόμ, Jer. xlix. 1, 3; Syr. مَلِكُوم comp. Zeph. i. 5. To this idol the Hebrews from the time of Solomon sacrificed infants upon מֹלֵךְ erected in the valley of Hinnom. According to the Rabbins, its statue was of brass, with the members of the human body, but the head of an ox; it was hollow within, was heated from below, and the children to be immolated were placed in its arms, while drums were beaten to drown their cries; see Jarchi ad Jer. vii. 3; Lund Jüd. Heiligtümer, p. 638; Carpzov. Antiq. 87, 404. Such a tradition is strongly confirmed by a passage in Diodorus Siculus, respecting human sacrifices offered by the Carthaginians to Κρόνος, i. e., *Saturn*, Diod. Sic. xx. 14. Hence it has been commonly held, that the *Moloch* of the Old Testament was also *Saturn*, and indeed the planet Saturn, which the ancients regarded as a *κακοδαίμων* to be appeased with human sacrifices; see Comm. on Is. ii., p. 343, and comp. in פִּינ' p. 469. But from the language of Jeremiah, e. g. xxxii. 35, and they built the high places of Baal which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire to Molech, comp. xix. 5, they have built also the high places of Baal, to burn their sons in the fire for burnt-offerings unto Baal, it would seem to follow that the idol *Molech* (מֹלֵךְ) was no other than *Baal* (בַּעַל), to whom also in the region of Carthage and Numidia children were immolated; see three Punic inscriptions, Monumm. Phœnic., pp. 448, 449, 453. It may be supposed that מֹלֵךְ, מֹלֵךְ, was an epithet of Baal in current use chiefly among the Ammonites, as מֹלֵךְ was an epithet of the same god among the Tyrians; see in גִּלְגַּל No. 4. Among the Phœnicians

also a customary epithet of Baal בַּל king *eternal*, and also simply בַּל, *king*; see Monumm. Phœn. l. c. The forms בַּלִּי, בַּלִּיָּה, may be compared with בַּלִּי p. 219; i. e., the endings בַּלִּי and בַּלִּיָּה may be regarded as diminutive forms of endearment affixed to the names of gods; although in these syllables there may also lurk a suffix, the force of which was by degrees lost, as in the names of the gods Ἀδωνις בַּלִּי, Βααλτῖς בַּלִּיָּה, Monumm. Phœnic., p. 400; see also art. בַּלִּי p. 13 above.

Prof. Lee.—בַּל, masc. always with art. בַּלִּי, *Molech, Moloch*: Gr. Μολόχ: i. q. בַּלִּי, בַּלִּיָּה. The name of an idol of the Ammonites often worshipped by the Hebrews. The same, apparently, with בַּלִּי, see p. 294 above, or *the planet Saturn*, as generally supposed. See Selden de Diis Syris, Syn-tag i. cap. vi.; Michaëlis Supp., p. 1514. According to the author of the Dabistan (on the ancient Persians), the image of Saturn was made of black stone. It had the head of a monkey, the body of a man, and the tail of a pig. On his head was a crown, in his right hand a hair-sieve, in his left a serpent. On his shrine, see p. 62 above. It was probably the same with the *Mahadeva*, or destroying deity of the Hindoos: and, hence, was to be placated by the sacrifice of children, &c. See, too, Diodorus Siculus, lib. xx. 14, on the worship paid to Saturn by the Carthaginians, as quoted by Gesenius.

Ver. 13.

Au. Ver.—13 Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.

Pool.—How but *one tribe*, when he had both Judah and Benjamin, 2 Chron. xi. 12? *Ans.* Either Benjamin is swallowed up in Judah, because it was comparatively very small, and their habitation much intermixed with that of Judah; or *one*, to wit, of that *kingdom* which he here threatens to *rend away* from him, i. e., of the kingdom of Israel, and that was Benjamin; *one* beside Judah, which was his own tribe: or but *one*, because Benjamin was not entirely his, but part of it adhered to Jeroboam, as Beth-el, 1 Kings xii. 29, and Ephraim, 2 Chron. xiii. 19, both which were towns of Benjamin, Josh. xviii. 22.

Which I have chosen.

Ged.—The city [LXX, Syr., Arab.] which I have chosen.

Ver. 15.

וַיְהִי בַּקֹּהֶלֶת דָּוִד אֶת־אֶדוֹם בְּעֶלְיוֹת
וַיֹּאבֵד שָׁרָא תַּבְּצִיָּה לְקֹהֶלֶת אֶת־חֲתָנָיו
וַיִּהְיֶה כְּלִיָּקָר בַּאֲדוֹם:

καὶ ἐγένετο ἐν τῷ ἐξολοθρεῦσαι Δαυὶδ τὸν Ἐδὼμ ἐν τῷ πορευθῆναι Ἰωάβ ἀρχοντα τῆς στρατιᾶς θάπτειν τοὺς τραυματίας, καὶ ἔκοψαν πᾶν ἄρσενικὸν ἐν τῇ Ἰδουμαίᾳ.

Au. Ver.—15 For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom.

Pool.—When David was in Edom, to wit, by his army, to war against it. See 1 Chron. xviii. 12, 13. *After he had smitten every male in Edom*; or, *and he smote*, &c., as it is in the Hebrew; which is here noted as the cause of Hadad's flight, *he smote*, &c. He understood what Joab had done in part, and intended further to do, even to kill all the males, and therefore fled for his life.

Houb., Booth., Maurer.—15 For when David smote [LXX, Syr., Arab.] Edom, and Joab, &c.

Ged.—15 When David invaded Edom. The present Hebrew text has, *was in Edom*. The Greek and Syriac versions, *laid waste Edom*; which is probably the true reading. I have used a word that is applicable to either. Comp. 2 Sam. viii. 14.

Houb.—15 Multò anteferenda scriptio, בַּחֲבֹל, *cum perculeret*, quam sequuntur Græci Intt. qui ἐξολοθρεύσαι; et Syrus, qui בַּחֲבֹל, *vastabat*, quem Arabs imitatur.

Ver. 20.

Houb.—20 תַּפְחֶשֶׁת, *Taphnes*. Inconstanter sine ' ; nam suprâ תַּפְחֶשֶׁת, bis, et ita hoc versu 20. Codex unus Orat.

Ver. 23—25.

23 וַיָּקָם וַיֵּלֶךְ לֹא שָׁמֹן אֶת־רִגְלוֹ
בְּרֶגְלָיו וַיֵּשֶׁב בְּבֵית הַדָּוָד
מִלֶּחֶם צֹבָח אֲדָנָיו: 24 וַיִּהְיֶה עָלָיו
אֲנָשִׁים וַיְהִי שָׂרֵבֹד בְּהַלֵּךְ דָּוִד אֲחֵם
וַיִּלְכְּדוּ וַיִּשְׁקוּ וַיִּשְׁבּוּ בָּהּ וַיִּמְלְכוּ
בְּדֹמָשֶׁק: 25 וַיְהִי שָׁמֹן לְיִשְׂרָאֵל כָּל־
יְמֵי שְׁלֹמֹה וְאֶת־הַרְעָה אֲשֶׁר הָרַד
וַיִּקְחֵן בְּיִשְׂרָאֵל וַיִּמְלְכוּ עַל־אַחֲרָם:

[Alex.] 23 καὶ ἤγειρεν Κύριος Σατὰν τῷ Σαλωμών τὸν Ῥαζών, υἱὸν Ἑλιαδάε τὸν Βαραμείθ Ἀδαδέζερ βασιλέα Σουβὰ, κύριον αὐτοῦ. 24 καὶ συνηθροίσθησαν ἐπ' αὐτὸν ἄνδρες, καὶ ἦν ἄρχων συστρέμματός ἐν τῷ ἀποκτείνειν Δαυὶδ αὐτούς· καὶ ἐπορεύθησαν Δαμασκὸν, καὶ ἐκάθισαν ἐν αὐτῇ, καὶ ἐβασίλευσαν ἐν Δαμασκῷ. 25 καὶ ἐγένετο ἀντικείμενος τῷ Ἰσραὴλ πάσας τὰς ἡμέρας Σαλωμών· αὕτη ἡ κακία Ἀδερ.

Au. Ver.—23 And God stirred him up another adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer king of Zobah:

24 And he gathered men unto him, and became captain over a band, when David slew them of *Zobah*: and they went to Damascus, and dwelt therein, and reigned in Damascus.

25 And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad *did*: and he abhorred Israel, and reigned over Syria.

23 *Hadadezer.*

Houb.—Nos, *Adarezer*, ex scripturâ נאדער, ut in libro Samuel, et in paralipomenis. Sic etiam hoc loco duo Codices, nec non Vulgatus et Syrus.

Rexon.

Dathe., Booth.—Hezion. [xv. 8.]

Ged.—*Rexon.* He is supposed to be the same with *Hezron*, mentioned in xv. 18. This verse and the two following verses are in most Greek copies after ver. 14.

24 *And he gathered men unto him.*

Dathe.—And men were gathered [LXX, Syr., Arab.] unto him.

And reigned in Damascus.

Le Clerc, Houb., Dathe, Ged., Booth.—And made him [*Ged.*, Rezon; *Booth.*, Hezion] king of [Vulg., Syr., Arab., five MSS.] Damascus.

Houb.—24 אדער: Non licet convertere et regnârunt; nam solus Adad Damasci regnum tenebat. Itaque אדער sic habendum ut אדער, et regem cum fecerunt; ut Clericus observat.

25 *Besides the mischief that Hadad did, &c.*

Pool.—So the sense is, this infelicity was added to the former concerning Hadad, mentioned above, ver. 14, &c. Whilst Hadad molested him in the south, Rezon threatened him in the north. But some understand this of Hadadezer, who is here called Hadad, by way of abbreviation, (which is not unusual in proper Hebrew

names, as is well known,) and that for, or because of, (for the Hebrew particle *eth* is sometimes put for *el*, which oft signifies, for, or because of, as Hebricians know,) the evil which befel Hadad, or Hadadezer, i. e., he bore a grudge against the Israelites from and ever since the slaughter that Joab made in Hadadezer's army, whereof he was a member, although he also took that occasion of making a defection from his master.

Ged.—25 He was an adversary to Israel all the remaining days of Solomon; and an abettor of the mischief done by Hadar; who being made king of Edom [LXX, Syr., Arab., and three MSS.], infested the Israelites.

Booth.—25 And he was an adversary to Israel all the days of Solomon, besides the mischief that Hadad did, who reigned over Edom, and infested Israel.

Houb.—25 Ille igitur, dum vixit Salomon, Israël perpetuò adversatus est, cum intereà vexabat eum Adad devastabatque Israël; nam in Edom regnabat.

25 וְהָיָה אֶל־יִשְׂרָאֵל כָּל־יְמֵי שְׁלֹמֹה: Hæc interpretationem bonam habere non posse, testis est Arias, sic convertens, et cum malo, quod Hadad, ut nullâ serie, ita etiam nullâ sententiâ. Græci Intt. legebant נאד, pro נאד, quos imitatur Vulgatus hoc modo, et hoc est malum Adad, omittens relativum נאד. Sed continuationem hæc non habent, ut postquam de Razon vexatore Israël, dictum est, continenter subdatur, hoc est malum Adad, vel ut Græci Intt. hoc est malum quod fecit Adad. Nobis sic videtur, pro נאד, legendum נאד, quod verbum exhibent in Codice Rom. Græci Intt. et omittendum נאד, quod omittit Codex Alex. deinde pro נאד, substituendum נאד, et cum eo, vel simul cum eo, (mala inferebat Adad, vexabatque Israël;) ut significetur Adad eodem tempore, quo Razon, vexasse Israelitas. Denique pro נאד, Syria, legendum נאד, vel נאד, Edom. Nam Adad erat Idumæus, et ex Ægypto proficiscenti erat opportuna Idumæa. Omnes Veteres legunt נאד, præter unum Chaldæum, quem Vulgatus sequitur.

Dathe.—23 Alius deinde Salomonis adversarius ex Dei voluntate fuit Hezion, a) Eljadæ filius, qui ab Hadadesero, rege Zobensi, domino suo, aufugerat. 24 Ad quem confluerunt milites, quorum dux fuit, cum David Zobenenses concideret. Venerunt Damascus, ibi consederunt eumque regem constituerunt. 25 Hunc Israëlita hostem

experti sunt, quamdiu Salomo vixit, præter Hadadum non minus eis molestum, qui Edomitarum rex factus Israëlitas multum infestavit.

a) Cf. de hac pericopa verss. 23, 24, 25, Celeb. *Koehlerus* in repertorio pro litterat. orient. p. II. p. 262. In eo quidem non possem assentiri Viro Doctissimo, quod totum hunc locum habet pro interpolatione, quæ ex nota marginali textui sit inserta. Nam cum scriptor hoc agat, ut quos Salomo adversarios expertus sit, enarret, non potuit hunc Resonem s. Chesjonem omittere. Sed quod textus emendationes attinet, in his, una excepta, assentior. Primo pro יִזְרְעֶל legendum puto יִזְרְעֶל propter locum xv. 18, ubi Benhadad, filius Tabrimonis, nepos vocatur Hesjonis, non Resonis; et sic quoque vocatur ab interpretibus antiquis. Deinde vers. 24 pro יִזְרְעֶל אוֹלֵי סִירוס et Arabs legerunt יִזְרְעֶל יִזְרְעֶל congregati sunt ad eum, sc. Hesjonem.—Porro pro יִזְרְעֶל Vulgatus, Syrus et Arabs יִזְרְעֶל constituerunt eum regem Damasci. Addo, conjugationem Hiphil etiam exhibere quinque codd. *Kennicotti*, in quibus scriptum exstat יִזְרְעֶל.—Tandem in vers. 25 pro יִזְרְעֶל אוֹלֵי סִירוס et Vulg. habent יִזְרְעֶל יִזְרְעֶל, quam lectionem etiam probat Cel. *Koehlerus*. Sed hæc minime apta videtur contextui. Nam in his verbis sermo est de inimicitia Hadadi, regis illius Edomitarum, de quo vers. 14, seqq. quæ comparatur cum illa, qua Hesjon, alter ille adversarius Salomonis, Israëlitas infestavit. Sensus autem existit perquam durus si legatur: *hoc est malum, quod Hadad fecit*, de quo in his versibus sermo non fuit, sed de Hesjone, rege Damasci. Igitur יִזְרְעֶל explico per *cum*, cujus sensum in versione modo magis Latine indicavi. In fine versus pro יִזְרְעֶל cum τοῖς οὖ, Syro et Arabe legendum puto יִזְרְעֶל. Sic quoque duo codd. *Kennicotti* 93 et 150, a prima manu.

Ver. 27.

Millo. See notes on 2 Sam. v. 9, p. 521, 522.

Ver. 28.

וְהָאִישׁ יִזְרְעֶל בְּבֹרַח הָיִל בְּיָמָיו שָׁלַח
אֶת־הַנְּפִעַר פִּרְעִישָׁה קְלָאָהָה וְהָאִישׁ וַיִּפְקֹד
אֹתוֹ לְכִלְיָהּ בְּיָמָיו יִזְרְעֶל :

καὶ ὁ ἄνθρωπος Ἰεροβοάμ ἰσχυρὸς δυνάμει·
καὶ εἶδε Σαλωμών τὸ παιδάριον ὅτι ἀνὴρ ἔργων
ἔστι, καὶ κατέστησεν αὐτὸν ἐπὶ τὰς ἀρσείας
οἴκου Ἰωσήφ.

Au. Ver.—28 And the man Jeroboam was a mighty man of valour: and Solomon seeing the young man that he was industrious, [Heb., did work] he made him ruler over all the charge [Heb., burden] of the house of Joseph.

Pool.—A mighty man of valour, or, a man of great strength of body, or courage of mind, or both.

Bp. Horsley.—28 “Of valour;” rather, “of activity.”

Ged.—28 For the man, Jeroboam, being a man of valour; and Solomon seeing him to be a youth fit for business, he set him over the imposts of the whole house of Joseph.

28 There is here, though strangely misplaced, a curious addition in Sep. Rom. and Ald. which I subjoin: *And he builded for Solomon, Sarira (Zerida); where he had thirty horse-chariots. He also builded the citadel, and enclosed the city of David out of the imposts of the house of Ephraim; but, aspiring at royalty, and Solomon seeking to kill him, he was afraid, and fled to Susak king of Egypt: with whom he remained unto the death of Solomon. And Susak gave to Jeroboam, for a wife, And the elder sister of his own wife Thekemina: she was high among the royal women; and she bore to Jeroboam his son Abiah.*

Set him over the imposts, &c. He was made governor and collector of the taxes that were raised chiefly in the tribes of Ephraim and Manasseh, to carry on the new buildings of Solomon: which taxes were doubtless odious to the people, especially to the house of Joseph; who were naturally jealous of the tribe of Judah, and had always a great influence over the other northern tribes. Jeroboam would take occasion, from his situation among them, to alienate them from Solomon: and thus pave the way to royalty. If the addition in the Greek version be genuine, which I am inclined to believe, it throws considerable light on the subject.

Ver. 29.

Au. Ver.—29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field.

Ged.—He had clad, &c. Who? Jeroboam or the prophet? for according to the

text it may be either. The Greek version, indeed, has *Abiah was clad*; and so the Syriac. The Vulgate also refers it to him. I am inclined to think that it was Jeroboam's garment that was torn in pieces: perhaps the robe of his new office.

Garment.

Ken.—Instead of שִׁמְלָה, *Camb.* MS. 1 has שִׁמְלָה in *veste*. Should we find in any Lat. Author the word *Vestimentum* frequently repeated, and should we sometimes find the same word (or letters expressive of the same thing) writ *Vestinetum*, we should correct the latter without the least scruple. In the Heb. Bible we have שִׁמְלָה (*Shilmah*) sixteen times, and שִׁמְלָה (*Shimlah*) twenty-seven times; both signifying *vestis*. I humbly presume it should be שִׁמְלָה (*Shimlah*) universally, as it is here in this MS.; the Arab. verb

شَمَلَ, (*Shamal*) is *vestivit, totum se operuit*, &c. Let us only consider Exod. xxii. 26, 27. Can we think, that Moses, in ver. 26, writ שִׁמְלָה: and, in the very next verse, שִׁמְלָה as the words are now printed? Since making the preceding correction, upon referring to the Samar. Pentateuch, I find the word *there* properly שִׁמְלָה (*Shimlah*) in every place.

Ver. 32.

Au. Ver.—32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel.)

See notes on ver. 13.

Bp. Patrick.—*One tribe.*] Besides his own. Or Benjamin and Judah may be looked upon but as one tribe; both of them having a share in the city of Jerusalem, and lying near one to the other.

Ged.—*One tribe, LXX two*, and this may be the true reading. It is certain that the tribe of Benjamin remained in the possession of Solomon's posterity, as well as the tribe of Judah; but, being a small tribe, it might be here included in the greater.

Ver. 33.

יֵצֵן וְאֶשְׁתָּרָה אֶלְתִּי צִדְקִין לְכַמֹּשׁ אֶלְתִּי
מִזֶּבֶב וְלִמְלָכָם אֶלְתִּי בְּגֵר־עַמּוֹן וְלֹא
חֻלְכִּי בְּדָרְכֵי לְעִשְׂוֹת תִּישָׁר בְּעֵינֵי
וְחֻקֵּי וּמִשְׁפָּטֵי בְּדֹר אֲבִיו :

ἀνθ' ὧν ἐγκατέλιπ' με, καὶ ἐποίησε τῇ Ἀσ-
τάρτῃ βδελύγματι Σιδωνίων, καὶ τῷ Χαμῶς,

καὶ τοῖς εἰδώλοις Μωάβ, καὶ τῷ βασιλεὶ αὐτῶν
προσοχθίσματι νιὼν Ἀμμὼν, καὶ οὐκ ἐπορεύθη
ἐν ταῖς ὁδοῖς μου τοῦ ποιῆσαι τὸ εὐθὲς ἐνώπιον
ἐμοῦ, ὡς Δαυὶδ ὁ πατὴρ αὐτοῦ.

Au. Ver.—33 Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgements, as did David his father.

Pool.—*They have forsaken me*, i. e., the king, and his concubines, and people.

Commentaries and Essays.—*Because they have forsaken me*, &c. שָׁכַח, Hebrew. The Greek version hath the verbs in the singular number, and rightly [so *Horsley, Ged., Booth.*]. 1st. Because Solomon is the person spoken of as the subject of the message, in the preceding and following verses; and 2dly, The Hebrew betrays its own error in the close, by the words, כִּדְּדָאבִי, “as David his father,” which appropriates what is here said to Solomon. As it stands in the present Hebrew text it is not sense. Five Hebrew MSS. have the first verb singular, שָׁכַח; and six, וְשָׁכַח.

Ashtoreth. See notes on Jud. ii. 13, p. 167. *Chemosh.*

Gesen.—שָׁכַח m. (perh. subduer, vanquisher, r. שָׁכַח) *Chemosh*, pr. n. of the national god of the Moabites and Ammonites, Judg. xi. 24; the worship of which was introduced at Jerusalem under Solomon, 1 Kings xi. 7; 2 Kings xxiii. 13; Jer. xlviii. 7. Hence שָׁכַח עַם, *people of Chemosh*, i. e., the Moabites, Num. xxi. 29. Sept. Χαμῶς, Vulg., *Chamos*.

Milcom. See notes on xi. 5.

Ver. 34.

וְלֹא־אֶתְקַח אֶת־כָּל־הַמְּלָכָה מִיָּדוֹ
וְנִי

καὶ οὐ μὴ λάβω πῆν βασιλείαν ὅλην ἐκ
χειρὸς αὐτοῦ, κ.τ.λ.

Au. Ver.—34 Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes.

Pool.—*The whole kingdom*, to wit, of Israel, that which I have designed for thee. Or rather, *I will not take anything*, or part

of the kingdom [so *Houb.*, *Ged.*, *Booth.*]. For the Hebrew phrase *to col*, which properly signifies *not all*, or *not the whole*, doth usually signify *not any thing*, as Deut. viii. 9, *thou shalt not want every thing*, i. e., not any thing. So also Gen. iv. 15; xxiii. 6; xxxix. 23; Psal. xlix. 17; cxliii. 2, &c. *The whole kingdom out of his hand*; he shall possess it whilst he lives, as it follows; and therefore thou shalt not yet attempt to invade it.

Ver. 36.

Au. Ver.—36 And unto his son will I give one tribe, &c.

Ged.—*One*; LXX, *two*. See notes on verses 13 and 32.

Ver. 37.

וְיָשָׁב יִרְבֹּעַם בְּמִצְרַיִם — וְיָשָׁב יִרְבֹּעַם בְּמִצְרַיִם

— καὶ βασιλεύσεις ἐν οἷς ἐπιθυμεῖ ἡ ψυχὴ σου, κ.τ.λ.

Au. Ver.—37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

According to all.

Booth.—Over all.

CHAP. XII. 2, 3.

וַיָּבֹאוּ בְּנֵי יִרְבֹּעַם בְּיָמָיו וַיִּשְׁלַח יִרְבֹּעַם וַיִּקְרָא אֶת יִשְׁכָּרְיָהוּ בֶן-נְבָט וַיִּשְׁלַח אֶת יִשְׁכָּרְיָהוּ בֶן-נְבָט וַיִּקְרָא אֶת יִשְׁכָּרְיָהוּ בֶן-נְבָט וַיִּשְׁלַח אֶת יִשְׁכָּרְיָהוּ בֶן-נְבָט וַיִּקְרָא אֶת יִשְׁכָּרְיָהוּ בֶן-נְבָט

וְיָשָׁב יִרְבֹּעַם בְּמִצְרַיִם

[Alex.] 2 καὶ ἐγένετο ὡς ἤκουσεν Ἱεροβοὰμ υἱὸς Ναβὰτ, καὶ αὐτοῦ ἔτι ὄντος ἐν Αἰγύπτῳ ὡς ἐφυγεν ἐκ προσώπου τοῦ βασιλέως Σαλωμῶν, καὶ ἐπέστρεψεν Ἱεροβοὰμ ἐξ Αἰγύπτου. 3 καὶ ἀπέστειλαν αὐτὸν καὶ ἐκάλεσαν αὐτὸν καὶ ἦλθεν Ἱεροβοὰμ, κ.τ.λ.

Au. Ver.—2 And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;)

3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

Bp. Patrick.—2 *Heard of it.*] The words of it are not in the original, but only that he *heard*: either of this meeting, or of the death of Solomon, or both: for he could not

hear of this meeting without hearing of his death.

And Jeroboam dwelt in Egypt. So *Patrick*, *Maurer*.

Commentaries and Essays.—*When Jeroboam, who was yet in Egypt, heard of it.* What then? We are not told. But the omission may be supplied from the parallel place, 2 Chron. x. 2, which adds, "that Jeroboam returned out of Egypt." Perhaps, however, here is no omission, but rather an error in the text. i. e., of *במצרים*, for *במצרים*, as it is in Chronicles. The difference between Kings and Chronicles in the word *ישב*, is only in the points, which are of no authority. Then the passage will run the same as in Chronicles, and the version the same, "It came to pass when Jeroboam heard of it, that he returned [so *Pilkington*] out of Egypt." The LXX have not this verse, and differ greatly from the Hebrew in this and in the foregoing chapter.

Houb., *Dathe*, *Ged.*, *Booth.*—And [*Ged.*, now] when Jeroboam, the son of Nebat, who was yet in Egypt, whither he had fled from the presence of king Solomon, had heard of Solomon's death, then Jeroboam returned [*Ged.*, had returned] from Egypt, &c.

Dathe.—Pro *במצרים* legendum esse *במצרים*, partim contextus docet, partim locus parallelus 2 Chron. x. 2, partim *ol* *et* *Vulgatus*.

Houb.—2 *ישב ירבעם במצרים*: Arias, *et habitaverat Jeroboam in Aegypto*, quem clericus imitatur, convertens, *et commoratus fuerat in Aegypto*, non attendens mox dictum fuisse, *et ille erat adhuc in Aegypto*, et nomen *ירבעם* nunc iterari, atque addē aliam Jeroboami rem gestam, narrari, quæ antea non fuerit narrata; nempe eum *Aegypto*, ubi habitarat, nunc redire. Nam id docet et locus parallelus 2 Par. x. 2, *ubi legitur* *במצרים* *ישב*... nec non hoc loco Græci Intt. qui, *καὶ ἐπέστρεψεν ... ἐξ Αἰγύπτου, et reversus ... ex Aegypto*. Et ita etiam *Vulgatus*. Denique id quasi digito monstrat illud *כשם ירבעם*, *ut audivit Jeroboam*. ... Nam causa hîc memoratur, propter quam Jeroboam *Aegyptum* relinqueret, scilicet eum audivisse omnem Israel, mortuo Salomone, esse in Sichem congregatum. Quod nisi sic esset, omninò inutile fuisset memorare hæc audivisse Jeroboam, ut postea subderetur, eum in *Aegypto* commoratum fuisse.

3 *וירא*, *et venerunt*. Masora *וירא*, *et venit*.

non malè. Sed non fuit vituperandum וַיִּשָּׂא, cum non modò Jeroboam veniat, sed etiam omnis Israel.

Maurer. — 2 וַיִּשָּׂא יְרֵבֹאם בְּיָדָם. Locus parallelus 2 Chr. x. 2, et nonnulli veterum: וַיִּשָּׂא יְרֵבֹאם בְּיָדָם, quam lectionem Dathius præferendam censet. Nihil muto. In protasi scriptor longius evagatur; apodosis incipit a וַיִּשָּׂא comin. 3.

Ver. 4.

Au. Ver.—4 Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

Houb.—4 וַיַּעַשׂ אִתָּךְ הָיָה, tu verò leve fac (jugum). Ordo fuit turbatus; nam fuit scribendum, וַיַּעַשׂ אִתָּךְ הָיָה, cum sit Hebr. sermonis perpetua consuetudo, ut וַיַּעַשׂ sit in ipso initio sermonis. Atque haud scio an supervacaneum sit וַיַּעַשׂ, et ex וַיַּעַשׂ malè geminatum; nam pronomen personæ non solet antecedere imperativum modum.

Ver. 6.

Houb.—6 בְּדַחַי, cum esset, pro בְּדַחַי, in mendii loco habendum, cum sit דַּחַי, non הִי Infinitivus modus, apud grammaticos ipsos recentiores.

Ver. 8.

Houb.—8 וַיִּצְוֶה אֶת הָעָם, quod consilium ei dederant. Codex unus Orat. וַיִּצְוֶה, plenè cum notâ numeri pluralis; sic etiam fuit scribendum ver. 13, ubi similiter וַיִּצְוֶה, deficienter.

Ver. 10.

וְאֵלֶּיךָ הִתְקַבֵּד אֶת־עֲלֹנֵי וְאֶת־הַקֶּל הַמַּעֲלִינִי לָהּ הַדְּבָר אֲלֵיהֶם הַשָּׂקִי צָרָה מִשָּׂקִי אֲבִי :

— ὁ πατήρ σου ἐβάρυνε τὸν κλοιὸν ἡμῶν, καὶ σὺ νῦν κοίφισον αὐτὸν ἡμῶν· τὰδε λαλήσεις πρὸς αὐτούς, ἡ μικρότης μου παχυτέρα τῆς δσφύος τοῦ πατρός μου.

Au. Ver.—10 Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins.

Pool.—Shall be thicker, or rather, is thicker, and therefore stronger, and more able to crush you, if you proceed in these mutinous demands, than his loins, in which is the principal seat of strength.

Houb.—קָטַן, digitus meus minor. Hoc

proverbium est de sermone sumptum familiaris, ut non mirum sit reticere וַיִּצְוֶה, a sacro ipso scriptore: quo exemplo abuti non debent, qui nomina passim suppleri volunt, quæ scribæ, non sacri autores, omiserint. ... וַיִּצְוֶה: vide supra ad versum 4.

Ver. 11.

וְאֵלֶּיךָ הִתְקַבֵּד אֶת־עֲלֹנֵי וְאֶת־הַקֶּל הַמַּעֲלִינִי לָהּ הַדְּבָר אֲלֵיהֶם הַשָּׂקִי צָרָה מִשָּׂקִי אֲבִי :

— ὁ πατήρ μου ἐπαίδευσεν ὑμᾶς ἐν μάστιγι, ἐγὼ δὲ παιδεύσω ὑμᾶς ἐν σκορπίοις.

Au. Ver.—11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

Bp. Patrick.—Scorpions, i. e., whips with rowels in them (as we speak), which Abarbanel calls iron thorns (see Bochartus, in his Hierozoicon, par. ii., lib. iv., cap. 32). Ralbag simply calls them thorns tied to a whip, which grievously pricked and tore the flesh (see Carpzovius upon Schickard's Jus Regium, cap. 2 Theor. 7, p. 143).

Dr. A. Clarke.—St. Isidore, and after him Calmet and others, assert that the scorpion was a sort of severe whip, the lashes of which were armed with iron points, that sunk into and tore the flesh. We know that the scorpion was a military engine among the Romans for shooting arrows, which being poisoned were likened to the scorpion's sting, and the wound it inflicted.

Ged.—The scorpion was a cruel engine of punishment. It was, we learn from Ephraim, a long bag of leather filled with sand, and stuck full of spikes.

Gesen.—צָרָה plur. צָרָה m. 1. A scorpion, Ez. ii. 6.

2. A scourge, armed with knots, points, &c., 1 Kings xii. 11, 14; 2 Chron. x. 11, 14. So Lat. scorpio according to Isidorus, Orig. v. 27, i. e., "virga nodosa et aculeata."

Prof. Lee.—צָרָה, m. pl. צָרָה. (a) A scorpion, Deut. viii. 15; Ezek. ii. 7. (b) In the pl. some instrument of punishment so called. Gesen. "Flagelli genus aculeis munitum. . . . Ita Lat. scorpio teste Isidoro (Orig. 5, 27) est: virga nodosa et aculeata." See Facciolati, sub voce, where we have, "scorpiones rectissimè vocantur, quia arcuato vulnere in corpus infiguntur."—The name also of a certain sort of ballista; and also, meton. of the missiles pro-

jected by it:—1 Kings xii. 11, 14; 2 Chron. x. 11, 14, al. non occ.

Ver. 12.

Houb.—יָרִיב: Ne hanc quidem fœditatem e contextu sacro eripere ausi sunt superstitiosi Judæi, quam forte crederent omnium esse Codicum. Sed lego יָרִיבָא, in Codice eo Orat. antiquissimo 53 a quo absunt bene multæ ejusmodi fœditates.

Ver. 15.

וְלֹא־שָׁמַע הַמֶּלֶךְ אֶל־הָעָם קִרְיָהִיָּה
סָבָה מִצֶּמֶס יְהוָה לְמַעַן הָקִים אֶת־
דְּבָרֵי וְגו'

καὶ οὐκ ἤκουσεν ὁ βασιλεὺς τοῦ λαοῦ, ὅτι ἦν μεταστρόφη παρὰ κυρίου, ὅπως στήσῃ τὸ ῥῆμα αὐτοῦ, κ.τ.λ.

Au. Ver.—15 Wherefore the king hearkened not unto the people; for the cause was from the LORD, that he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

The cause was from the Lord.

Bp. Horsley.—15 Rather, *the turn, or, the bringing about*; i. e., the event was from Jehovah.

Dr. A. Clarke.—*The cause was from the Lord.*] God left him to himself, and did not incline his heart to follow the counsel of the wise men. This is making the best of our present version; but if we come to inquire into the meaning of the CAUSE of all this confusion and anarchy, we shall find it was Rehoboam's *folly, cruelty, and despotic tyranny*: and was *this* from the Lord? But does the text speak this bad doctrine? No: it says סָבָה, *the revolution, was from the Lord*. This is consistent with all the declarations which went before. God stirred up the people to revolt from a man who had neither skill nor humanity to govern them. We had such a סָבָה, *revolution*, in these nations, in 1688; and, thank God, we have never since needed another. None of our ancient translations understood the word as our present version does: they have it either *the turning away was from the Lord*, or *it was the Lord's ordinance*; viz., that they should turn away from this foolish king.

Ged.—The Lord so ordaining it, that he might accomplish, &c.

Booth.—For Jehovah so overruled this affair that he might perform, &c.

Gesen.—סָבָה f. (ר. סָבָה) *turn, course* of things, as from God, 1 Kings xii. 15; i. q. סָבָה 2 Chron. x. 15.

Prof. Lee.—סָבָה, f. i. q. סָבָה, *A change, a turn* in the course of events, 1 Kings xii. 15.

Ver. 16.

וַיָּבֹא כָּל־יִשְׂרָאֵל לְפָנֵי הַמֶּלֶךְ
וַיֹּאמְרוּ וַיִּשְׁבְּבוּ הָעָם אֶת־הַמֶּלֶךְ דָּבָר
לֹא־מִן־הַלֵּל וְלֹא־מִן־הַדָּוָד וְלֹא־מִן־הַלֵּל
בְּדָבָרֵי יִשְׂרָאֵל עֲתָה רָאֵה
בֵּיתְךָ דָּוִד וְגו'

καὶ εἶδον πᾶς Ἰσραὴλ, ὅτι οὐκ ἤκουσεν ὁ βασιλεὺς αὐτῶν καὶ ἀπεκρίθη ὁ λαὸς τῷ βασιλεῖ, λέγων, τίς ἡμῖν μερίς ἐν Δαυὶδ; καὶ οὐκ ἔστι ἡμῖν κληρονομία ἐν οὐλῇ Ἰεσσαί: ἀπότρεχε Ἰσραὴλ εἰς τὰ σκηνώματά σου· νῦν βόσκει τὸν οἶκόν σου Δαυὶδ.

Au. Ver.—16 So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David, &c.

Houb.—אֵיִם, *ad eos*, pro אֵיִם barbarismus est, quem non habent Sam. Pentateuchi Codices; quique abest hoc ipso loco a Codicibus quatuor Orat. ... יִשְׂרָאֵל, *ad tentoria tua*. Mutilus contextus, qui suppletur addito וְגו', post ו, *quisque ad tentoria tua*, ut legitur loco parallelo, 2 Par. x. 16. Imo legere videtur וְגו', hoc ipso loco, Chaldaeus, qui לִפְנֵיךָ וְגו', *quisque in tabernaculum tuum*. Omissum fuit וְגו' post ו, ex similitudine tum scribendi, tum pronuntiandi; nam sæpe ו, ut י, enuntiabatur. ... רָאֵה בֵּיתְךָ, *vide domum tuam*. Sententia est, *prospice domui tuæ*; ita ut legendum videatur רָאֵה, *domui tuæ*, si quidem retinebitur רָאֵה, *prospice*. Sed multo melius Græci Intt. βόσκει, *pasce (domum tuam)* ex scripture וְגו': vide quæ diximus ad locum parallelum, 2 Par. x. 16.

Ver. 18.

Au. Ver.—18 Then king Rehoboam sent Adoram, who was over the tribute, &c.

Adoram.

Ged., Booth.—"Adoniram." So Sept., Syr., Arab., and so he is called ch. iv. 6; v. 14. The present text, with Chald. and Vulg. has *Adoram* or *Aduram*.—*Ged.*

Ver. 20.

Au. Ver.—20 And it came to pass, when

all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

And it came to pass.

Ged., Booth.—For it came to pass.

Commentaries and Essays.—*When all Israel heard, that Jeroboam was come again, they sent, and called him, &c.* This seems inconsistent with what is said verse 3 and 12 above, that Jeroboam appeared in person at the head of the people in their address to Rehoboam. If so, they must not only have heard, but seen, that he was returned. The parallel place, 2 Chron. x., hath not this verse, and the narrative is there consistent. The LXX have this verse, but as it mentions nothing of Jeroboam's appearing at the head of the congregation after his return, but seems to suppose him concealed, its narration also is consistent. And I confess it doth not seem so likely, that such an obnoxious person as Jeroboam should head the people on a petition for redress of grievances; this would have been too affronting, and a seeming insult on the king; but rather more probable that he should lie a while concealed, perhaps plotting, and intriguing, and in readiness to take advantage of circumstances.

Ver. 27.

Houb.—דחני, *et me interficiat.* Circulo castigatur id verbum in Codicibus, quo moneatur legendum דחני, non omisso ם numeri pluralis; etsi tali emendatione Masoretæ supersederent hic, et alibi passim.

Ver. 28.

וַיִּצַעַץ חֲפָלָהּ וַיַּעַשׂ שְׁנֵי עֲבָלֵי זָהָב וַיִּאָּמֶר אֲלֵהֶם רַב־לָכֶם מִזְבְּחוֹת וַיִּשְׁלָמֶם
וְגו'

καὶ ἐβουλεύσατο ὁ βασιλεὺς, καὶ ἐπορεύθη, καὶ ἐποίησε δύο δαμάλεις χρυσᾶς, καὶ εἶπε πρὸς τὸν λαόν, Ἰκανούσθω ὑμῶν ἀναβαίνειν εἰς Ἱερουσαλὴμ, κ.τ.λ.

Au. Ver.—28 Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

And said to them.

Ged.—And said to the people [LXX].

It is too much for you to go up to Jerusalem.

Bp. Patrick.—Or, as some expound the Hebrew words, "You have gone long enough to Jerusalem."

Maurer.—בַּרְכִּי *satis est τοῦ ἀναβαίνειν.* בַּר in hac phrasi sensu partitivo, non comparativo (qui placuit Schulzio, Dathio, Sonnio) aut ullo alio (*absiste a*) accipiendum esse, plane apparet. Cf. Ex. ix. 28: *satis esto tonitruum*, Ezech. xlv. 6: *satis est acclerum*. Add. Deut. i. 6; ii. 3 ubi בַּר cum simplici infinitivo conjungitur.

Ver. 30.

וַיְהִי חֲדָרָה הִנָּה לְחַטָּאת וַיִּלְכְּדוּ
הָעָם לַפֶּגֶן הַמֵּאָחֵד צִדְדֹן :

καὶ ἐγένετο ὁ λόγος οὗτος εἰς ἀμαρτίαν καὶ ἐπορεύετο ὁ λαὸς πρὸς προσώπου τῆς μιᾶς ἕως Δάν, καὶ ἔϊσαν τὸν οἶκον Κυρίου.

Au. Ver.—30 And this thing became a sin: for the people went to worship before the one, even unto Dan.

Ged., Booth.—30 And this thing became the occasion of sin: for the people went to worship either before the one at Bethel, or the other at Dan.

Ver. 31.

וַיַּעַשׂ אֶת־בָּתֵּי בָמֹת וַיַּעַשׂ לְהִנָּה
מִזְבְּחוֹת הָעָם וַיִּשְׁמְרוּ לֵאמֹר לֵאחֵרֵי בָבֶגֶן לֵנוּ :

καὶ ἐποίησεν οἴκους ἐφ' ὑψηλῶν, καὶ ἐποίησεν ἱερεῖς μέγας τι ἐκ τοῦ λαοῦ, οἳ οὐκ ἦσαν ἐκ τῶν υἱῶν Λευί.

Au. Ver.—31 And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.

Pool.—*An house of high places, or, an house* (i. e., houses, or chapels) *in the high places.* Besides the famous houses, or temples, which he built at Dan and Beth-el, he built also, for his people's better accommodation, lesser temples upon divers high places, which were esteemed sacred and venerable, because their pious ancestors had served God in them; and thereby Jeroboam might not seem to bring in a new religion, but only to revive the old. *Made priests of the lowest of the people.* The words in the Hebrew properly signify *from the ends of the people*; which is and may be translated thus, *out of all the people*; promiscuously out of every tribe; which exposition seems to be confirmed by the following words, which are added to explain these, *which were*

not of the sons of Levi; though they were not of the tribe of Levi. And that indeed was Jeroboam's sin; not that he chose mean persons, for some of the Levites were such; and his sin had not been less, if he had chosen the noblest and greatest persons, as we see in the example of Uzziah, 2 Chron. xxvi. 18, 19; but that he chose men of other tribes, contrary to God's appointment, which restrained that office to that tribe. *Not of the sons of Levi*; to whom that office was confined by God's express command; but he gave the priesthood promiscuously to any person of any other tribe.

Bp. Patrick.—*He made an house of high places.* That is, saith Abarbinel, he made an house or temple at Dan; wherein there was not one altar only, as there was at Jerusalem, but a great many high places.

And made priests of the lowest of the people, which were not of the sons of Levi. The Hebrew words *miketsoth haam* should not be interpreted "the lowest of the people;" but, as Abarbinel expounds it, "out of all the people;" he made anybody a priest though he was not of the sons of Levi. And Bochartus hath justified this exposition, by a great many examples of the use of these words in other places. To this Jeroboam was forced, because the Levites would not serve his impiety (2 Chr. xi. 14), and therefore he expelled them all, and seized on their cities and lands. Whereby, as he eased the people of paying their tithes, there being none to demand them; so he gratified them by making priests out of every tribe and family; even "in the extremest part of the country," as the Hebrew words signify. Thus, as he transferred the kingdom from the house of David, so he transferred the priesthood from the family of Aaron, and let it loose, that any body might be admitted to that honourable employment. Which was a very popular thing, and ingratiated him no doubt, with the Israelites. And Cornel. Bertram thinks, that as he had priests, so he had Levites also of the same stamp; that is, some to officiate under the priests as they did. The former he called *cohenim*, as they were called in Judah; the other he called *cemarim*, who ministered as the Levites did; but in black, not in white garments, and thence had their name (De Republ. Judaica, cap. 16).

Bp. Horsley.—*Of the lowest of the people*; rather, *of the people at large*, without dis-

crimination of any particular tribe [so *Dathe, Maurer, Ged., Booth.*].

Professor Lee.—הָעָם הַזֶּה, *of the extremities of the people*, i. e., from the least to the greatest, without any regard to the proper tribe, Levi.

Maurer.—הָעָם הַזֶּה *ex universo populo, ex omnibus sine discrimine.* Sic הָעָם etiam dicitur xiii. 33, cf. ad Gen. xix. 4, et xlvii. 2. Male Schulzius, alii: *ex infima plebe.*

Ver. 32, 33.

וַיַּעַשׂ ירְבֹּעָם חֹן בְּחֹדֶשׁ הַשְּׁמִינִי
בְּחֹדֶשׁ הָעֲשָׂרִי יוֹם וְלֵחָדָשׁ בְּחֹדֶשׁ
אֲשֶׁר בִּיהְדָּה וַיַּעַל עֲלֵה־מִזְבֵּחַ בֶּן
עֶשֶׂה בְּבֵית־אֵל לַעֲבֹדִים אֲשֶׁר
עָשָׂה וַהֲעֲמִיד בְּבֵית אֵל אֶת־לְחָנֵי
הַבָּמֹת אֲשֶׁר עָשָׂה: 32 וַיַּעַל עַל־
הַמִּזְבֵּחַ וְאֲשֶׁר־עָשָׂה בְּבֵית־אֵל
בְּחֹדֶשׁ הָעֲשָׂרִי יוֹם בְּחֹדֶשׁ הַשְּׁמִינִי
בְּחֹדֶשׁ אֲשֶׁר־בְּחֹדֶשׁ מִלְכּוֹ וְגו'

יך מלכו v. 33.

הב' דנשא v. 32.

32 καὶ ἐποίησεν Ἰεροβοὰμ ἐορτὴν ἐν τῷ μηνὶ τῷ ὀγδόῳ ἐν τῇ πεντεκαδικῇ ἡμέρᾳ τοῦ μηνὸς κατὰ τὴν ἐορτὴν τὴν ἐν γῇ Ἰουδα, καὶ ἀνέβη ἐπὶ τὸ θυσιαστήριον, ὃ ἐποίησεν ἐν Βαιθὴλ τοῦ θύειν ταῖς δαμάλεσιν, αἷς ἐποίησε, καὶ παρέστησεν ἐν Βαιθὴλ τοὺς ἱερεῖς τῶν ἰσραηλῶν, ὧν ἐποίησε. 33 καὶ ἀνέβη ἐπὶ τὸ θυσιαστήριον, ὃ ἐποίησε, τῇ πεντεκαδικῇ ἡμέρᾳ ἐν τῷ μηνὶ τῷ ὀγδόῳ ἐν τῇ ἐορτῇ ἣ ἐπλάσαστο ἀπὸ καρδίας αὐτοῦ, κ.τ.λ.

Au. Ver.—32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar [or, went up to the altar, &c.]. So did he in Beth-el, sacrificing [or, to sacrifice] unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made.

33 So he offered upon the altar [or, went up to the altar, &c.] which he had made in Beth-el the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense [Heb., to burn incense].

Commentaries and Essays.—32 and 33. We have here an account of Jeroboam's instituting a feast, in honour of his new

gods, which he set up at Dan, and at Bethel, in imitation of the feast of tabernacles at Jerusalem, and by the clause, *so did he in Bethel*, it should seem that he celebrated it first at Dan, and afterwards at Bethel with the same rites as he did at Dan, and so the commentators I have consulted understand it. Patrick, on the clause, *so did he in Bethel*, thus comments, "what he had done in Dan, he did also in Bethel, for hitherto hath been related only what he did in the remotest place." See also his comment on the latter part of the 33d verse. Now here it may be objected, 1st, That it is not reasonable to suppose, that Jeroboam would institute his new feast, and celebrate it first at Dan, the remotest corner of the kingdom, but at Bethel, near his own royal residence, which appears by the tenor of the future history to have been the capital seat of idolatry, the rival of the temple at Jerusalem, "the king's sanctuary and the king's court," as it is called, Amos vii. 13. 2dly, That, this clause excepted, there is the greatest reason to conclude from the tenor of the narration, that the whole transaction was performed at one time, and at one place, and that at Bethel. 3dly, by supposing he celebrated it first at Dan, and then at Bethel, so as he did at Dan, a plain absurdity follows, i. e., that he celebrated the same feast both at Dan and at Bethel, the same day of the same month; for it was the fifteenth day of the eighth month that he celebrated the feast; but the distance of the places, together with the time the celebration of such a solemn feast would necessarily take up, renders the very supposition of such a thing absurd. These difficulties occurred to me in reading this passage. I then looked into the Greek version, and all these difficulties vanished; all was plain and consistent, and that only by a different reading of one word in the text: for instead of "so ρ , did he at Bethel," it has σ $\epsilon\pi\omicron\iota\eta\sigma\epsilon\nu$ $\epsilon\nu$ $\beta\alpha\upsilon\theta\eta\lambda$; he offered upon the altar which he had made at Bethel; reading either, $\sigma\alpha\upsilon$, (and one MS. has now $\sigma\alpha\upsilon$, as in ver. 33) or, σ , which more nearly resembles ρ , the word now in the Hebrew text, which is often used in the relative sense of $\sigma\alpha\upsilon$. (See many instances of this in the note on Jer. vii. 21, 22.) Here then we find, that Jeroboam celebrated this new feast, not at Dan first, and afterwards at Bethel on the same day, but at Bethel, *he offered on*

the altar, which he had made at Bethel, sacrificing to the calves he had made, and he placed at Bethel the priests, &c. The whole translation relates to Bethel only, and the difficulties that occur in the Hebrew text in this place are removed. If it be objected, that the 33d verse will be an unnecessary repetition; I answer, that repetitions like this are very common in the style of the Old Testament. But this recapitulation will appear more proper here, when it is considered that this verse is connected with the following, verse 1 of chap. xiii., and should not have been separated from it. It is the introduction to another narration, and another subject concerning the people, &c., and should have begun the next chapter, not ended this. And in this view our version of the beginning of this 33d verse is very proper, *So he offered* (σ often carries this sense) *upon the altar he had made at Bethel, in the fifteenth day of the eighth month, and ordained a feast, and offered upon the altar, and burnt incense. And behold there came a man of God, i. e., while, or, as he was doing this, a man of God came.* This 33d verse then is designed to introduce the ensuing story, and therefore not an unnecessary repetition. But further, this verse explains the former, as it fixes the transaction to one day, as well as the former, and consequently to one place, and that Bethel expressly; and therefore it was but one transaction, and the same as that spoken of in the 32d verse.

Dathe.—Male h. l. capita sunt divisa. Cum hoc versu novum caput incipere debet. Nam apodosis manifeste est in initio vers. 1.

Bp. Horsley.—33 *Of his own heart.* For מלבו, many of Kennicott's Codd. have מלבו.

Maurer.—[מלבו מלבו] quem (mensum) excogitaverat seorsum a Judæis, i. e., pro lubitu suo. K'ri: מלבו מלבו, quam scripturam post alios assensu suo probavit Hitzigius Begriff, p. 128. Cf. Neh. vi. 8: מלבו מלבו. Sed religio est, lectionem receptam mutare, ubi bonum sensum fundit.

Ken.—In ver. 33 there is another extraordinary mistake, מלבו, *præter*, instead of מלבו, *ex corde suo*, as it is in the text of MS. 4, and Camb. 1. This word is also right in the marginal Keri; which, Leusden tells us, we are by no means to say is the *truer* read-

ing, because then the text must be allowed to be corrupted: but the Keri כָּלֵב, *ex corde suo* only *explains* what is meant by כָּלֵב, *præter*. Strange indeed! If it be true, that *præter* is explained by *ex corde suo*, it is in truth a marvellous explanation; and perhaps it is only to be paralleled by *ei* explained by *non*!

CHAP. XIII. 2.

Au. Ver.—in the word of the Lord.

Ged., Booth.—By the command of Jehovah.

Ver. 3.

וְנָח הַמִּזְבֵּחַ אֶשֶׁר דָּבָר יְהוָה וְגו' —
— τοῦτο τὸ ῥῆμα ὃ ἐλάλησε Κύριος, κ.τ.λ.

Au. Ver.—3 And he gave a sign the same day, saying, This is the sign which the Lord hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.

This is the sign which the Lord hath spoken.

Maurer.—*Hoc est signum s. documentum, Jovam loqui*, i. e., hoc est signum, ex quo cognoscatur, rem vs. 2 predictam Dei jussu me prædixisse, eamque eventum suum habituram esse. Sed potest etiam verti: *hoc est signum, quod Jova pronuntiat*, ut vaticinii vs. 2 fides cognosci possit.

Ver. 4, 8.

Houb.—4 חֲסֵדוֹ: Lege חֲסֵדוֹ, *comprehendite eum*. Deficere ו' monet circulus supernus in Codicibus, quomodo et punctum *Kibbuts*. Sed sæpe hodierni ipsi Codices non omittunt illud ו' numeri pluralis, subsequente affixo וי; ut Grammatici novi jus non habeant sancire illud ו', ante affixum וי deficere ex Hebr. linguæ indole.

8 אֲבֵי: Similiter deficit ו': nam forma legitima est אֲבֵי, *intrabo*; neque ו' expungitur num. sing. nisi in futuro, præfixo nexu ו', ut in ויבא, pro ויבאו.

Ver. 11.

וְנָבִיא אֶחָד זָקֵן יָשָׁב בְּבֵית-אֵל
וַיְבֹא בָּנָו וַיִּסְפְּרוּ לוֹ אֶת-כָּל-הַמַּעֲשֶׂה
אֲשֶׁר-עָשָׂה אֱלֹהִים וְהָיוּ
בְּבֵית-אֵל אֶת-הַדְּבָרִים אֲשֶׁר דָּבָר אֵל-
חֲזָקָה וַיִּסְפְּרוּם לְאֲבִיהֶם:

καὶ προφήτης εἰς πρεσβύτης κατ'ἄκην ἐν Βαιθὴλ, καὶ ἔρχονται οἱ υἱοὶ αὐτοῦ καὶ διηγήσαντο αὐτῷ πάντα τὰ ἔργα ἃ ἐποίησεν ὁ

ἄνθρωπος τοῦ Θεοῦ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐν Βαιθὴλ, καὶ τοὺς λόγους, οὓς ἐλάλησε τῷ βασιλεῖ, καὶ ἐπέστρεψαν τὸ πρόσωπον τοῦ πατρὸς αὐτῶν.

Au. Ver.—11 Now there dwelt an old prophet in Beth-el; and his sons [Heb., son] came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

Bp. Patrick.—*His sons came and told him.* In the Hebrew it is, "his son came and told him," &c., that is, one of his sons came first, and told all the foregoing passages; and afterward came all the rest of them, and confirmed what he had related.

Houb.—11 ... ויבא בני ויספר, *et venit filius ejus, et narravit...* Græci Intt. Vulgatus et Syrus legunt, ויבאו בני ויספר, *et venerunt filii ejus et narraverunt*, ut et legendum: nam subsequitur hoc eodem versu, ויספרו לאביו, *et narraverunt hæc patri suo*; qui numerus pluralis viget etiam sequenti versu. Nihil frigidius, quam quod ait in hunc locum David Kimki, venisse primum unum ex filiis prophetæ, deinde alios, eo narrante, etiam venisse, et eadem patri suo iterasse. Nam ויספרו in contextu (*narraverunt hæc*) non habet nominativum alium, quam בני, nec filii alii venisse memorantur, qui eadem *narrarent*. Sed tamen hic habemus Davidem Kimki contentem, male consociari *narraverunt* cum *filiis*, atque adeo *enallagen* numeri, ad quam sæpe grammatici recurrunt, vituperantem.

Ver. 12.

Houb.—12 אֲדִים, *ad eos*; mendose, pro אֲדִים, ut alibi sæpe, ubi etiam codices plerique אֲדִים; sic hoc loco quatuor Codices Orat.

Ver. 14.

Au. Ver.—Oak.

Rosen., Gesen., Lee.—Terebinth tree. See notes on Gen. xxxvi. 4, vol. i., p. 65.

Ver. 18, 19.

18 — פָּקַדְשׁ לִי: 19 וַיָּשָׁב אֵלָיו וַיֹּאמֶר
לְחֵם וְגו'

18 — καὶ ἐψεύσατο αὐτῷ· 19 καὶ ἐπέστρεψεν αὐτὸν, καὶ ἔφαγεν ἄρτον, κ.τ.λ.

Au. Ver.—18 He said unto him, I am a prophet also as thou art; and an angel spake unto me by the word of the Lord,

saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But he lied unto him.*

19 So he went back with him, and did eat bread in his house, and drank water.

But he lied unto him. So he went back with him, and did eat, &c.

Ged.—Thus he deceived him, and brought him back: and he ate, &c.

Brought him back. So Sept., Vulg., which I think the true reading. The rest, *he went back with him.*

Houb.—חזש, *decipiens eum*: Melius Græci Intt. et Syrus et Arabs, ודש, *decipiebat autem...* Nam nexus in hoc transitu sententiæ ad sententiam videtur esse necessarius.

Ver. 20.

וַיְהִי הֵם יֹשְׁבִים אֶל־הַשֻּׁלְחָן וְהָיָה
דְּבַר יְהוָה אֶל־חֲפָנִיָּה אֲשֶׁר הָשִׁיבוּ:
מִסָּבָא בְּמִסְבֵּי הַטָּבֵל

καὶ ἐγένετο αὐτῶν καθήμεων ἐπὶ τῆς τραπέζης, καὶ ἐγένετο λόγος Κυρίου πρὸς τὸν προφήτην τὸν ἐπιστρέψαντα αὐτόν.

Au. Ver.—20 And it came to pass, as they sat at the table, that the word of the Lord came unto the prophet that brought him back.

Ken.—We have here a Masoretic *piska* or *hiatus*, the little circle of omission being placed between the two words ודש והיה. The sense is, *And it came to pass, as they sat at table that the word of the Lord came, &c.* The Arab. version only has the word here omitted, which reads, *As they sat at table and did eat, that the word of the Lord came, &c.*

Pool.—Unto the prophet that brought him back; so he makes this prophet publicly to call himself liar, and to pronounce a terrible sentence against him, to whom he professed so much kindness. Indeed the Hebrew words are ambiguous, and by others rendered thus, *to the prophet whom he had brought back*; which agrees very well with the Hebrew phrase, and may seem to be the best translation, by comparing ver. 23, where the very same phrase is so rendered; and ver. 26, where this message is said to be spoken to him. But these arguments are not cogent; not that from ver. 23, because it is a common thing for the same phrase in divers verses, and sometimes in one and the same verse, to be diversely used; nor that

from ver. 27, for that may be rendered *concerning him*. And therefore our translation is better, as is manifest from ver. 21.

Ken.—A great clamour has been raised against this part of the history, on account of God's denouncing sentence on the *true* prophet by the mouth of the *false* prophet: but if we examine with attention the original words here, they will be found to signify either *he who brought him back*; or, *whom he had brought back*; for the very same words, ודש והיה occur again in ver. 23, where they are now translated, *whom he had brought back*; and where they cannot be translated otherwise. This being the case, we are at liberty to consider the word of the Lord as delivered to the *true* prophet thus brought back; and then the sentence is pronounced by God himself, calling to him out of heaven, as in Gen. xxii. 11. And that this doom was thus pronounced by *God*, not by the false prophet, we are assured in ver. 26: "The Lord hath delivered him unto the lion, according to the word of the Lord which he spake unto him." Josephus expressly asserts that the sentence was declared by God to the *true* prophet. The Arabic asserts the same.

Ver. 23, 24.

וַיְהִי אַחֲרֵי אֲכָלוֹ לָהֶם וְאַחֲרֵי
שְׁתוֹתוֹ וַיַּחֲבֹשׁ לֹו הַחֲמֹר לִבְנִיָּה אֲשֶׁר
הָשִׁיבוּ: 24 וַיֵּלֶךְ וַיִּמְצְאֵהוּ אֲרִיָּה
בְּדַרְךָ וַיִּמָּתְחֵהוּ וכו'

23 καὶ ἐγένετο μετὰ τὸ φαγεῖν αὐτὸν ἄρτον καὶ πινὺν ὕδωρ, καὶ ἐπέσαξεν αὐτῷ τὸν ὄνον, καὶ ἐπέστρεψε, καὶ ἀπῆλθε. 24 καὶ εὗρεν αὐτὸν λέων ἐν τῇ ὁδῷ, καὶ ἐθανάτωσεν αὐτόν, κ.τ.λ.

Au. Ver.—23 And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back.

24 And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase.

Bp. Horsley.—23 *For the prophet whom he had brought back.* In the 20th verse these same words are understood to express "the prophet who brought him back;" and in the 26th verse, the words ודש והיה necessarily bear that meaning. The LXX finish the sentence with the word לבניה; and

what follows they read וַיִּשְׂאֵהוּ אֱלֹהִים, and they began the 24th verse with the word וַיִּשְׂאֵהוּ.

That he saddled the ass for him, for the prophet: so he returned and went away.

24 *And a lion met him, &c.*

By this reading the impropriety is avoided of taking the same phrase in opposite senses.

Houb.—23 *Postquam panem edit et bibit, propheta, qui eum reducerat, stravit ei asinum.*

וַיִּשְׂאֵהוּ אֱלֹהִים לֵבָיָא אֶת הַחֲמֹר לְנָבִיא אֱלֹהִים: Hæc verba male expediunt, qui non adhibent criticam manum. Arias sic, *et stravit ei asinum, ipsi propheta quem reducerat eum*, promiscue habens *prophetam cum viro Dei*, etsi hæc in pagina sacra distinguuntur. Nam toto in hoc capite *propheta* est *propheta senex*, qui in Bethel habitabat, *vir Dei* is *propheta*, qui de Juda in Bethel venerat. Clericus: *stravit Bethelensis asinum propheta, quem reducerat*, vitio interpretandi eodem, quo Arias; quod idem vitium est apud Vulgatum. Græci Intt. omittunt וַיִּשְׂאֵהוּ אֱלֹהִים, in Codice Rom. in Codice autem Alex. tantum ultima duo verba, et similiter Syrus. Nihil tam obvium, quam ut pro לֵבָיָא, legatur הַחֲמֹר, *propheta*, ut intelligatur prophetam senem de Bethel stravisse asinum viri Dei, quem a se dimittebat, ne *propheta et vir Dei* temere permisceantur.

Ver. 26.

וַיִּתְּנוּהוּ בְּיָדָיו יְהוָה אֱלֹהִים

וַיִּתְּנוּהוּ

[Alex.] καὶ ἐθανάτωσεν αὐτὸν κατὰ τὸ ῥῆμα κυρίου, ὃ ἐλάλησεν αὐτῷ.

Au. Ver.—26—therefore the LORD hath delivered him unto the lion, which hath torn [Heb., broken] him, and slain him, according to the word of the LORD, which he spake unto him.

Houb.—29 וַיִּתְּנוּהוּ: Lege וַיִּתְּנוּהוּ, plene, *et eum interfecit*, ut supra ver. 24 et ut hoc versu 26 duo Codices Orat.

Unto him.

Pool.—Or rather, *concerning him*; for so the particle *lamed* is oft used, as Gen. xx. 13; Psal. iii. 2; xci. 11, compared with Matt. iv. 6. See the notes on ver. 20.

Ver. 32.

כִּי הָיָה יְהוָה הַדֹּבֵר אֲשֶׁר קָרָא בְּדָבָר יְהוָה עַל-הַמִּשְׁפָּחָה אֲשֶׁר בְּבֵית-אֵל וְעַל כָּל-בָּתֵּי הַמְּבֹרָחִים אֲשֶׁר בְּעָרֵי שְׁמֶרֶן:

ὅτι γινόμενον ἔσται τὸ ῥῆμα ὃ ἐλάλησεν ἐν λόγῳ κυρίου ἐπὶ τὸ θυσιαστήριον ἐν Βαιθὴλ καὶ ἐπὶ τοὺς οἴκους τοὺς ὑψηλοὺς τοὺς ἐν Σαμαρείᾳ.

Au. Ver.—32 For the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass.

Dr. A. Clarke.—*In the cities of Samaria.*]

It is most certain that Samaria, or as it is called in Hebrew *Shomeron*, was not built at this time. We are expressly told that Omri, king of Israel, founded this city on the hill which he bought for two talents of silver, from a person of the name of *Shemer*, after whom he called the city Samaria or *Shomeron* (see chap. xvi. 24); and this was fifty years after the death of Jeroboam. How then could the old prophet speak of *Samaria*, not then in existence, unless he did it by the spirit of prophecy, calling things that are not as though they were; as the man of God called Josiah by name *three hundred years* before he was born? Some suppose that the historian adds these words because Samaria existed in *his time*, and he well knew that it did not exist in the time of the old prophet; for himself, in the sixteenth chapter, gives us the account of its foundation by Omri. After all, it is possible that God might have given this revelation to the old prophet; and thus by anticipation, which is the language of prophecy, spoke of Samaria as then existing. This is the solution of Houbigant, and is thought sound by many good critics.

Houb.—32 וַיִּתְּנוּהוּ, *in urbis Samariæ*. Si relinquitur וַיִּתְּנוּ plur. accipiendum erit *Samaria*, ut *regnum Samariæ*, quod nos sequimur. Sed haud scio an melius וַיִּתְּנוּ, *in urbe*. Non semel וַיִּתְּנוּ scriptum fuit per errorem, pro וַיִּתְּנוּ. Omittunt Græci Intt. וַיִּתְּנוּ, et sic habent וַיִּתְּנוּ, ut urbem Samariam; nam convertunt ἐν Σαμαρείᾳ, in *Samariâ*, Cæterum nos, *habebunt*, futuro tempore, quia nondum ædificata erat Samaria. Nec mirum videri debet, prophetam nominare *Samariam*, antequam ædificetur; postquam *vir Dei* nominavit *Josiam*, qui longo tempore regnavit, post ædificatam Samariam.

Ver. 33.

וַיֵּשֶׁב וַיַּעַשׂ מְקוֹצִוֹת הָעָם בְּתֵנִי בְּמֹת הַחֲפֹץ וַיִּמְלֵא אֶת-יָדָיו וַיְהִי לְתִגִּי בְּמֹת:

— καὶ ἐπέστρεψεν καὶ ἐποίησεν ἐκ μέρους τοῦ λαοῦ ἱερεῖς ὑψηλῶν· ὁ βουλόμενος ἐπλήρου

τὴν χεῖρα αὐτοῦ, καὶ ἐγένετο ἱερεὺς εἰς τὰ ὑψηλά.

Au. Ver.—33 After this thing Jeroboam returned not from his evil way, but made again [Heb., returned and made] of the lowest of the people priests of the high places: whosoever would, he consecrated him [Heb., filled his hand], and he became one of the priests of the high places.

Of the lowest of the people. See notes on xii. 13.

Bp. Horsley.—Rather, *of the people at large.*

And he became one of the priests.

Houb.—וַיְהִי כַהֵן בְּמִדְבָּר, *et erat Sacerdotes excelsorum.* Solecismus iste non excusandus. Chaldaeus, וַיְהִי, *et erant (sacerdotes).* Græci Intt. καὶ ἐγένετο ἱερεὺς, *et erat sacerdos,* ex scriptione וַיְהִי כַהֵן. Legendum vel וַיְהִי כַהֵן, *et erat sacerdos;* vel וַיְהִי כַהֵן, *et erant sacerdotes,* &c. vel בְּמִדְבָּר, *et erat inter sacer-*

Ver. 34.

וַיְהִי עַדְבָּר חֹזֶה לְחַשְׁתָּא בֵּית
יִרְבְּעָם וּלְחַשְׁתִּיד מַעַל פְּגִי
הַאֲדָמָה :

καὶ ἐγένετο τὸ ῥῆμα τοῦτο εἰς ἀμαρτίαν τῷ οἴκῳ Ἱεροβοάμ, καὶ εἰς ὄλεθρον, καὶ εἰς ἀφασμὸν ἀπὸ προσώπου τῆς γῆς.

Au. Ver.—34 And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.

Pool.—*This thing became sin;* either an occasion of sin, and means of hardening all his posterity in their idolatry; or, *a punishment,* for so the word *sin* is oft used. This his obstinate continuance in his idolatry after such warnings was the utter ruin of all his family.

Maurer.—וַיְהִי דָּבָר לְחַשְׁתָּא בֵּית יִרְבְּעָם. Vulgo vertunt: *et hæc causa fuit noxæ,* propr. *et hæc res fuit in noxam domus Jerobeami.* Alii, ut Gesenius in Thesaur: *eamque ob causam in culpam incidit domus Jerobeami.* Quarum interpretationum neutra placet. Priori obstat, quod וַיְהִי דָּבָר, non וַיְהִי דָּבָר scriptum, posteriori, quod וַיְהִי in stat. constr. positum est. Locum ita expediendum puto: *et fuit Jerobeamus hanc ob causam in culpam domus Jerobeami* (cf. vs. 9, וַיְהִי דָּבָר אֵלַי בְּנֵי יִצְחָק *ita præcepit mihi Jovæ mandato Jovæ*) i. e., hac re ille effecit, ut in culpam incideret familia Jerobeami.

CHAP. XIV. 1.

Au. Ver.—1 At that time Abijah the son of Jeroboam fell sick.

Pool.—*At that time;* either, first, Presently after the things described in the former chapter; which though related in the beginning of his reign, yet might be done a good while after it, and so Abijah the prophet might be very old, as he is described to be, ver. 4. Or, secondly, Many years after it, i. e., whilst Jeroboam persisted in his former course; for this phrase is oft used indefinitely, and without respect to the time last mentioned before it, as Dan. xii. 1; Matt. iv. 1. *Abijah fell sick,* by the stroke of God, to punish Jeroboam's rebellion against God.

Ver. 2.

וְלֹא יָדָעוּ קִרְיָתָי אִשָּׁת יִרְבְּעָם
, וְגו'

מִן קִרְיָתָי

Au. Ver.—2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam, &c.

Houb.—... מִן קִרְיָתָי, *tu.* Masora מִן קִרְיָתָי, *cum* potius legendum sit מִן קִרְיָתָי: nam מִן קִרְיָתָי, *tu,* Chaldaismus est, qui nunquam legitur in Sam. Pentateuchi Codicibus, nec verò etiam sæpe in Hodiernis ipsis Codicibus, qui habent מִן קִרְיָתָי, ubi alii מִן קִרְיָתָי.

Ver. 3.

וְלֹקַחְתָּ מִצֵּי־עֹשֶׂי־לֶחֶם וְנִגְדִים
בַּקֹּהֶל דָּבַשׁ וְגִמְתָּ אֹלֵיוֹ הָיָא וְגִיד לָךְ
מַה יִּהְיֶה לְפָנֶיךָ :

[Alex.] καὶ λάβε εἰς τὴν χεῖρά σου τῷ ἀνθρώπῳ τοῦ Θεοῦ ἄρτους, καὶ κολλυρίδα τοῖς τέκνοις αὐτοῦ, καὶ σταφίδας, καὶ στάμνον μέλιτος, καὶ ἐλεύσθαι πρὸς αὐτὸν· αὐτὸς ἀναγείλη σοι τί ἔσται τῷ παιδί.

Au. Ver.—3 And take with thee [Heb., in thine hand] ten loaves, and cracknels [*or, cakes*], and a cruse [*or, bottle*] of honey, and go to him: he shall tell thee what shall become of the child.

Dr. A. Clarke.—*Cracknels.*] נִגְדִים, *spotted or perforated bread;* thin cakes, pierced through with many holes, the same as is called *Jews' bread* to the present day, and used by them at the passover. It was customary to give presents to all great personages; and no person consulted a prophet without bringing something in his hand.

Gesen.—מַצֵּתִים m. plur. (r. מצה) 1. *crumbs* of bread, Josh. ix. 5, 12.

2. A kind of cake, which prob. crumbled easily, 1 Kings xiv. 3. Sept., *κολλυπίς*; Vulg., *crustula*; Engl., *cracknel*, *crumb-cake*.

Bp. Horsley.—2, 12, 17 *The child*, rather, *the youth*; for it appears by what is said of Abijah, verse 13, that he was past the age of childhood before he died.

Ver. 4.

וַתִּבָּא בִּית אַחִיהָ וַאֲחִיהָ
לֹא־יָכֹל לִרְאוֹתָּהּ כִּי הָיוּ עֵינָיו מְשֻׁיָּבִין :

[Alex.] καὶ εἰσῆλθεν ἐν οἴκῳ Ἀχιά. καὶ ὁ ἄνθρωπος πρεσβύτερος τοῦ ἰδεῖν, καὶ ἡμβλυῶσιν οἱ ὀφθαλμοὶ αὐτοῦ ἀπὸ γήρους αὐτοῦ.

Au. Ver.—4 And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age [Heb., stood for his hoariness].

Pool.—*Were set*, or, *stood still*, or, *were grown stiff*.

Houb.—4 אַחִיָּה, *Ahias*: Antea אַחִיָּה, sine ו, in fine, sed postea אַחִיָּה; et ita utrobique Codices: melius utrobique vel אַחִיָּה, vel אַחִיָּה.

Ver. 6.

וַאֲנִי שְׁלִיחַ אֵלֶיךָ קָשָׁה :

καὶ ἐγὼ εἰμι ἀπόστολος πρὸς σέ σκληρός.

Au. Ver.—6 And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why faintest thou thyself to be another? for I am sent to thee with heavy tidings [Heb., hard].

Maurer.—6 אֲנִי שְׁלִיחַ אֵלֶיךָ קָשָׁה. *Missus ego ad te sum durus nuntius*, propr. *missus*, *jussus*—*dura*. E. Gr. crit., p. 590, min. §. 533.

Ver. 9.

וַתַּעֲשֶׂה-לָּהּ וַתַּחֲסֹךְ-לָּהּ אֱלֹהִים
אֲחֵרִים וּמַסְכּוֹת לַחֲבֵיטָנֶיהָ וְגו'.

[Alex.] καὶ ἐπορεύθη, καὶ ἐποίησας σεαυτῇ θεοὺς ἑτέροους, χωνευτὰ τοῦ παροργίσαι με, κ.τ.λ.

Au. Ver.—9 But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back.

Pool, Patrick.—*Other gods*, and *molten*

images, or *other gods*, to wit, (for so and oft signifies among the Hebrews, as hath been formerly noted,) *molten images*, namely, the golden calves.

Ver. 10.

לָכֵן הִנְלִי מַבִּיא רָעָה אֶל-בֵּית
יִרְבֵּעַם וְהִכְרַתִּי לִירְבֵּעַם מִשְׁתֵּינִי בְּקוֹר
עֲצָר וְעֲזֹב בְּיִשְׂרָאֵל יִהְיֶה עֲתִירִי
בֵּית-יִרְבֵּעַם כְּאֶשֶׁר יִבְעַר תְּנָקָל עֵד
הַקּוֹר :

[Alex.] δὲ τοῦτο ἐγὼ ἄγω κακίαν πρὸς σέ εἰς οἶκον Ἱεροβοάμ, ἐξολεθρεύσω τοῦ Ἱεροβοάμ οὐροῦντα πρὸς τοίχον, ἐχόμενον, καὶ ἐγκαταλειμμένον ἐν Ἰσραὴλ, καὶ ἐπιέξω οἴκου Ἱεροβοάμ, καθὼς ἐπιέγεται ἡ κόπρος, ὡς τελειωθῆναι αὐτόν.

Au. Ver.—10 Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, and him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

Against the wall. See notes on 1 Sam. xxv. 22. pp. 467, 468.

Him that is shut up and left. See notes on Deut. xxxii. 36, vol. i., pp. 780, 781.

Pool.—*Him that is shut up and left*; those who had escaped the fury of their enemies invading them, either because they were *shut up* in caves, or castles, or strong towns; or because they were *left*, overlooked or neglected by them, or spared as poor, impotent, helpless creatures. But now, saith he, they shall be all searched out, and brought to destruction. See more on Deut. xxxii. 36.

Bp. Patrick.—*And him that is shut up and left in Israel.* That is, married or unmarried, as De Dieu expounds these words upon Deut. xxxii. 36, all sorts of men, of whatsoever state or condition they be. Others refer this to treasures shut up in secret places, and to flocks left in the field; or to men taken captive, or that have escaped. As much as to say, there shall be an universal destruction. And thus Bochartus glosses (comprehending all these), "I will cut off every male, whether he be a captive or a free man; whether he live in the city or in the country, be married or single." (See his Hierozoicon, par. i., lib. ii., cap. 66.)

Gesen.—עָצַב fut. עֲצֹב. 1. pp. to cut loose, to loosen the bands or cords by which any thing is bound or fastened; and thus to let loose, to release, to let go free, e. g.—Spec.

a) Of a slave set free, whence the proverbial expression עָצַב וְשָׁחַד the shut up and the let go free, i. e. the bond and the free. i. q., all, every one, Deut. xxxii. 36; 1 Kings xiv. 10; xxi. 21; 2 Kings ix. 8; xiv. 26. Comp. עָצַב Mal. ii. 12, see in r. עָצַב, No. I., 1; also the similar Arabic phrases, Thesaur. p. 1008. L. de Dieu interprets this phrase by “the married and the un-

married,” comp. ⁵ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ 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תו refero ad די. Versiones antiquæ nulum dissensum a lectione recepta produnt, sed, quod nos facimus, divinasse sensum tantum videntur.

Maurer.—הַיּוֹם הַזֶּה hic est dies sc. quo prædictio mea eventum habebit. Cf. Jud. iv. 14. Vulgo minus recte: hoc s. illo die=הַיּוֹם הַזֶּה Gesenius in Thesaurō: "et quid nunc? Interrogatio negationem sententiæ infert: et tunc nihil ultra supererit; was ist dann noch? pro dann ist's aus damit; dann ist es am Ende." Sed ita הַיּוֹם otiosa est. Neque magis placet Fäsius, explicans: "et cur jam nunc? Familia Jerobeami pœnam non effugiet." Hæc enim interpretatio aliquantulum jejuna videtur. Reliquorum interpretum alii difficilem hunc locum obiter tractarunt, alii silentio prætermiserunt. Equidem ita explico: et quid jam nunc sc. fit! i.e., imo jam hoc ipso temporis momento Jerobeami spes optima generis in eo est ut extinguatur. Respicit vates, nisi omnia me fallunt, mortem Abiæ, filii probi vs. 12, 13. Cf. xvii. 18.

Ver. 15.

יְהוָה יַחַד יִשְׂרָאֵל יִבְרַח הַקָּדוֹשׁ בְּפִינֵם וְנֹ

[Alex.] κύριος πλήξει τὸν Ἰσραὴλ καθὰ κινεῖται ὁ ἄνεμος ἐν τῷ ὕδατι. κ.τ.λ.

Au. Ver.—15 For the LORD shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the LORD to anger.

Houb.—15 הַיּוֹם, et percutiet (Dominus Israel). Sequitur יִבְרַח יְהוָה, sicut agitur arundo. Ergo vult series, et agitabit, quomodo interpretatur Arabs, legens יִבְרַח quod ipsum verbum ponit, vel יִבְרַח, ex quo verbo scribæ in יִבְרַח facile deviarint.

Groves. See notes on Exod. xxxiv. 13, vol. i., p. 376.

Ver. 16.

Au. Ver.—16 And he shall give Israel up, &c.

Ged.—16 The Lord [LXX, Arab., Vulg., and four MSS.] therefore will give up, &c.

Ver. 19.

Au. Ver.—19 And the rest of the acts of Jeroboam, how he warred, and how he

reigned, behold, they are written in the book of the chronicles of the kings of Israel.

Pool.—In the book of the chronicles. Heb., in the book of the words or things of the days, &c. By which you are not to understand that canonical book of the Chronicles, for that was written long after this book; but a book of civil records, the annals, wherein all remarkable passages were recorded by the king's command from day to day; out of which the sacred penman, by the direction of God's Spirit, took those passages which were most considerable and useful for God's honour, and men's edification.

Ver. 21.

יִרְחַבְעָם בְּרִשְׁלֹמֹה מֶלֶךְ יִהוּדָה
בְּרִאֲרָבָעִים וָאַחַת שָׁנָה יִרְחַבְעָם
בְּמִלְכּוֹ וְשָׁבַע עָשָׂרָה שָׁנָה
בְּיִרְיָשָׁלָם חֲמִיעִיר אֲשֶׁר-בָּחַר יְהוָה
לְשֹׁמֵם אֶת-שָׁמוֹ שֵׁם מֶלֶךְ שְׁבָטִי יִשְׂרָאֵל
וְשֵׁם אִמּוֹ נַעֲמָה הַקְּצִיטָה :

καὶ Ῥοβοὰμ υἱὸς Σαλωμὼν ἐβασίλευσεν ἐπὶ Ἰουδᾶν υἱὸς τεσσαράκοντα καὶ ἐνὸς ἐνιαυτῶν Ῥοβοὰμ ἐν τῷ βασιλείῳ αὐτόν καὶ ἑπτακαίδεκα ἔτη ἐβασίλευσεν ἐν Ἱερουσαλὴμ τῇ πόλει, ἣν ἐξελέξατο κύριος θέσθαι τὸ ὄνομα αὐτοῦ ἐκεῖ ἐκ πασῶν φυλῶν τοῦ Ἰσραὴλ καὶ τὸ ὄνομα τῆς μητρὸς αὐτοῦ Νααμὰ ἡ Ἀμμωνίτις.

Au. Ver.—21 And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess.

Ged.—Forty-one years. This number is highly improbable; although in all the copies and ancient versions, except in the above fragment mentioned among the various readings. Some modern critics think the true number is twenty-one. Houbigant is for fourteen. I suspect the original reading was twenty-two.

The city which the Lord did choose out of all the tribes of Israel to put his name there. This is wanting in Sept. and has much the air of an interpolation.

Houb.—21 בן ארבעים ואחד שנה, natus erat annos quadraginta et unum (Roboam, cum cepit regnare). Mendosum esse istum numerum annorum sic probat in Criticâ Sacrà Lud. Cappellus: "Roboam dicitur annos

natus 41 cùm cœpit regnare. Atqui pater ejus Salomon regnavit tantùm annos 40 et juvenis erat admodum, cùm suscepit regnum, uti liquet ex 1 Reg. iii. 7, et ex 1 Chron. xxii. 5. An putandum est Salomonem adeò juvenem, anno uno atque altero ante susceptum regnum, cùm adhuc esset sub Nathanis prophetæ veluti pædagogia atque ductu, uxorem duxisse Nahamam Ammonitidem, Roboami matrem, quomodo ea vocatur 1 Reg. xiv. 31 cùm Deus Deut. xxxiii. 3 tam severè interdicit ne gentes illæ in æternum ingrediantur in cœtum Domini. Salomonem uxorem duxisse ante susceptum regnum Scriptura omninò non memorat, imò filia Pharaonis regis Ægypti (quam post initum regnum duxit in uxorem) memoratur prima ejus uxor. Omninò ergò legendum videtur annos 22 (aut verò etiam 12) non verò 42 maximè cùm Roboam dicatur *juvenis*, imò *infans*, 2 Chron. x. 8 et xiii. 17 quum suscepit regnum. Nec sit verisimile Salomonem duxisse in uxorem Nahamam Ammonitidem Roboami matrem, nisi quum cœpit Salomon flecti in amorem peregrinarum mulierum, quod non videtur contigisse, nisi circa annum regni sui ut minimum 18 vel vigesimum." Atque hæc Lud. Cappellus docens multos habuit assensores. Nos verò eidem eatenus assentimur, ut numerus 41 mendum sit manifestum, non autem ut numerus germanus sit 22 vel 12 aut, ut lib. i., cap. 10 ejusdem *Criticæ Sacræ*, 21 quia nulla autoritas est talis emendationis; sed ut Græcos Intt. sequamur, in quorum appendice legitur, *ἔξ καὶ δέκα*, (*annorum*) *sexdecim*. Quodd si aliqua alia scriptio, præter hanc Græcorum, esset eligenda, ea certè eligi deberet, quæ hodierno mendo esset nonnihil similis, puta *אַרְבָּעִים וְאַרְבָּעִים*, *quatuordecim annorum*, pro eo quod nunc habetur *אַרְבָּעִים וְאַחַד*. Abeunt adhuc Græci Intt. à numero annorum *septemdecim*, quos Roboam regnasse dicitur; habent enim in Appendice *δωδέκα*, *duodecim*, quem numerum amplecti non licet, ut potè cum annis regum Israel pugnantem.

Dathe.—Hic numerus Cappello (in critica s. lib. i., cap. x., § 11) suspectus videtur, et pro eo legendum putat 21. Nam Rehabeam mater fuit Naama Ammonitis, 1 Reg. xiv. 21. Salomo autem regnavit annos tantum 40. Si ergo Rehabeamus natus fuit annos 41, cum cœpit regnare, susceptus fuerat et natus Salomoni anno uno, antequam cœpisset regnare. Atqui tum erat

adhuc puer ferme (1 Chron. xxii. 5 et 1 Reg. iii. 7) et vivebat pater ejus David; an ergo tum ea ætate duxisset uxorem Ammoniticam, vivente et vidente patre Davide, etc. Hæc Cappellus. Approbant hæc Grotius, Clericus, Hubigantius. Hic tamen non numerum 21 annorum substituere vult, sed quatuordecim, qui numero textus Hebræi propius accedat. Sed quis audeat, in re prorsus incerta aliquid definire? Versiones antiquæ omnes in lectione textus recepta consentiunt.

Ver. 23.

Au. Ver.—23 For they also built them high places, and images [*or*, standing images, *or*, statues], and groves, on every high hill, and under every green tree.

High places. See notes on iii. 2, p. 720.

Images.

Gesen.—פָּצַחַת f. constr. פָּצַחַת (ר. גָּבַח) "anything set upright." Spec.

1. *a pillar, cippus*, Gen. xxviii. 18, 22; Ex. xxiv. 4; Is. xix. 19; Jer. xliii. 13 פָּצַחַת שְׁמֶשֶׁת, *the columns of Beth-shemesh*, i. e., the obelisks of Heliopolis.

2. *a statue, idol-image*, e. g. פָּצַחַת הַבַּעַל, *image of Baal*, 2 Kings iii. 2; x. 26; xviii. 4; xxiii. 14; genr. Mic. v. 12; Hos. x. 1 al.

Groves. See notes on Exod. xxxiv. 13, vol. i., p. 376.

Ver. 24.

וְגַם יִהְיֶה הָאָרֶץ בְּאֵיזֵי עֲשֹׂה כָּל־הַהֲקִיעֲכָת הַנּוֹלִים וְנוֹ

καὶ σύνδεσμος ἐγενήθη ἐν τῇ γῇ, καὶ ἐποίησαν ἀπὸ πάντων τῶν βδελυγμάτων τῶν ἐθνῶν, κ.τ.λ.

Au. Ver.—24 And there were also sodomites in the land: *and* they did according to all the abominations of the nations which the Lord cast out before the children of Israel.

Pilkington.—I apprehend the *appropriated* meaning of the word עֲשֹׂה to have been mistaken, when it is rendered *sodomite*; 1 Kings xiv. 24; xv. 12; 2 Kings xxiii. 7. If עֲשֹׂה means a *whore*, Deut. xxiii. 17 which seems to be sufficiently confirmed from Gen. xxviii. 22 עֲשֹׂה must, most probably in the same verse, mean a *whoremaster* or fornicator, unless the terms may be more precisely applied to those persons, of both sexes, who prostituted themselves for hire.

And these terms may have been applied to them, as persons who had *consecrated themselves* to the lewd service of some impure Deity; which was a common practice among the idolatrous nations. The ancient versions give no countenance to our calling this a *sodomite*. Nor do I see any grounds for charging the Israelites with being so frequently, and so notoriously guilty of sodomitical practices.

Dr. A. Clarke.—שִׁפְסָפָה, *consecrated persons*; persons who had devoted themselves, in practices of the greatest impurity, to the service of the most impure idols.

Gesen.—שִׁפְסָפָה m. adj. pp. *sacred, consecrated.* Hence

1. Spec. masc. שִׁפְסָפָה, *a male prostitute, a catamite, sodomite*, κίναυδος so called as *consecrated* to the service of Astarte or Venus; Deut. xxiii. 18; 1 Kings xiv. 24; xv. 12; xxii. 47; 2 Kings xxiii. 7; Job xxxvi. 14. These wretched beings were priests or rather temple servants (ιερέδουλοι) of Astarte at Hierapolis in Syria; and having been emasculated and wearing a female dress, they wandered about through the cities and villages begging and bearing with them an image of the goddess. They were courted by females, and gave themselves up to unnatural lusts. See especially Lucian Luc. § 35 sq. Id. de Dea Syra, § 27, 51. Jerome ad Hos. iv. 14. Spencer de Legg. rit. ii. 35. Movers Phœnizier i., p. 678.

Prof. Lee.—שִׁפְסָפָה, m. pl. שִׁפְסָפָה, fem. שִׁפְסָפָה, pl. שִׁפְסָפָה. (a) *A Catamite*; or, probably, *a priest of Baal-Peor*. (b) Fem. *A prostitute.*

And they did.

Houb.—24 שִׁפְסָפָה, *fecerunt.* Nos, *nam fecerunt*; quippe legendum שִׁפְסָפָה, non omisâ conjunctione, quam legunt, præter Chaldæum, omnes veteres.

Ver. 25—29.

Houb.—25 שִׁפְסָפָה, *Sesac.* Rectè Masora שִׁפְסָפָה. Sic lego in Codice Orat. uno, eoque antiquissimo, et sic legitur 2 Par. xi. 2.

29 שִׁפְסָפָה, *non-ne hæc scripta sunt.* Melius וְהָאֵלֶּיךָ duo Codices Orat. Habet וְהָאֵלֶּיךָ, non interrogationem nudam, sed, in formâ interrogationis, rei evidentiam, aut cognitam veritatem, ut alibi sæpe.

Ver. 30.

Au. Ver.—30 And there was war between Rehoboam and Jeroboam all *their* days.

Bishop Patrick.—30 This doth not seem to agree with what we read xii. 22, where

God commanded Rehoboam and his people not to go to fight with Israel: and they obeyed his voice. But this is easily satisfied, by observing that the Jews were commanded not to make war upon the Israelites; but they are not commanded not to defend themselves, if the Israelites made war upon them. And this was their case; the Israelites vexed them with continual incursions and depredations; though the house of David did not assault them, but only repelled their violence; or, perhaps, upon the borders, they were continually endeavouring to get ground one of another; though they never came to a set battle.

Ver. 31.

וַיִּמָּלֶךְ אֲבִיָּה בֶן־רְחֹבָם :

— καὶ ἐβασίλευσεν Ἀβιὼν ὁ υἱὸς αὐτοῦ αὐτοῦ.

Au. Ver.—31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name was Naamah an Ammonitess. And Abijam [2 Chron. xii. 16, Abijah] his son reigned in his stead.

Ged.—*And his mother's name was Naama, an Ammonitess.* So the present text with Chald., Vulg., Arab. But it appears to be an interpolation, and is wanting in Sep. and Syr.

Abijam.

Ken.—Among the various corruptions, to which ancient MSS. have been liable, none have happened more easily than the corruptions of numbers and proper names: and yet, as no words are of greater consequence to the sense, proportionable care should be taken for the correction of such mistakes. The name of this king of Judah is now expressed three ways. Here, and in four other places, it is *Abijam* or *Abim*; in two other places it is *Abihu*; but in eleven other places it is *Abiah*—as it is expressed by St. Matthew, at i. 7—Ποβοῦμ ἐγεννησε τὸν ΑΒΙΑ. It is remarkable that in this first instance, *Abijam* is *Abiah* in our oldest Heb. MS., supported by ten other copies. Note also, that it is here *Abiah* in the Greek and Syriac versions; and though the *printed* Vulgate has *Abiam*, yet it is *Abia* in the only Latin MS. consulted on this occasion.

Dr. A. Clarke.—*Dr. Kennicott* observes that the name of this king of Judah is now expressed *three* ways: here and in four other

places it is *Abijam* or *Abim*; in two others it is *Abihu*; but in eleven other places it is *Abiah*, as it is expressed by St. Mat. i. 7, 'ПоБоамъ ервенмѣе тов АБІА'; and this is the reading of thirteen of *Kennicott's* and *De Rossi's* MSS., and of thirteen respectable editions of the Hebrew Bible. The *Syriac* is the same. The *Septuagint* in the London Polyglot has Αβιου, *Abihu*; but in the *Complutensian* and *Antwerp* Polyglots it is Αβια, *Abiah*. Though the common printed *Vulgate* has *Abiam*, yet the *Editio Princeps* of the *Vulgate*, some MSS., and the text in the *Complutensian* and *Antwerp* Polyglots have *Abia*: which without doubt is the reading that should in all cases be followed.

CHAP. XV. 1, 2.

Au. Ver.—1 Now in the eighteenth year of King Jeroboam the son of Nebat reigned Abijam over Judah.

2 Three years reigned he in Jerusalem. And his mother's name was Maachah, [2 Chron. xiii. 2, Michaiā the daughter of Uriel,] the daughter of Abishalom [2 Chron. xi. 21, Absalom].

In the eighteenth year.

Bp. Patrick.—1. This seems to disagree with what is said below (ver. 9) concerning Asa, that he began to reign the twentieth year of Jeroboam, and Abijam reigned three years. But it is usual both in Scripture and in other authors to reckon part of a year for a whole year. So Abijam began to reign in some part of Jeroboam's eighteenth year, and continued his reign the whole nineteenth and died in the twentieth: and so was reckoned to have reigned three years [so *Pool*], as it here follows.

His mother's name was Maachah, the daughter of Abishalom.] Abarbinel fancies she was the daughter of Absalom (as he is called [2 Chron. xi. 21], who rebelled against his father David. She is called by another name, 2 Chron. xiii. 2, viz., *Michaiāh the daughter of Uriel*. But he thinks that is the name of the family, and this her proper name. Others think this is a mere fancy, and with great reason; for Abishalom is a different name from Absalom, as David's son is always called. And they think he had two names as his daughter also had. But Pellicanus seems to me to have given the plainest account of this, that Maachah was his grandmother, and Michaiāh his mother.

Pool.—Of *Abishalom*, or, of *Absalom*, as

he is called, 2 Chron. xi. 21. And because he is here mentioned as a known person, without any addition of his kindred or quality, some conceive that this was Absalom's daughter, called properly *Tamar*, 2 Sam. xiv. 27, and from her royal grandmother, 2 Sam. iii. 3, *Maachah*; and that she is called *Michaiāh* (which differs not much from *Maachah*) the daughter of Uriel, 2 Chron. xiii. 2, because she was first married to Uriel, as Josephus affirms, *Antiq.* viii. 3, and afterwards to Rehoboam. Others think this was another person, and that both she and her father had each of them several names, which was not unusual among the Hebrews.

Ver. 5.

Au. Ver.—5 Because David did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.

Pool.—*Quest.* How is this true, seeing David sinned in the matter of Nabal, 1 Sam. xxv., and Achish, chap. xxvii., and Mephibosheth, and his indulgence to his children, Adonijah, Amnon, and Absalom, and in the numbering of the people? *Ans.* This and the like phrases are not to be understood as exclusive of every sinful action, but only of a sinful course or state, or of an habitual and continued apostacy from God, or from his ways, as the very phrase of *turning aside* from God, or from his commands, doth constantly imply, as appears from Exod. xxxii. 8; Deut. ix. 12, 16; 1 Sam. viii. 3; Psal. lxxviii. 57; Isa. xlv. 20; 1 Tim. i. 6; v. 15, &c. And thus it is most true. For David's other sins were either sudden and transient acts, proceeding from human infirmity, and extraordinary temptations, and soon repented of and blotted out; whereas that which concerned Uriah's wife was a designed and studied sin, long continued in, defended with a succession of other sins, presumptuous, and scandalous to his government and to the true religion, which he so eminently professed.

Commentaries and Essays.—"Save only in the matter of Uriah." I much suspect this clause to be an interpolation. 1st. Because the Greek version hath not this saving clause. 2dly, Because it is contrary to fact. The first part of the verse, that "David did what was right in the eyes of Jehovah, and turned not aside from any-

thing that he commanded him," is most probably genuine, and is true with respect to the public character of David, as a king, and his administration of the laws and statutes of Jehovah relating to the church and state of the Jews, to which alone, I apprehend, what is here said of him refers; and herein he was a man of God's own heart, who fulfilled all his will in this respect in opposition to Saul, who made no scruple to deviate from it. But this has nothing to do with his private character. Some injudicious person, however, not perceiving this, and taking it to include his private character too, in order to save the credit of the sacred historian, might, I suppose, put this clause into the margin, "save only in the matter of Uriah," which relates to his character as a moral man; but in this respect the observation is unhappily not true, for David was guilty of several, and some very great breaches of God's moral law, besides the matter of Uriah. From the margin it might be taken into the text, as many other passages have been.

Ver. 6, 7.

6 וּמִלְחָמָה הָיְתָה בֵּין רִהְבֹּעַם וּבֵין יִרְבֵּעַם כָּל־יְמֵי חַיָּוִי׃ 7 וְהָיָה דָבָר אֲבִיָּה וְכָל־אֲשֶׁר עָשָׂה חֲלוּאֲתָהּ כְּתוּבִים עַל־סֵפֶר דָּבָרֵי הַיָּמִים לְמַלְכֵי יִהוּדָה וּמִלְחָמָה הָיְתָה בֵּין אֲבִיָּה וּבֵין יִרְבֵּעַם׃

7 καὶ τὰ λοιπὰ τῶν λόγων Ἀβίου καὶ πάντα ἃ ἐποίησεν, οὐκ, ἰδοὺ, ταῦτα γεγραμμένα ἐπὶ βιβλίου λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ἰούδα; καὶ πόλεμος ἦν ἀναμέσσω Ἀβίου καὶ ἀναμέσσω Ἱεροβοάμ.

Au. Ver.—6 And there was war between Rehoboam and Jeroboam all the days of his life.

7 Now the rest of the acts of Abijam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

Pool.—6 *There was war, &c.*; which was said chap. xiv. 30, and may be here repeated, to signify the cause and original of the war between Abijam and Jeroboam, which is implied here, and particularly described 2 Chron. xiii. Abijam continued the war which Rehoboam had begun, and pushed it on to a decisive battle. But the place may

be thus rendered, *Yet there was war, &c.*, i. e., although God was pleased to show so much respect to David, as for his sake to continue the succession to the kingdom in his posterity, yet he thought fit to manifest his displeasure against David's successors for their sins, and to mix their honour and happiness with wars and troubles.

7 *The chronicles of the kings of Judah.* See above on chap. xiv. 19.

Bp. Patrick.—6 This was said before (xiv. 30), and therefore may seem to come in here impertinently: because he is not speaking of Rehoboam, but of his son Abijam: who was a valiant young man in the days of his father, and always fought his battles with Jeroboam. Which being related before in the history of Rehoboam, is here repeated, as Abarbinel thinks, to show that Abijam was the cause of these wars. And these words, "all his days," he thinks, relate to Abijam, who continued the war between his father and Jeroboam with great success: as we read 2 Chr. xiii. 17. Bochartus thinks a plainer account may be given of this, by supposing that Rehoboam signifies this son of his; children and fathers being one and the same in a moral account. Thus Abraham is said to have purchased the sepulchre of the sons of Emor; which was indeed purchased by Jacob: and the Israelites say to Rehoboam (xii. 16), "What portion have we in David?" That is, in Rehoboam the grandchild of David? In like manner, he thinks, it may be said, "there was war between Rehoboam and Jeroboam;" that is, between Abijam the son of Rehoboam and Jeroboam: whom Abijam grievously afflicted (Hierozyicon, par. i., lib. ii., cap. 43). But this doth not seem to be the true account; because the war between Abijam and Jeroboam is distinctly mentioned in the next verse. Therefore the meaning of these words is, that though God was pleased, for David's sake, who walked uprightly before him, to continue a *lamp*, that is, a successor to him in Jerusalem; yet these successors were vexed with continual wars (as appeared both in the reign of Rehoboam and Abijam), and did not enjoy their kingdom peaceably.

Ken.—6 *And there was war between Abijam and Jeroboam, &c., &c.*

As the history of Rehoboam was ended in the former chapter, where the last verse but one had mentioned the continual war be-

tween him and Jeroboam: 'tis highly improbable, that the account of his successor *Abiah* should be interrupted by a repetition of the same notice concerning *Rehoboam*. And as there was a very memorable war between *Abiah* and Jeroboam; 'tis probable, that such a war did not pass entirely unnoticed here. It is therefore much to the honour of eight Heb. MSS., to have preserved here the true word *Abiah*, instead of the corrupted word *Rehoboam*. As to the words now in the next verse, *and there was war between Abijam and Jeroboam*; they are entirely wanting in one Hebrew MSS. So *Bp. Horsley*.

Commentaries and Essays.—6 This verse looks like an interpolation; nor is it acknowledged by the LXX. The history of Rehoboam was closed in the former chapter, and there it is said, "there was war between him and Jeroboam all their days;" then follows the history of his son Abijam, and in the midst of it this passage comes in again, where it can have no business.

Dr. A. Clarke.—6 *There was war between Rehoboam and Jeroboam*.] This was mentioned in the preceding chapter, ver. 30, and it can mean no more than this; there was a continual spirit of hostility kept up between the two kingdoms, and no doubt frequent skirmishing between bordering parties; but it never broke out into open war, for this was particularly forbidden. See chap. xii. 24. Hostility did exist, and no doubt frequent skirmishes; but open war and pitched battles there were none.

But why is this circumstance repeated, and the history of Abijam interrupted by the repetition? There is some reason to believe that *Rehoboam* is not the true reading, and that it should be *Abijam*: "Now there was war between *Abijam* and Jeroboam all the days of his life." And this is the reading of fourteen of Kennicott's and De Rossi's MSS. The Syriac has *Abia the son of Rehoboam*; the Arabic has *Abijam*. In the Septuagint the whole verse is omitted in the London Polyglot, but it is extant in those of Complutum and Antwerp. Some copies of the Targum have *Abijam* also, and the Editio Princeps of the Vulgate has *Abia*. This is doubtless the true reading, as we know there was a very memorable war between *Abia* and Jeroboam; see it particularly described 2 Chron. xiii. 3, &c.

Dathe, Ged., Booth.—6 And there was

war between *Abiah* the son of Rehoboam and Jeroboam, all the days of his life. 7 Now the rest of the acts of *Abiah*, and all that he did, are written in the chronicles of the kings of Judah.

Abiah the son of,] I have followed the reading of Syr. and Arab. which I deem the true one; and which is partly confirmed by fourteen Heb. and one Chald. MSS. The rest, except Sept. in which the whole comma is wanting, have *Rehoboam* for *Abiah*; a manifest blunder at the end of ver. 7. In the present text, and in all the versions except Syr., we have this addition: *And there was war between Abiah and Jeroboam*. But this is plainly an interpolation; or, perhaps, the words of ver. 6, stood here originally.—*Ged.*

Houb.—7 *Cætera autem quæ Abiam spectant, et cuncta quæ egit, hæc scripta reperiuntur in libro commentariorum regum Judæ.* 6 *Cæterum fuit Abiam, quamdiu vixit, cum Jeroboam bellum perpetuum.*

בין רחבעם ובין יריבעם, (*fuit bellum*) inter *Roboam et Jeroboam*. Nos hæc omittimus, et lacunam facimus intercapedine punctorum sic... ut significetur hunc versum 6 fuisse ex fine versus 7 male iteratum, ubi legitur fuisse inter *Abiam et Jeroboam bella perpetua*. Assumimus tantum ex versu 6 hæc verba, כל ימי יריבעם, *omnibus diebus vite ejus*. Liqueat, præposterè hic memorari bella *Roboam et Jeroboam* perpetua, ubi agitur non jam *Roboam*, sed *Abia filius ejus*; ut non mirum sit hæc bella *Roboam cum Jeroboam*, omisisse Græcos Intt. in Codice Rom. ut et Arabem interpretem. Syrus, בין רחבעם ובין יריבעם, inter *Roboam*, legere videtur, בין רחבעם ובין יריבעם, inter *Abiam, filium Roboam*, optimâ scripturâ; quam si antepones, omittenda erunt in fine versus 7 eadem bella *Abiam et Jeroboam*, quomodo etiam hæc omittit Syrus. Nos maluimus bella ea commemorare in fine versus 6 quem post versum 7 collocamus, seu postquam de *Abia* dictum est, *cætera autem quæ fecit... hæc scripta reperiuntur*, quia hic est ordo consuetus. Vide suprâ cap. xiv. vers. 29 et 30, et infra vers. 31 et 32.

Maurer.—6 *Et bellum fuerat inter Rechabeamum* cet. Bene Schulzsius: "comma hoc, quod jam cap. xiv. 30, adfuit, repetitum est ob connexionem cum versu sequenti, ubi bellum cum *Jerobeamo* et *Rehabeami* filio continuatum fuisse discimus."

Ver. 8.

Au. Ver.—*Abijam*.

Ken., Ged., Booth.—Abiah. See notes on xiv. 31.

Ver. 10.

וַיֵּרֶשֶׁתִּי אֶת־אֲבִיחָם בִּתְּךָ
וַיֵּרֶשֶׁתִּי אֶת־אֲבִיחָם בִּתְּךָ
וַיֵּרֶשֶׁתִּי אֶת־אֲבִיחָם בִּתְּךָ
וַיֵּרֶשֶׁתִּי אֶת־אֲבִיחָם בִּתְּךָ

καὶ τεσσαράκοντα καὶ ἑν ἔτος ἐβασίλευσεν
ἐν Ἱερουσαλὴμ· καὶ ὄνομα τῆς μητρὸς αὐτοῦ
Ἀνά, θυγάτηρ Ἀβεσσαλώμ.

Au. Ver.—10 And forty and one years reigned he in Jerusalem. And his mother's [*that is, grandmother's, ver. 2*] name was Maachah, the daughter of Abishalom.

Bp. Patrick.—*Maachah.*] This was the name of his grandmother, who is called his mother [so *Pool*], as Reuel is called the father of Jethro's daughters, Exod. ii. 18, when he was their grandfather. Which example Kimchi here alleges to explain this. And thus Abarbinel. The sense is not, that Maachah brought forth Asa (for she was his father's mother), but she brought him up and gave him his education: which made his piety the more remarkable that he was not tainted with her principles of religion as his father was. But why his mother should not be mentioned, but his grandmother, which was not at all needful (because it was evident, by what was said before, that Maachah was the mother of Abijam his father), is unaccountable. And therefore others think that this was the name of his mother; which was the same: as her father's also was, with that of Abijam's mother's father.

Bp. Horsley.—*His mother's name was Maachah, the daughter of Absalom.* Rehoboam married Maachah the daughter of Absalom, and by her had Abijam; 2 Chron. xi. 20—22. Therefore Abijam's mother's name and family is rightly described, ver. 2. And this passage, where the same person is mentioned as Asa's mother, must be corrupt. Again, the second verse of 2 Chron. xiii. must be corrupt, where Michaiah the daughter of Uriel is mentioned as Abijah's mother. Nothing seems so probable as that some confusion has been made between these two women, and that Michaiah the daughter of Uriel was Asa's mother.

Ged.—*Maacha.* If this reading be right, the word *mother* is here placed for *grand-mother*; which is very possible. Houbigant prefers the reading of the Vatican copy of

the Greek version, *Ana*. The same note applicable to ver. 13.

Houbigant, Booth.—And his mother's name was Anah, the daughter of Absalom.

10 כַּעֲשָׂרִים וְאַחַד שָׁנִים, (*nomen matris ejus*) fuit Maacha filia Abessalom. De Asa hæc nunc dicuntur, quæ eadem suprâ ver. 2, de Abia dicta sunt. Parùm credibile est, matrem Asæ, matrisque ejus patrem fuisse ejusdem nominis, ac matrem Abiæ, matrisque ejusdem patrem; ita ut mater Asæ fuerit Maacha filia Abessalom, et mater Abiæ fuerit similiter Maacha filia Abessalom. Hæc Arabs, cùm sentiret, evitavit et saltum fecit. Nos Græcorum Intt. scripturam sequimur, apud quos legitur Ἀνά, *Ana*, tum hic, tum ver. 13. Librarius quidam posuerit כַּעֲשָׂרִים, pro עַד, ex memoriâ, quam haberet, ante-dictorum, huicque aberrationi materiam dabat אַבְשָׁלוֹם, quod nomen legitur ver. 2, post כַּעֲשָׂרִים.—*Houb.*

Ver. 13.

וַיֵּרֶשֶׁתִּי אֶת־אֲבִיחָם בִּתְּךָ
וַיֵּרֶשֶׁתִּי אֶת־אֲבִיחָם בִּתְּךָ
וַיֵּרֶשֶׁתִּי אֶת־אֲבִיחָם בִּתְּךָ
וַיֵּרֶשֶׁתִּי אֶת־אֲבִיחָם בִּתְּךָ

καὶ τὴν Ἀνά τὴν μητέρα αὐτοῦ μετέστησε
τοῦ μὴ εἶναι ἡγουμένην, καθὼς ἐποίησε σύνοδον
ἐν τῷ ἄλσει αὐτῆς· καὶ ἐξέκοψεν Ἀσὰ τὰς
καταδύσεις αὐτῆς, καὶ ἐνέστησε πυρὶ ἐν τῷ
χειμάρρῳ τῶν Κέδρων.

Au. Ver.—13 And also Maachah his mother, even her he removed from being queen, because she had made an idol in a grove; and Asa destroyed [Heb., cut off] her idol, and burnt it by the brook Kidron.

Bp. Patrick.—13 *Also Maachah his mother, even her he removed from being queen.*] He took away her guards, all the ensigns of royal dignity, and reduced her to the condition of a private person. But the word *being* is not in the Hebrew; which others translate, "he removed her from the queen:" that is, from his wife.

Because she had made an idol in a grove.] The word we translate *idol* is *miphlexeth*, which imports something of terror and horror; either because it was of a frightful aspect, or brought dreadful judgments upon its worshippers. St. Jerome understands by it Priapus [so *Clarke*], or Baal-peor, to whom the women were much devoted. Theodoret takes it for Astarte, or Venus: and, indeed, in the northern countries, Priapus

and Venus were painted together; as Johan. Gensius observes in his book *De Victimis Humanis*, par. i., cap. 9.

Grove. See notes on Exod. xxxiv. 13, vol. i., p. 376.

Bp. Horsley.—An idol in a grove; rather, a phallus for Aschera. אַשְׁכֵּרָה, Venus.

— Her idol; — her phallus.

Ged.—An horrible idol. Supposed to be a Priapus or Phallus.

Gesen.—סִכְלָה f. (r. פֶּלַח) pp. terror; then idol, as inspiring terror, 1 Kings xv. 13; 2 Chron. xv. 16.

Prof. Lee.—סִכְלָה, r. פֶּלַח, lit. feared, i. e., object of fear. An idol, image.

Houb.—13 יִדֹּה: Tolle י, quod nemo Veterum legebat, quodque intercipit orationem, sine ipso, liberè fluentem. Porro meliùs יִדֹּה, amovit eam, ut lego in parte Codicum... בְּדֹהֵל: Nos, apud torrentem Cedron. Licet tamen interpretari in torrente...nempe sicco; id simulachrum Asa in torrente, vel apud torrentem Cedron, flammis delevisse videtur ut ejus cineres in torrentem projicerentur, vel ut eos secum traherent aquæ in torrentem redeuntes.

Ver. 14.

Au. Ver.—14 But the high places were not removed: nevertheless Asa's heart was perfect with the Lord all his days.

High places. See notes on iii. 2, p. 720.

Bp. Patrick.—14 He did take away all the high places wherein they sacrificed to strange gods (2 Chron. xiv. 3), but not those wherein God alone was worshipped: for his authority was not great enough to do this; the people having so universally and so long taken this license, that none durst attempt to abolish this inveterate custom till the days of Hezekiah: who, seeing the calamities that were coming upon his country, endeavoured to prevent them by a thorough reformation. But though Asa did not venture to do this, yet his heart was sincerely affected to the right worship of God; and he suffered sacrifices to be offered to none else.

Ver. 15.

וַיָּבֵא אֶת־הַקִּדְשֵׁי אֲבִיו וְהַדָּשִׁים בָּיִת יְהוָה וְגו'

וְדָשִׁי קִי

καὶ εἰσήνεγκε τοὺς κίονας τοῦ πατρὸς αὐτοῦ, καὶ τοὺς κίονας αὐτοῦ εἰσήνεγκεν εἰς τὸν οἶκον κυρίου, κ.τ.λ.

Au. Ver.—15 And he brought in the

things which his father had dedicated, and the things [Heb., holy] which himself had dedicated, into the house of the Lord, silver, and gold, and vessels.

Houb.—15 קִדְשֵׁי, consecrata ejus, seu ea, quæ voverat. Masora קִדְשֵׁי, tanquam id verbum pertineret ad בֵּית יְהוָה, consecrata domus Domini. Verùm si בֵּית יְהוָה esset in gignendi casu, nullum casum loci haberet verbum קִדְשֵׁי, et attulit. Legendum igitur קִדְשֵׁי, ut legitur 2 Par. xv. 18, et sic legunt omnes Veteres.

Maurer.—קִדְשֵׁי בֵּית יְהוָה et quæ cum pater ejus tum ipse consecrarat (lege קִדְשֵׁי, ita postulante contextu), intulit in aedem Jovæ. cf. omnino locus parallelus 2 Chron. xv. 18.

Ver. 18, 19.

19 בְּרִית בֵּינִי וּבֵין אָבִי וּבֵין אֲבִיךָ הִנֵּה שָׁלַחְתִּי לָּךְ שֶׁחֶד בָּרֶסֶת וְהָיָה וְגו'

διὰ τοῦ διαθήκη ἀναμέσων ἐμοῦ καὶ ἀναμέσων σου καὶ ἀναμέσων τοῦ πατρὸς μου καὶ τοῦ πατρὸς σου· ἰδοὺ ἐξαπέσταλκά σοι δῶρα ἀργύριον καὶ χρυσίον, κ.τ.λ.

Au. Ver.—19 There is a league between me and thee, and between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may depart [Heb., go up] from me.

There is a league, &c.

Houb., Dathe, Ged., Booth.—Let there be a league between me and thee, as there was between my father and thy father, &c.

Houb.—19 בֵּית מֶלֶךְ, domus regis. Meliùs Masora בֵּית מֶלֶךְ, cum notâ ה genitivi casûs: sic etiam lego in tribus Codicibus Orat.

19 בֵּיןךְ, inter te; mendose, pro בֵּין, ut legitur loco parallelo: etiam בֵּיןךְ, hoc loco, quinque Codices Orat.

Present.

Pilkington.—The English version, by no means preserves the distinctions observable in the Hebrew: neither indeed does any other version, and therefore the propriety of the Scripture language can only be discovered and judged of by those who read the original.

The Greek Δοῖμα and Δωρον: the Latin donum and munus; and the English, gift and present are scarcely distinguishable: and they are indiscriminately, and often very improperly given as the translation of מִנְחָה, סָמָה, and שֶׁדֶה, which are words that have

different, peculiar, and *appropriated* significations.

מתנה signifies, a *gift*, in general, Gen. xxv. 6; Lev. xxv. 38, &c.

מתנה signifies a *gift*, *present*, or, *offering*, made by an inferior, in order to obtain favour, Gen. iv. 3, &c.

שדו signifies a *bribe*. And it does not sufficiently convey the idea intended, to render it a *gift*, a *present*, or a *reward*. Exod. xxiii. 8, Thou shalt take no *gift*; for a gift blindeth the wise, and perverteth the words of the righteous; Deut. x. 17, The Lord your God regardeth not persons, nor taketh *reward*; xxvii. 25, cursed be he that taketh *reward* to slay an innocent person; 1 Kings xv. 19, Behold I have sent thee a *present* of silver and gold; come, break thy league with *Baasha*.

Now, does not this word as evidently mean a *bribe* in all these places as it does where it is so translated? 1 Sam. viii. 3; Psalm xxvi. 11; Isaiah xxxiii. 5: and I know of no passage where it can be properly understood in any other sense.

Ver. 21, 22.

Au. Ver.—Building, built.
Ged., Booth.—Fortifying, fortified.

Ver. 23, 31.

Au. Ver.—23 Are they not written in the book of the chronicles of the kings of Judah? See notes on xiv. 19.

Ver. 28, 29.

Houb.—28 וימחו, *et interfecit eum*. Pars Codicum וימחו, non sine ', signo vocis *Hiphil*, quæ littera in Codicibus non punctatis non fuit omittenda.

29 עד השמידו, *donec delevisset*. Etiam verbum שמד privari non debuit notâ vocis *Hiphil*. Itaque lego השמידו, in quatuor Codicibus Orat.

CHAP. XVI. 1—2.

וַיְהִי דְבַר־יְהוָה אֶל־יְהוֹנָה בֶּן־חֲנָנִי
עַל־בַּעֲשָׁא לְאִמּוֹ:

καὶ ἐγένετο λόγος κυρίου ἐν χειρὶ Ἰού υἱοῦ Ἀνανὶ πρὸς Βαασά.

Au. Ver.—Then the word of the Lord came to Jehu the son of Hanani against Baasha, saying,

2 Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people

Israel to sin, to provoke me to anger with their sins:

1. Then.

Houb., Ged., Booth.—Therefore.

Saying.

Houb.—אמר: Nos, *ut sic loqueretur*: nam, si solito more converteremus, *dicendo*, ut Deus sit, qui *dicat* hæc, quæ sequuntur, videbitur Deus loqui versibus sequentibus ad Jehu prophetam, cum tamen hæc, *quia extuli te de pulvere*, &c., sint, vel prophetæ, ad ipsum Baasa sermonem habentis, vel Dei docentis prophetam, quid sit regi Baasa dicturus. Nos ultimum amplectimur, ne propheta ipsum regem vs. 2, 3, et 4, alloquatur, quia versu 7 narratur, prophetam Dei verba regi Baasa retulisse. Sed hæc Veteres legunt alii aliter. Nam Græci Intt. pro אמר, *ad Jehu*, legunt ביד יהוה, *per manum Jehu*; quippe convertunt, ἐν χειρὶ, *in manu*. Syrus, post אמר, hæc addit, והנני אמר כדא, *sic dicit Dominus*, tanquam legeret, כה אמר יהוה, post אמר; quod quidem additamentum non satis supplet seriem, nisi adhuc additur, hæc loquere regi Baasa, ut deinde appositè veniat, hæc dicit Dominus. Talibus incommodis occurritur, si אמר, convertitur, *ut loqueretur*.

2 ויחשאו: Usitatum est ויחשאו, in voce *Hiphil*, itaque legendum ויחשאו, *et peccare fecisti*. Defectum litteræ ' circulo superno castigant omnes Codices.

Ver. 7.

וְאִם בְּנֵי יְהוֹנָה בְּרִחְלֵנִי הַנְּבִיא דְּבַר־יְהוָה הִזָּה אֶל־בַּעֲשָׁא וְאֶל־בָּרְיָאָו וְעַל פְּלִחְרָעָה וְאֶשְׁרֵעֲשָׂה וּבְעִינֵי יְהוֹנָה לְהַכְעִיסוֹ בְּמַעֲשָׂאָו יָדָיו לַחַיִּית פְּבַיִת יִרְבָּעָם וְעַל אֶשְׁרֵהָפָח אֹתוֹ:

καὶ ἐν χειρὶ Ἰού υἱοῦ Ἀνανὶ ἐλάλησε Κύριος ἐπὶ Βαασά καὶ ἐπὶ τὸν οἶκον αὐτοῦ, πᾶσαν τὴν κακίαν, ἣν ἐποίησεν ἐν ὀνόματι Κυρίου τοῦ παροργίσαι αὐτὸν ἐν τοῖς ἔργοις τῶν χειρῶν αὐτοῦ, τοῦ εἶναι κατὰ τὸν οἶκον Ἱεροβοάμ, καὶ ὑπὲρ τοῦ πατάξαι αὐτόν.

Au. Ver.—4 Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.

5 Now the rest of the acts of Baasha and what he did, and his might, are they not written in the book of the chronicles of the kings of Israel?

6 So Baasha slept with his fathers, and

was buried in Tirzah: and Ela his son reigned in his stead.

7 And also by the hand of the prophet Jehu the son of Hanani, came the word of the Lord against Baasha and against his house, even for all the evil that he did in the sight of the Lord, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him.

7 *Houb., Horsley, Clarke, and Booth.* place this verse between verses 4 and 5.

Pool.—By the hand of the prophet Jehu came the word of the Lord: the meaning is, the message which came from the Lord to Jehu, ver. 1, &c., was here delivered by the hand, i. e., the ministry, of Jehu, unto Baasha. Jehu did what God commanded him in this matter, though it was not without apparent hazard to himself.

Bp. Patrick.—Because he killed him.] That is, killed Nadab [so Pool], who was Jeroboam's son: or rather (as Abarbinel judiciously observes) this relates to the whole house of Jeroboam before mentioned; which Baasha destroyed, not because they were idolaters, and that he might fulfil the word of the Lord (as perhaps he pretended), but to satisfy his own ambition, being guilty of the very same crime that Jeroboam was; and therefore was no better than a murderer in the slaughter he made of his family; and accordingly is threatened to be punished for that very act, which was committed not in obedience to God, but to serve himself.

Bp. Horsley.—And also, rather, thus also. The word of Jehovah, as it had come by a prophet against Jeroboam and his family came against Baasha too and his family by the prophet Jehu.

Ged.—7 Now the word of the Lord had, through the mediation of the prophet Jehu Ben-Hanani, been denounced against Baasha and against his house, on account of all the evil which he did in the eyes of the Lord, in provoking him to indignation by his deeds; and because he put to death the house of Jeroboam, although himself was like them.

And because, &c. I have made a slight transposition to make the passage more intelligible. After all I am not sure if I have hit upon the true meaning.

Booth.—Thus the word of Jehovah came, by the prophet Jehu, the son of Hanani,

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against Baasha, and against his house, for all the evil that he did in the eyes of Jehovah, in provoking him to anger with the works of his hands, in being like the house of Jeroboam; and on this account God slew him.

Houb.—7 הָיָה בְּיַד יְהוֹשֻׁעַ: Hunc versum 7, collocamus ante versum 5 et 6. Nam ordinis perturbatio hæc manifesta est, ut postquam narratum est mortuum fuisse Baasam, et pro eo regnasse Ela ejus filium, subjungatur fuisse verbum Domini ad Baasa per Jehu perlatum. Adde, præposterè id venire, posteaquàm dictum est ver 5 cætera autem quæ fecit Baasa, hæc scripta sunt, &c. Nam Scriptor Libri Regum sic absolvere solet regum res gestas וְעַל כָּל הָעֲוֹנוֹת, et propter omne malum. Lége על, sublato י, quod non legunt nec Syrus, nec in Codice Rom. Græci Intt. quodque seriè disturbat. Neque enim וְעַל הָעֲוֹנוֹת... על ejusdem regiminis est, atque וְעַל הָעֲוֹנוֹת, nec ejusdem significatûs sunt hoc loco על et וְעַל. Additum fuit י ante על, ex litterâ י antecedente malè geminatâ וְעַל הָעֲוֹנוֹת, et propter quod ipsum interfecisset, nempe Jeroboamum. Vulgatus, ob hanc causam occidit eum, hoc est, Jehu filium Anani prophetam, quæ omnia partim absunt Hebr. ex Fonte, partim à sententiâ recedunt.

Ver. 8.

As. Ver.—8 In the twenty and sixth year of Asa king of Judah began Ela, the son of Baasha to reign over Israel in Tirzah, two years.

Bp. Patrick.—In the twenty and sixth year of Asa king of Judah began Ela—to reign.] This seems to contradict what Ezra saith in 2 Chron. xvi. 1, that Baasha built Ramah in the thirty-sixth year of Asa. Of which I shall give an account in my notes on that place. For the present it may suffice to say, that Ezra doth not speak of the thirty-sixth year of Asa's reign, but of the thirty-sixth year after the division of the kingdom. For it could be, at the most, but the twenty-sixth year of Asa's reign when Baasha died.

Two years.] Not complete; but one entire year, and part of another; as appears from ver. 10, 15.

Houb.—8 שְׁנַיִם, duos annos. Supplemus, regnavit autem, quæ verba oratio Latina postulabat, tanquam legeretur, וְעַל: quod quidem verbum in simili narratione omitti solet, compendii causâ.

5 o

Ver. 11.

Au. Ver.—Against a wall. See notes on 1 Sam. xxv. 22, p. 467, 468.

Ver. 16.

Houb.—16 יסלכו : Lege, ויסלכו, et regem fecerunt, ut fert unus Codex Orat. Non omittendæ litteræ, per quas verba flectuntur, quæque tollunt ambiguitatem.

Ver. 18.

וַיֵּלֶךְ זִמְרִי וְכָל־בְּנֵי־הָעִיר
וַיִּבְנוּ אֶת־הַמִּצְדָּה וְהַמִּגְדָּל
אֲשֶׁר־בְּתוֹךְ הָעִיר וַיִּבְנוּ
אֶת־בֵּית־הַמֶּלֶךְ בָּאֵשׁ וַיָּמָוֶה :

18 καὶ ἐγενήθη ὡς εἶπε Ζαμβρι δτι προκατε-
ληπται αὐτοῦ ἡ πόλις, καὶ πορεύεται εἰς
ἀντρον τοῦ οἴκου τοῦ βασιλέως, καὶ ἐνεπύρσεν
ἐπ' αὐτὸν τὸν οἶκον τοῦ βασιλέως, καὶ
ἀπέθανεν 19 ὑπὲρ τῶν ἀμαρτιῶν αὐτοῦ,

Au. Ver.—18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died.

Was taken.

Dathe., Ged., Booth.—Would be taken.

Into the palace.

Bp. Horsley.—Rather, into a turret.

Ged.—Into the haram of the king's house.

Gesen.—מִצְדָּה m. plur. constr. מִצְדָּתָא (r. מִצְדָּה to be high) a fortress, castle, palace, so called from its height, Isaiah xxxii. 14; Prov. xviii. 19, al. ssep. Also מִצְדָּתֵי הַמֶּלֶךְ, the fortress of the king's house, the innermost part, as the highest and strongest, q. d., the citadel, 1 Kings xvi. 18; 2 Kings xv. 25. J. D. Michaëlis (Suppl. 128) and after him most modern interpreters here translate it the women's apartment, comparing Arab.

أرم i. q. حرم conclavia, Gol. p. 78, and

حرم Haram; but there is no trace of this in the ancient interpreters, nor is there any reason for departing from the simple explanation above given.—Spoken of the citadel of a hostile metropolis, Isaiah xxv. 2.

Prof. Lee.—מִצְדָּה, m. r. حرم Arab. رمي

superiorum reddidit. Cogn. Heb. חֵם. In Amos iv. 3, מִצְדָּתָא. Sometimes in the form מִצְדָּתָא, mut. ל, ר, Isaiah xiii. 22: pl. מִצְדָּתָא. A palace, Isaiah xxv. 2; Jer. xxx. 18, &c. Gesenius takes it to mean a part of the

royal citadel, and probably the harem. The former might be true; but for the latter there is not a shadow of ground in the Heb. Bible.

Pool.—Burnt the king's house over him; or, and he burnt, &c. Either, 1, Omri burnt it over Zimri; for pronouns sometimes respect more remote nouns. Or, rather, 2. Zimri, (to whom both the foregoing and following words apparently belong,) who burnt it upon himself, that neither himself nor the royal palace and treasures might come into the hands of his insulting adversary.

Houb.—צדמו בית, cum domo regis. Legendum, בית המלך, ut supra hoc eodem versu; ita scriptum reperio in uno Codice, et ita emendabat Masora supra, xv. 18.

Ver. 23.

בְּשָׁנָה שְׁלֹשִׁים וָאַחַת שָׁנָה לְאַסָּא
מֶלֶךְ יְהוּדָה מָלַךְ עָמְרִי עַל־יִשְׂרָאֵל
שְׁתַּיִם עָשָׂרָה שָׁנָה בְּתִרְזָח מֶלֶךְ שֶׁשֶׁ
שָׁנִים :

ἐν τῷ ἔτει τῷ τριακοστῷ καὶ πρώτῳ τοῦ
βασιλέως Ἀσά βασιλεύει Ἀμβρι ἐπὶ Ἰσραὴλ
δώδεκα ἔτη ἐν Θερσῷ βασιλεύει ἔξ ἔτη.

Au. Ver.—23 In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah.

Bp. Patrick.—23 Twelve years.] These twelve years of his reign are to be computed not from the thirty-first of Asa's reign; for it is evident he began to reign in the twenty-seventh year of Asa (ver. 15), and his son began to reign in the thirty-eighth year of Asa (ver. 29). Therefore the twelve years are to be computed from the beginning of Omri's reign; which was, as I said, the twenty-seventh of Asa's. From which time (as Abarbinel observes) the contest continued between Omri and Tibni, unto the thirty-first year of king Asa. In the end of which Tibni died; and then Omri reigned over all Israel, whereas he reigned but over half the people before. And Tibni being extinct, all the foregoing years are accounted to Omri; viz., from the beginning of Asa's seven-and-twentieth year, when Zimri died, to the end of this eight-and-thirtieth year, which make twelve years.

Six years reigned he in Tirzah.] Half of his time he made this his royal seat; which

was, as some think, all the time his contention with Tibni lasted, and some time after.

Dr. A. Clarke.—23 *In the thirty and first year of Asa.*] There must be a mistake here in the number *thirty-one*; for in ver. 10 and 15, it is said that Zimri slew his master, and began to reign in the *twenty-seventh year of Asa*; and as Zimri reigned only *seven days*, and Omri immediately succeeded him, this could not be in the *thirty-first*, but in the *twenty-seventh year of Asa*, as related above. *Rab. Sol. Jarchi* reconciles the two places thus: "The division of the kingdom between Tibni and Omri began in the *twenty-seventh year of Asa*; this division lasted *five years*, during which Omri had but a *share* of the kingdom. Tibni dying, Omri came into the possession of the *whole* kingdom, which he held *seven years*; this was in the *thirty-first year of Asa*. *Seven years* he reigned *alone*; *five years* he reigned over *part* of Israel; *twelve years* in the whole. The two dates, the *twenty-seventh* and *thirty-first* of Asa, answering, the first to the beginning of the division, the second to the sole reign of Omri." *Jarchi* quotes *Sedar Olam* for this solution. So *Horsley*.

Houb.—*Anno trigesimo primo.* Nunc Amri dicitur regnasse anno 31 regni Asæ. Suprà vs. 10 et 15, dicitur Zambri regnasse in Israel anno regni Asæ 27. Atqui idem Zambri non plus regnavit, quam septem dies; ut necesse sit regnasse Amri eodem anno, quo Zambri regnarat, seu anno Asæ 27 non autem quatuor post annis, seu anno Asæ 31. Hæc pugna temporum non tolletur, si dices regnasse Amri in partem Israel annos quatuor, donec adversarium alterum Thebni debellaret, tumque demùm in omnem Israel regnasse, cùm Asa annum ageret regni sui trigesimum primum, nisi etiam statues legendum על כל ישראל, in omnem Israel. Nam nisi id fiet, erunt verba Sacræ Paginæ hujus versûs 23, pugnantia cum illis, quæ vidimus suprà vs. 10 et 15, nec credibile est notationes temporum diversas fuisse à Sacro Scriptore verbis non diversis enuntiatas; si præsertim attendas, annos duodecim regni Amri computari debere ab anno regni Asæ vigesimo septimo, quoniam illi anni 12, finem habent in anno regni Asæ trigesimo octavo (aut nono inchoato) quo anno Achab, filius Amri, initium fecit regnandi: vide infrà ver. 29. Vide etiam Præfationem de initio Amri. Porrò ante שדס שדס,

supplenda oratio Latina, quasi legeretur 'ושדס, regnavit autem: vide dicta ad verum 8.

Ver. 31, 32.

Au. Ver.—*Baal.* See notes on Judges xi. 11, p. 166.

A grove. See notes on Exod. xxxiv. 13, vol. i. p. 376.

Ver. 34.

בְּיָמָיו בָּנָה חִיאל בֵּית הָאֱלֹהִים
וַיִּתֵּחַ בְּאַבִּירָם בְּלִדּוֹ יְפֹתָה וּבְשִׁגְבּוֹ
צָעִירָהּ הָצִיב דָּלְתָיָהּ בְּדָבָר יְהוֹנָן אֲשֶׁר
דָּבָר בְּיָד יְהוֹשֻׁעַ בֶּרֶךְנוֹן
וְשִׁגְבּוֹ ב' ק

καὶ ἐν ταῖς ἡμέραις αὐτοῦ ᾠκοδόμησεν Ἀχιὴλ ὁ Βαυθλίτης τὴν Ἱεριχὼ ἐν τῷ Ἀβιρῶν πρωτοτόκῳ αὐτοῦ ἐθεμελίωσεν αὐτήν, καὶ τῷ Σεγούβ τῷ νεώτερῳ αὐτοῦ ἐπέστησε θύρας αὐτῆς, κατὰ τὸ ῥῆμα κυρίου, ὃ ἐλάλησεν ἐν χειρὶ Ἰησοῦ υἱοῦ Ναυῆ.

Au. Ver.—34 In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun.

Dr. A. Clarke.—There are *three* opinions on the words, *lay the foundation in his first-born, and set up the gates in his younger son.*

1. It is thought that when he laid the foundation of the city, his eldest son, the hope of his family, died by the hand and judgment of God, and that all his children died in succession; so that when the doors were ready to be hung, his youngest and last child died, and thus, instead of securing himself a name, his whole family became extinct [so *Pool*, *Patrick*, *Rosen*.].

2. These expressions signify only *great delay* in the building; that he who should undertake it should *spend nearly his whole life* in it; all the time in which he was capable of procreating children; in a word, that if a man laid the foundation when his first-born came into the world, his youngest and last son should be born before the walls should be in readiness to admit the gates to be set up in them; and that the expression is of the proverbial kind intimating *greatly protracted labour*, occasioned by *multitudinous hindrances and delays*.

3. That he who rebuilt this city should,

called תַּשְׁבִּי or תַּשְׁבִּי, Gr. Θεςβή Tob. i. 2. See Reland Palæstina p. 1035.

Houb.—תַּשְׁבִּי נֹשׁ: Nos, de *Thesbi Galaad*, ut Græci Intt. qui Θεσβών της Γαλααδ, de *Thesbon Galaad*; ita etiam Josephus. Plerique interpretes convertunt, vel de *habitoribus Galaad*, vel de *inquilinis*. Malè utrique. Nam malè de *habitoribus*, cùm תַּשְׁבִּי sit *inquilinus*, non *habitor*; malè etiam de *inquilinis*. Nam Elias modò dictus est תַּשְׁבִּי, *Thesbita*, seu civis Thesbe civitatis, et convenit utrumque תַּשְׁבִּי eundem habere significatum, ita ut posterius explicatio sit prioris, significetque eam urbem Thesbe, quæ erat in regione Galaad.

Ver. 4, 6.

וְהָיָה כַּהֲנִיחַל תִּשְׁבִּי וְהָיָה לְךָ
צִיָּאִי לְכָל־לֶחֶם שָׁם :

καὶ ἔσται ἐκ τοῦ χειμάρρου πίσαι ὕδωρ, καὶ τοῖς κόραξι ἐντελούμαι διατρέφειν σε ἐκεῖ.

Au. Ver.—4 And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening: and he drank of the brook.

Pool.—*I have commanded*; or, *I shall command the ravens to feed thee.* *Object.* The ravens were unclean, Lev. xi. 15. *Answ.* They were unclean for meat, but not for the touch. But howsoever, that ceremonial law was overruled by necessity, and by the lawgiver's dispensation.

Ravens. So *Bochart*, *Houbigant*, *Pool*, *Patrick*, *Geseñ.*, *Lee*, *Maurer*, et al.

Bp. Patrick.—*Ravens.*] This seems so strange, that some will have the word *orebim* not to signify *ravens*, but *merchants*: because they find the word *orebe* in Ezekiel xxvii. 17, signifying merchants that traded in the market of Tyre. But, as *Bochartus* hath observed, they are never called simply *orebim*. Nor is their opinion better, who think Arabians to be here meant: for there were none thereabout; and *Elias's* lurking-place would soon have been discovered to *Ahab*, if merchants, or any other people that travelled that way, had been acquainted with it. We must therefore acknowledge a miraculous care which God took of *Elijah*, as all the ancients do, none excepted (see *Bochartus*, in his *Hieroicoicon*, par. ii., lib. ii., cap. 13).

Prof. Lee.—In 1 Kings xvii. 4, 6, some suppose Arabs to be meant. But this is both unnecessary and groundless. For a miracle must have been wrought in any case, and the text, as it now stands, will admit of nothing less. Besides, to have made known generally to the Arabs the place of the prophet's retirement, would have been to have entirely ruined its object. *Aquila*, *Symm.*, *Theod.*, LXX., here, καὶ οἱ κόρακες, κ.τ.λ. And so the ancient versions, except the Arabic, which possesses no authority.

Ken.—In my Second Dissertation on the Hebrew Text (p. 581), I observed, that the words of *Jerom* are, *Orbim, accolæ villæ in finibus Arabum, Elie dederunt alimenta*. And as the authority of this learned father is certainly great, with regard to places in or near Palestine; the best interpretation of this passage seems to be, that this food was brought to *Elijah* by the *Orbim*, the inhabitants of *Oreb* or *Orbo*, a small village near Arabia.

Dr. A. Clarke.—*I have commanded the ravens to feed thee.* It is contended that if we consider שָׂרִים, *orebim*, to signify *ravens*, we shall find any interpretation on this ground to be clogged with difficulties. I need mention but a few. The raven is an unclean bird, *And these ye shall have in abomination among the fowls—every raven after his kind*; Lev. xi. 13—15; that is, every species of this genus shall be considered by you unclean and abominable. Is it therefore likely that God would employ this most unclean bird to feed his prophet?

Besides, where could the ravens get any flesh that was not unclean? *Carrion* is their food, and would God send anything of this kind to his prophet? Again: If the flesh was clean which God sent, where could ravens get it? Here must be at least three miracles: one, to bring from some table the flesh to the ravens; another, to induce the ravenous bird to give it up; and the third, to conquer its timidity towards man, so that it could come to the prophet without fear. Now, although God might employ a fowl that would naturally strive to prey on the flesh, and oblige it, contrary to its nature, to give it up; yet it is by no means likely that he would employ a bird that his own law had pronounced abominable. Again, he could not have employed this means without working a variety of miracles at the same time, in order to accomplish one simple end; and

this is never God's method: his plan is ever to accomplish the greatest purposes by the simplest means.

The original word *orebim* has been considered by some as meaning *merchants*, persons occasionally trading through that country, whom God directed, by inspiration, to supply the prophet with food. To get a constant supply from such hands in an extraordinary way was *miracle enough*; it showed the superintendence of God, and that the hearts of all men are in his hands.

But in answer to this it is said, that the "original word never signifies merchants; and that the learned Bochart has proved this." I have carefully read over cap. 13, part ii., lib. 2, of the Hierozoicon of this author, where he discusses this subject; and think that he has never succeeded less than in his attempt to prove that *ravens* are meant in this passage. He allows that the Tyrian merchants are described by this periphrasis, עֲרֵי מִסְכָּךְ, *the occupiers of thy merchandise*, Ezek. xxvii. 27; and asserts that עֲרֵי, *per se*, *mercatores nusquam significat*, "by itself, never signifies merchants." Now, with perfect deference to so great an authority, I assert that עֲרֵי, the contracted form of עֲרֵי, does signify *merchants*, both in Ezekiel xxvii. 9, and xxvii. 27, and that עֲרֵי signifies a *place for merchandise, the market-place or bazaar*, in Ezek. xxvii. 9, 13, 17, 19; as also the *goods* sold in such places, Ezek. xxvii. 33; and therefore that עֲרֵי may, for aught proved to the contrary, signify *merchants* in the text.

As to Bochart's objection, that, the prophet being ordered to go to the brook Cherith, that he might lie hid, and the place of his retreat not be known, if any traders or merchants supplied his wants, they would most likely discover where he was, &c., I think there is no weight in it; for the men might be as well bound by the secret inspiration of God not to discover the place of his retreat, as they were to supply his wants; besides, they might have been of the number of *those seven thousand men who had not bowed their knees to the image of Baal*, and consequently would not inform Ahab and Jezebel of their prophet's hiding-place.

Some have supposed that the original means *Arabians*; but Bochart contends that there were no Arabians in that district: this is certainly more than he or any other man can prove. Colonies of Arabs, and hordes

and families of the same people, have been widely scattered over different places for the purpose of temporal sojournment and trade; for they were a wandering people, and often to be found in different districts remote enough from the place of their birth. But, letting this pass merely for what it is worth, and feeling as I do the weight of the objections that may be brought against the supposition of *ravens* being the agents employed to feed the prophet, I would observe that there was a town or city of the name of Orbo, that was not far from the place where Elijah was commanded to hide himself. In Bereshith Rabba, a rabbinical comment on Genesis, we have these words, עַד הָאָרְבוֹ בְּרֵאשִׁית וְשָׁמָּה עֲרֵי; "There is a town in the vicinity of Beth-shan (Scythopolis), and its name is Orbo." We may add to this from St. Jerome, *Orbim, accolæ villæ in finibus Arabum, Eliæ dederunt alimenta*; "The Orbim, inhabitants of a town in the confines of the Arabs, gave nourishment to Elijah." Now, I consider Jerome's testimony to be of great worth, because he spent several years in the Holy land, that he might acquire the most correct notion possible of the language and geography of the country, as well as of the customs and habits of the people, in order to his translating the sacred writings, and explaining them. Had there not been such a place in his time, he could not have written as above: and although in this place the common printed editions of the Vulgate have *corvi*, "crows or ravens;" yet in 2 Chron. xxi. 16, St. Jerome translates the same word עֲרֵי, "the Arabians;" and the same in Neh. iv. 7; it is, therefore, most likely that the inhabitants of Oreb or Orbo, as mentioned above, furnished the aliment by which the prophet was sustained; and that they did this being specially moved thereto by the Spirit of the Lord. Add to all these testimonies that of the Arabic version, which considers the word as meaning a people, عَرَبِيْم, *Orabim*, and not ravens or fowls of any kind. In such a case this version is high authority.

Dathe.—a) Num עֲרֵי jussi a Deo Eliæ cibum afferre *corvi* sint, an *homines*? dis-sentiunt interpretes. Utraque sententia suos nacta est defensores. Qui posteriorem sententiam tuentur, iterum in partes abeunt. Alii volunt esse עֲרֵי *mercatores*, coll. Ezech. xxvii. 27; alii *Arabes*, aliis punctis subjectis

legentes 2 Chr. xxi. 16; Neh. iv. 7; alii nomen proprium loci esse dicunt *Horbo*, non procul a Scythopoli. Equidem fateor, mihi posteriorem sententiam maxime probabilem videri, cum doctissimi interpretes et theologi consentiant, præter necessitatem, non esse miracula augenda, neque Deum præternaturalia media adhibere, ubi naturalia suppetant. Quoniam igitur illud sine multis miraculis cogitari non potest, malim utique hanc vocem de nomine proprio incolarum loci cujusdam intelligere. Non obstat, quod hoc nomen alibi non legatur, nam neque Teseb, patria Eliæ, neque Torrens Cerith alias occurrit. Objectionibus *Bocharti*, qui priorem sententiam defendit, (Hieroz. tom. ii., cap. 13, p. 214.) satisfecit *Clericus* ad h. l.; cf. *Reland* in *Palæstina*, p. ii., p. 913. *Deyling* in observatt. s. tom. i., obs. XXV. Mitto alios.

Maurer.—[אֶרֶבֹּתָי] *corvos*. Schulzius, Dathius, alii *Orebittas* h. e. incolas oppidi Oreb intelligunt. Sed perleves sunt, quas afferunt rationes. Universa historia cap. 17—19 fabularum plena est.

6 *And he drank of the brook.*

Ged., *Booth*.—And he drank water [LXX, Syr., Arab.] from the brook.

Ver. 7.

וַיְהִי בִקְצֵה יָמִים וַיָּבֶשׂ הַנָּחַל וְגו'

καὶ ἐγένετο μετ' ἡμέρας, καὶ ἐξηράθη ὁ χαμάριος, κ.τ.λ.

Au. Ver.—7 And it came to pass after a while [Heb., at the end of days] that the brook dried up, because there had been no rain in the land.

Bp. Patrick.—[After a while.] In the Hebrew it is, at the end of days, that is, of a year [so *Pool*]; as that phrase, I have shown, is often used.

Houb.—Post aliquod tempus. See notes on ver. 15.

Ver. 12.

וַתֹּאמֶר חֲרִי־יָהוָה אֶלְהֵי אִם־יִשְׁרָאֵל מָלֵךְ וְגו'

καὶ εἶπεν ἡ κυρία, ὅτι κύριος ὁ θεός σου, εἰ ἔστι μοι ἐγκρυφίας, κ.τ.λ.

Au. Ver.—12 And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it and die.

I have not a cake.

Houb.—[סֶמֶךְ, *subcinericius panis*. Mirum est mulierem respondere, non sibi esse panem subcinericium, cum eum panem Elias non nominârit. Præterea Elias infra ver. 13, cibum ab eâ muliere postulans, utitur verbo סֶמֶךְ, non verbo סֶמֶךְ, quod quidem ambigitur utrum sit Hebraicum; neque enim alibi recurrit, quàm Ps. xxxv. 16, ex mendo, ut ibi animadvertimus, et id, hoc loco, circulo superno Codices castigant. Germanam scripturam habuere Chaldæus et Syrus, qui convertunt, ille סֶמֶךְ, hic סֶמֶךְ, *nihil*: nempe legebant סֶמֶךְ, *nihil*. Arabs سَمَك, *cibus*, ex sententiâ potiùs, quàm ex ipso verbo, cum videret incommodum esse ut de pane subcinericio mulier respondeat, de quo verbum non fecerat Elias. . . ואכלתו, *et id comedemus*, deficienter ac mendosè, pro ואכלתו; itaque id circulo notatur in Codicibus.

Two sticks.

Bp. Patrick.—By *two sticks* is meant a few: as *two* frequently signifies (*Isaiah* xvii. 6; *Jer.* iii. 14).

Ver. 13.

Houb.—13 .. סֶמֶךְ, melius סֶמֶךְ, *placentam*, ut lego in uno Codice Orat. nam littera י Radicis est, neque eam sustulere Masoretæ, nisi quia puncto suo *Cibbut*s eandem supplebant.

Ver. 15.

וַתֹּאכַל חֲרִי־יָהוָה וּבִיתָהּ וְגו'

דא ק' דא ק'

— καὶ ἔσθιεν αὐτὴ καὶ αὐτὸς καὶ τὰ τέκνα αὐτῆς.

Au. Ver.—15 And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days [Or, a full year].

Many days. [So *Houb.*]

Pool.—*Many days*, i. e., a long time, even above two years: see chap. xviii. 1. Heb. *days*, i. e., a full year; as ver. 7; namely, before the following event about her son happened, and the rest of the time of the famine after it.

Bp. Patrick.—*Her house did eat many days.* Some by *many days* understand a full year; as it is in the margin. But it rather signifies *two years*: for one year was past before he came from the brook Cherith (see ver. 7). And therefore they lived upon this meal and oil two years more, till the end of the famine.

Houb.—סֶמֶךְ: *Clericus*, *annum*, ut solet,

non dubitans hoc vocabulo nudè posito significari *annum*, quia sæpe id sibi videre visus est; neque idem vidit hoc loco, in quæ dumeta compellatur. Nam postquam suprâ ver. 7, convertit יָסַד כָּכָּן, *exacto anno*, necessitas ei fuit statuere, Eliam fuisse à corvis anno toto nutritum prope torrentem Carith, cujus aquam bibebat Elias, donec torrens exaruisset. Ergò etiam illi statuendum fuit, non exaruisse torrentem, nisi post annum totum, eumque sine pluviis transactum; quod non facillè creditur de torrente in regione sito non parùm calente. Neque id satis. Nam hoc versu 15. Clericus accepit יָסַד, de anno ultimo famis, quæ quidem annorum fuit trium sexque mensium. Venit Elias ad mulierem de Sarepta proximè ante annum eum, in quo desiit fames. Fuerat antea in torrente Carith annum unum; ergò, ex Clerico, duo tantùm anni ultimi famis transacti sunt, dùm hæc evenerunt, quæ hic narrantur; ex quo sequitur, annum jam unum famis sexque menses præterisse, antequàm Elias in torrente Carith habitaret. Sed torrens non exaruit, ex Clerico, nisi postquam Elias annum totum ibi habitasset; ergo aquæ torrentis, ex eodem Clerico non exaruerint, nisi post annos duos sexque menses siccitatis: nam fames fuit annorum trium cum dimidio. Ne ipse quidem Clericus hæc persuadere vellet, si animo reputasset. Sed Lector ex hoc loco intelligere potest, quàm inconsideratè novi Interpretes vocabulum יָסַד, *annum*, credant esse. Nam eos à tali interpretatione detertere hic locus debuerat, cùm ex eà sequatur falsa temporum notatio. Porro nos, *multos dies*, addito *multos*, ex sententiâ, et perspicuitati servientes. Nam Latinè *dies*, sine adjuncto, nihil significaret.

Ver. 18.

Au. Ver.—18 And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

Pool.—To remembrance; either, 1. To my remembrance; that I should by this dreadful judgment be brought to the knowledge and remembrance of my sins, which have procured it. Or rather, 2. To God's remembrance; for God is oft said in Scripture to remember sins, when he punisheth them; and to forget them, when he spares the sinner. See 2 Sam. xvi. 10. Have I, instead of the blessing which I expected from thy presence, met with a curse?

Ver. 19.

— וַיַּעֲלֶהוּ אֱלֹהֵי עֲלִיָּהוּ אֶשְׁרָהוּ
: יָשָׁב עִם וַיִּשְׁכְּבוּ עַל־בֶּטְנוֹתָיו

— καὶ ἀνένεγκεν αὐτὸν εἰς τὸ ὑπερφῶν, ἐν ᾧ αὐτὸς ἐκάθηντο ἐκεῖ, κ.τ.λ.

Au. Ver.—19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

A loft. See notes on Judg. iii. 20, p. 181.

Bp. Patrick.—*A loft.*] The LXX, translate it ὑπερφῶν, "an upper room:" which he had to himself for his study, meditation, and prayer.

Houb.—19 וַיִּשְׁכְּבוּ: Unus Codex Orat. וַיִּשְׁכְּבוּ, et fecit eum recumbere, plenè cum ', ut sit vox Activa, cujus ' defectum circulo castigant plerique Codices.

Ver. 20.

Au. Ver.—Hast thou also brought evil upon the widow, &c.

Houb.—וַיַּחֲזֵק: Melius וַיַּחֲזֵק, *malo affectisti*, ex formâ וַיִּחַז, *possedisti*. Est enim præteritum, non autem infinitum, *malo afficere*; nam si esset infinitum, adderetur nominativi loco affixum ךְ hoc modo; וַיַּחֲזֵק, *affligere le*.

Ver. 24.

— דְּבַר־יְהוָה בְּפִיךָ אֱמֶת :

— καὶ ῥῆμα κυρίου ἐν τῷ στόματι σου ἀληθινόν.

Au. Ver.—24 And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth.

Is truth.

Pool.—That the word of the Lord in thy mouth is truth; that the God whom thou professest is the true God, and the doctrine and religion which thou teachest is the only true religion.

Ged., Booth.—And that the word of Jehovah is truly in thy mouth.

Houb.—Et Dominum per os tuum loqui veritatem.

CHAP. XVIII. 1.

Au. Ver.—And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.

Pool.—In the third year; either, 1. From the time when he went to hide himself by the brook Cherith; six months before which time the famine might begin, though it was not yet come to extremity. And so this being in or towards the end of the third year, it makes up these three years and six months, James v. 17. Or, 2. From the time of his going to Sarepta, which probably was a year after the famine begun; see on chap. xvii. 7; and so this might be in the middle of the third year, which also makes up the three years and six months.

Dr. A. Clarke.—1 *After many days—in the third year.*] We learn from our Lord, Luke iv. 25, that the drought which brought on the famine in Israel lasted *three years and six months*. St. James v. 17, gives it the same duration. Probably Elijah spent six months at the brook Cherith, and three years with the widow at Sarepta.

I will send rain upon the earth.] The word *haadamah* should be translated *the ground or the land*, as it is probable that this drought did not extend beyond the land of Judea.

Ver. 4.

וַיִּהְיֶינָם חִבְשִׁים אֵישׁ בְּמַעְרָה
וְגו'

— καὶ κατέκρυψεν αὐτοὺς κατὰ πενήκοντα ἐν σπηλαίῳ, κ.τ.λ.

Au. Ver.—4 For it was so, when Jezebel [Heb., Izebel] cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.

Houb.—4 חִבְשִׁים, *quinguaquaginta*. Nos, *quinguaquagenos*; nam legendum חִבְשִׁים חִבְשִׁים, ut infra ver. 13, ut iteratio habeat distributionem. Sic fuit manu priori scriptum in Codice uno Orat. ubi alterum חִבְשִׁים fuit transverso calamo perperam deletum. Ita etiam Syrus, qui חִבְשִׁים חִבְשִׁים, bis; ita Græci Intt. qui κατὰ πενήκοντα, *per quinguaquaginta*, notatâ distributione in verbo Græco κατὰ.

Ver. 5.

Au. Ver.—5 And Ahab said unto Obadiah, Go into the land, &c.

Ged., Booth.—5 And Ahab said to Obadiah, Come, let us go [LXX] through the land, &c.

Ver. 9.

Au. Ver.—9 And he said, &c.

VOL. II.

Ged., Booth.—9 But Obadiah [LXX, Syr.] said, &c.

Ver. 10.

Au. Ver.—10 *As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not.*

Bp. Patrick.—10 *There is no nation or kingdom, whither my lord hath not sent to seek thee.*] That is, to all the countries thereabout, with whom he was in league.

He is not there; he took an oath of the kingdom and nation.] These words incline me to think, that he sought him only throughout all his dominions; through every tribe, which is called a *nation*; and every government, which is called a *kingdom*. For how could he take an oath of any but his own subjects? It may be said, indeed, that there might be such compacts between him and the Moabites, Edomites, Ammonites, and other neighbouring nations, that they should harbour none of his rebellious subjects: and if they required it, they should swear they knew of none in their country. But such a treaty is so unusual, that I see no reason to suppose it.

Ver. 18.

וַיֹּאמֶר לֹא עָזַרְתִּי אֶת-יִשְׂרָאֵל כִּי
אִסְדָּתָהּ וַיָּבִית אֶמְרִי בְּעַצְבְּכֶם אֶת-
מַצֵּנֶת יְהוָה וַתִּלְוֶה אֶחָדִי הַבְּעָלִים :

καὶ εἶπεν Ἡλίου, οὐ διαστρέφω τὸν Ἰσραὴλ, ὅτι ἀλλ' ἢ σὺ καὶ οἶκος τοῦ πατρός σου ἐν τῷ καταλιμπάνειν ὑμᾶς τὸν κύριον θεὸν ὑμῶν, καὶ ἐπορεύθης ὀπίσω τῶν Βααλῖμ.

Au. Ver.—18 And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.

Houb.—מִלֵּךְ ... עֲנָה, *reliquistis et ivisti*. Discordiam talem numerorum non habet Chaldaeus, non Syrus, nec ipse Arabs, qui omnes legunt, וַיִּלְוֶה, *et ivistis*: vide Polyglotta.

Baalim. See notes on Judg. xi. 11, p. 166.

Ver. 19.

Au. Ver.—19 Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

5 p

Baal. See notes on Judges xi. 11, p. 166.

Groves. See notes on Exod. xxxiv. 13, vol. i., p. 376.

Bp. Patrick.—The prophets of the groves. By the *prophets of the groves* (as we translate it), Mr. Selden understands the prophets of Astarte, the great goddess of the Zidonians; which he proves by comparing many places of scripture together (L. de Diis Syris, Syntag. ii., cap. 3), Maimonides hath a peculiar notion, that the prophets of Baal, and of the *groves*, were such as had drunk in the opinion of the ancient Zabii; who made images to receive the influences of the stars; golden ones for the sun, and silver ones for the moon, &c., which gave to men the gift of prophecy, and showed what was good for them. The same they said of trees; which were some under the influence of one star, some under the influence of another; and were planted in their names, and worshipped after several manners, and infused special virtues into the trees, and made men prophets. This he avers he found expressly in their books (More Nevochim, par. iii., cap. 29).

Ver. 21.

וַיִּשָּׁא אֱלִיָּהוּ אֶל-יָדָיו אֶל-פְּלִיחָם וַיֹּאמֶר
עַד-מָתִי אֲתֵם פְּלִיחִים עַל-שְׁתֵּי חֲסִידֵיכֶם
'וְגו'

הַדגוש

καὶ προσήγαγεν Ἠλίου πρὸς πάντας καὶ
εἶπεν αὐτοῖς Ἠλίου, ὥς ποτε ὑμεῖς χωλαίνετε
ἐν ἀμφοτέραις ταῖς ἰγνύαις; κ.τ.λ.

Au. Ver.—21 And Elijah came unto all the people, and said, How long halt ye between two opinions [or, thoughts]? if the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word.

Bishop Patrick.—Halt ye between two opinions.

Parkhurst.—[פִּלְחָ] In general, to split, divide, rive. The LXX have given nearly the idea, Isa. ii. 21, by rendering the N. שִׁסְמוֹ, σχισμας, clefts, from σχίζω to rend, cleave.

I. In Hiph. To split, rive, as a branch from a tree, occ. Isa. x. 33; where Vulg. confringet, shall break.

II. As a N. masc. plur. in Reg. שִׁסְמוֹ the branches of a tree, which divide off from its body. Occ. Isa. xvii. 6; xxvii. 10. And so with Mr. Bate we may understand שִׁסְמוֹ,

1 Kings xviii. 21, how long halt or hop ye upon two boughs [so Horsley, Clarke]? i. e., like birds hopping backwards and forwards from one bough to the other, without settling. It does not appear that the N. ever signifies thoughts or opinions, as we render it. As a N. fem. plur. in Reg. שִׁסְמוֹ the same. occ. Ezek. xxxi. 6, 8.

Gesen.—פָּלַח. 1. pp. to leap, to dance.

3. To halt, to limp, to be lame, from the irregular and leaping gait; see Niph. and פָּלַח. Trop. 1 Kings xviii. 21, how long שִׁסְמוֹ עֲמַם do ye halt between two opinions? i. e., hesitate between Jehovah and Baal.

So Arab. حَلَف pp. to limp; Chrysost. περὶ τὴν πίστιν χωλεῖν.

פָּלַח f. (r. פָּלַח [to divide]) plur. שִׁסְמוֹ divided opinions, parties; 1 Kings xviii. 21.

Professor Lee.—פָּלַח, masc. pl. שִׁסְמוֹ.

(a) A cleft in a rock, a cavern, Judg. xv. 8, 11; Isaiah ii. 21; lvii. 5. (b) A separation; party, sect; opinion, 1 Kings xviii. 21. (c) A branch, Isaiah xvii. 6; xxvii. 10.

Houb.—Quousque claudicabit in utrumque pedem?

שִׁסְמוֹ: Recentiores convertunt, cogitationes, vel opiniones; qui significatus, nullo Codicum Sacrorum exemplo firmari potest. Nam שִׁסְמוֹ non alibi recurrit, quàm hic et Ps. cxix. 113, ubi opiniones nihil medullæ habet, et ubi veteres legerunt שִׁסְמוֹ, iniquos, vel iniquitates. Hic verò, claudicare in duas cogitationes, metaphorum habet inchoatam et parum sibi constantem. Postulat enim similitudo ex claudicatione ducta, ut Elias dixerit, claudicatis in duas claudicationes, seu in utrumque pedem, utque adeo, pro שִׁסְמוֹ, legatur שִׁסְמוֹ, claudicationes. Atque ita forsàn legerint Græci Intt. apud quos habetur, ἐν ἀμφοτέραις ταῖς ἰγνύαις, in ambobus poplitibus. Cæteri Intt. in duas partes, quia scripturam שִׁסְמוֹ expedire cum non possent, satis habuerunt, si sententiam persequerentur. Erat in proclivi, ut ש, pro ה, scriberetur, ob soni affinitatem, utque deinde ex שִׁסְמוֹ, fieret שִׁסְמוֹ, quia שִׁסְמוֹ nihil significabat, litterâ ם vocabuli שִׁסְמוֹ, suo loco jam dimotâ.

Ver. 24.

Au. Ver.—24 And call ye on the name of your gods, and I will call on the name of the LORD: &c.

The LORD.

Ged.—The LORD, my God [LXX, Syr.].

Ver. 26.

: וַיִּפְסְחוּ עַל-הַצִּדְדִּים אֲחֵרֵי עֶזְרָא —

— καὶ διέτρεχον ἐπὶ τοῦ θυσιαστηρίου, οὗ ἐποίησαν.

Au. Ver.—26 And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us [or, answer]. But *there* was no voice, nor any that answered [or, heard]. And they leaped upon the altar [or, leaped up and down at the altar] which was made.

Pool.—Upon the altar; or, over the altar; which might easily be done, the altar being low, and suddenly made for the present use. Or rather, *beside*. (as the Hebrew (al) oft signifies) the altar; or, before it.

Which was made, Heb., which he made; either, first, Elijah; which some think was already made, though the making of it be not mentioned till afterwards, ver. 31, and that it was their design, by leaping upon his altar, to overthrow it. Or rather, secondly, Ahab on their behalf; or any other person; that being only a Hebraism, the third person active being put for the passive verb, as our translators well render it.

Gesen.—פָּסַח. Piel to leap, to dance; so the priests of Baal, 1 Kings xviii. 26 they danced at (around) the altar which was made; Sept. διέτρεχον, Targ. מרחצו insaniebant, which Kimchi explains, "they danced after their manner." Dancing was customary at some sacrifices; see 2 Sam. vi. 16.

Professor Lee.—פָּסַח. Pih. pres. ופָּסַח. Probably, leaped about [so Patrick, Clarke, Dathe, Ged., Booth.], in a frantic manner, on or by the altar; this being, apparently, their manner of expressing their earnestness in calling upon Baal, 1 Kings xviii. 26.

Houb.—Interea ad altare, quod fecerant, inambulabant.

26 אֲשֶׁר עָשָׂה : Lege, אֲשֶׁר עָשָׂה, quod fecerant; sic lego in Codice uno Orat. sicque omnes veteres, præter unum Chaldæum, cui Judæi Scribæ sæpe obtemperant, ut menda transcribant. Cæterum verbum ופָּסַח convertimus, inambulabant, non autem saltabant, ut recentiores; is enim significatus nullam habet Sacris ex Codicibus auctoritatem. Præterea vix credibile est tot prophetas Baal potuisse altare, quod fecerant, saltu transilire, ut plerique putant. Talia enim altaria conspici longo intervallo poterant,

atque adeo altitudinem habebant talem, qualis hominis saltum superabat.

Maurer.—[פָּסַח.] Contemtim utitur scriptor hoc verbo de saltu sacrificulorum Baalis.

Ver. 27.

וַיֹּאמֶר בְּאֶזְרָאִים וַיִּחַתְּלֵל בָּתָם אֱלֹהֵהֶם
וַיֹּאמֶר קְרָאִי בְּקוֹל-צִדּוֹל קְרָאִלְהֵם
חֲוָהּ פִּרְשִׁיחַ וּכְרָשִׁיג לֹו וּכְרָדָהּ לֹו
אֲנִי יִשְׁקֹן חֲוָהּ וַיִּקְוֶץ :

וַיִּקְוֶץ

καὶ ἐγένετο μεσημβρία, καὶ ἐμυκτήρισεν αὐτοὺς Ἡλιὸς ὁ Θεοβίτης, καὶ ἔλεπεν, ἐπικαλείσθε ἐν φωνῇ μεγάλῃ, ὅτι θεὸς ἐστίν, ὅτι ἀδολεσχία αὐτῷ ἐστί, καὶ ἅμα μὴ ποτε χρηματίζει αὐτὸς, ἢ μὴ ποτε καθεύδει αὐτὸς, καὶ ἐξαναστήσεται.

Au. Ver.—27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud [Heb., with a great voice]: for he is a god; either he is talking [or, he meditateth], or he is pursuing [Heb., hath a pursuit], or he is in a journey, or peradventure he sleepeth, and must be awaked.

For he is a god.

Dr. A. Clarke.—He is the supreme God, you worship him as such, he must needs be such, and no doubt jealous of his own honour and the credit of his votaries! A strong irony.

Either he is talking, or he is pursuing.

Bp. Horsley.—Rather, either he is in deep thought, or he is absent. — absent, אָבְסָה, absent in thought.

Gesen. — I. וַיִּקְוֶץ m. (r. וַיִּקְוֶץ I to talk) 1. Speech, discourse, 1 Kings ix. 11. So perh. in irony of Baal, 1 Kings xviii. 27, וַיִּקְוֶץ he is talking with some one; or perh. he is meditating, is in a brown study, so that he does not hear; see the root lett. c. [to talk with oneself, i. e., to meditate]. The first is more certain.

וַיִּקְוֶץ m. (r. וַיִּקְוֶץ) a withdrawing; 1 Kings xviii. 27 וַיִּקְוֶץ he has withdrawn himself, sc. into his private apartments.

Prof. Lee.—וַיִּקְוֶץ. Shooting forth, uttering. (a) A plant, bush. (b) Speech, message, business. (c) A complaint. (d) Sorrow. (b) 1 Kings xviii. 27; 2 Kings ix. 11.

וַיִּקְוֶץ. Probably Retirement, 1 K. xviii. 27. Vulg. in diversorio est.

Houb.—... וַיִּקְוֶץ Arias, aut qui insectio ei, quem ceteri novi Interpretes sequuntur, quasi ex radice אָבְסָה, attingere;

σήμερον ἐν πυρὶ, καὶ γνώτωσαν πᾶς ὁ λαὸς οὗτος, ὅτι σὺ εἶ κύριος ὁ θεὸς Ἰσραὴλ, καὶ ἐγὼ δοῦλός σου, καὶ διὰ σέ πεποίηκα τὰ ἔργα ταῦτα. 37 ἐπάκουσόν μου κύριε, ἐπάκουσόν μου, καὶ γνώτω ὁ λαὸς οὗτος, ὅτι σὺ εἶ κύριος ὁ θεός, καὶ σὺ ἔστρεψας τὴν καρδίαν τοῦ λαοῦ τούτου ὀπίσω.

Au. Ver.—36 And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

37 Hear me, O LORD, hear me; that this people may know that thou art the LORD God, and that thou hast turned their heart back again.

Ged.—36 And said. LXX read "and called toward the heavens."

Let it be known. LXX read, *Hear me, O LORD, hear me, to-day, by fire: let all this people know, that thou art the LORD, the God of Israel; and that I, thy minister, have, through thee, done all these things: Hear me, O LORD! hear me: and let this people know that thou art the LORD-GOD, who hath converted the hearts of this people.* Such is the reading and arrangement of the LXX, at least, of equal probability with the present.

Pool.—That thou hast turned their heart: that they may feel so powerful and sudden a change in their hearts, that they may know it is thy work, and the effect of thy grace to them, and in them. Or, *when thou hast turned, &c., or, because thou, &c.* So the particle *vau* is oft used; and the sense is, That they may know thee to be the true God, by the effects of thy Divine power, in converting their hearts, and that in so miraculous a way, and in answer to my prayers.

Houb.—40 ויורד, *et descendere eos fecit.* Unus Codex Orat. ויורד, plenè; sic alibi sæpè hod. Codices in verbo וי vocis *Hiphil*, quamquam hod. Impressa sæpè deficienter.

Ver. 43, 44.

Au. Ver.—43 And he said, Go again seven times.

44 And it came to pass at the seventh time, &c.

Ged.—And Elias [LXX] said, Go again seven times. 44 So the servant went again seven times [LXX]. And it came to pass at the seventh time, &c.

Houb.—44 בשבע, *septies.* Quinque Codices בשבע, plenè.

Ver. 45.

וַיְהִי וְעַד־פָּנָה וַיִּשְׁפְּרוּ
הַתְּמָקְרָרָה עָבִים וַיְהִי גֶשֶׁם גָּדוֹל
וְרַב

καὶ ἐγένετο ὥς ὥδε καὶ ὥδε, καὶ ὁ οὐρανὸς συνεσκότασε νεφέλαις, καὶ πνεύματι, καὶ ἐγένετο ὑετὸς μέγας, κ.τ.λ.

Au. Ver.—45 And it came to pass in the meanwhile, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

And it came to pass in the meanwhile. So Gesen.

Bp. Horsley.—Rather, *And it came to pass that in every quarter the skies grew black [with] clouds and wind.* Houbigant proposes a transposition of the words, which seems unnecessary.

Gesen.—וַיְהִי 3 Partic. of time, *now; עד-פָּנָה* until now, *hitherto*, Ex. vii. 16; Joshua xvii. 14. וְעַד פָּנָה till now and till then, in the meantime, *meanwhile*, 1 Kings xviii. 45.

Houb.—45 *Deinde extiterunt undique nubes ac venti, cælumque obscuratum est, et plurimi imbres extiterunt. Ahab, conscenso curru, ad Jezrahel iter fecit.*

45 וַיְהִי כֹה וְכֹה, *et fuit usque huc et usque illuc.* Hæc Arias, nihil dicens; nec cæteri Intt. animadvertère ordinem fuisse turbatum. Nam duo verba וְכֹה, *nubes et ventus*, nihil habent, ubi sunt, quod regant, aut à quo regantur. Nimirùm, postquàm dictum est, *cæli obscurati sunt*, non jam pertinere possunt *nubes et ventus* ad verbum וַיְהִי, quod in versu primum est. Verus ordo est, וַיְהִי וְכֹה, *et fuerunt nubes et ventus*, ut sequatur וְכֹה, *et cæli obscurati sunt.* Veteres alii aliud dicunt, quia in suâ scripturâ non potuère acquiescere. Non vituperabat Clericus eos, qui convertunt וַיְהִי וְכֹה, *interim* quamquam id sine exemplo est.

Maurer.—[וְכֹה וְכֹה] liberius redde: *dum manum huc et illuc vertas* h. e. citius quam manum vertas. "Scriptor divinus id agit ut indicet, brevissimo interjecto temporis spatio imbrem decidisse; quæ quidem illarum particularum interpretatio e gestu *manum cito huc et illuc vertentis* petenda videtur; *nigruit cælum nubibus et vento, dum manum vertas* s. citius quam manum vertas." Schäfer

(in programm. 1826. Onoldini ed. p. 14). cf. Lutheri; "und *ehe man zusahe*, ward der Himmel schwarz von Wolken un Wind." Consentit Fäsi.

CHAP. XIX. 1.

וַיַּגֵּד אֶחָב לְאִיזֶבֶל אֵת כָּל־אֲשֶׁר
עָשָׂה אֱלֹהֵיהָ וְאֵת כָּל־אֲשֶׁר הָרַג אֶת־
כָּל־הַנְּבִיאִים כְּחָרֵב :

καὶ ἀνγγειλεν Ἀχάβ τῇ Ἰεζάβελ γυναῖκι
αὐτοῦ πάντα, ἃ ἐποίησεν Ἡλίου, καὶ ὡς
ἀπέκτεινε τοὺς προφῆτας ἐν ῥομφαίᾳ.

Au. Ver.—1 And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

And withal how he had slain.

Houb. — *ואת כל אשר הרג*, et omne quod occidit (*Prophetas*). Nihil hæc dicunt, ut et nihil Arias, sic interpretans, et omnes quos occiderat omnes prophetas. Liquebat superfluere כל, omne vel omnes, legendumque esse אשר ואח, et ut, vel et quomodo occidisset (*Prophetas*). Ita legebat Græci Intt. qui καὶ ὡς ἀπέκτεινε, et ut occiderat. Sæpe abundat וא, præpositum adverbio אשר, neque aliud est, nisi nexus orationis. Occasionem dedit τοῦ כל ante אשר scribendi illud אשר כל, quod mox antecessit.

Ver. 3.

וַיֵּרָא נִיחָם וַיִּלְחָק אֶל־נִכְשֹׁן וַיִּבְלֵה בְּאֵר
שֶׁבַע אֲשֶׁר לַיהוֹדָה וַיֵּצֵא אֶת־נִכְשֹׁן שָׁם :
καὶ ἐφοβήθη Ἡλίου, καὶ ἀνέστη καὶ ἀπηλ-
θε κατὰ τὴν ψυχὴν αὐτοῦ, καὶ ἔρχεται εἰς
Βηρσαβὲ γῆν Ἰούδα, καὶ ἀφῆκε τὸ παιδάριον
αὐτοῦ ἐκεῖ.

Au. Ver.—3 And when he saw that, he arose, and went for his life, and came to Beer-sheba, which *belongeth* to Judah, and left his servant there.

And when he saw that, he arose.

Houb., Schulz, Dathe, Pilkington, Horsley, Ged., Booth.—And he was afraid [LXX, Syr., Vulg., 4 Heb., and 1 Chald. MSS.], and arose.

Houb.—3 *ואח*, et vidit. Melius Syrus, Vulgatus et Græci Intt. et timuit, ex scriptione *ואח*: nam timuisse Eliam liquet ex infra dictis; et, post Jezabel minas mox memoratas, melius dicitur Elias timuisse, quam vidiisse.

Maurer.—*ואח* [Veterum nonnulli et plures libri: *ואח* s. *ואח* et timuit, quam scripturam

recipiendam putarunt Schulzius, Dathius, alii, nulla urgente necessitate.

Went for his life.

Pool.—*Went for his life*, i. e., to save his life [so *Dathe, Ged., Booth, Maurer*]; or, according to his soul, or, mind [so *Houb.*]; whereby it may be intimated, that he did not flee from Jezreel by the hand or direction of the Lord, by which he came thither, chap. xviii. 46, but because of his own fear and apprehension of danger; for this may seem to be an act of human frailty.

Houb.—Nos, iter fecit, quod eum mens ferebat, quam sententiam extulit Vulgatus: quo quidem plus videre se credidēre novi Interpretes, cum converterunt, ut vitæ suæ consularet, ut convertit Castalio, vel vitæ suæ causâ, ut Clericus: qui tamen Chaldæo et Syro malè obsequebantur, nec videbant, verbum וַיֵּצֵא, ibat, malè consociari cum vitæ suæ causâ, neque ibat idem valere, ac fugiebat.

Maurer.—Et abiit propter vitam suam, i. e., ut salutis suæ prospiceret. — *ואח* est respicientis ad aliquid, ut 16, 13, al.

Ver. 4.

וְהָיָה־הָלֶךְ בְּמִדְבָּר יָמִים וַיִּבָּא
לְאִשָּׁב תַּחַת רֶתֶם אֶחָת וַיִּשְׁאַל אֶת־
נִכְשֹׁן לֵמֹת וַיֹּאמֶר רַב עָתָה יְהוָה קָח
נַפְשִׁי כִּי לֹא־מִזֶּבֶחַ אֲנִי מֵאַבְרָהָם :

אח דא

καὶ αὐτὸς ἐπορεύθη ἐν τῇ ἐρήμῳ ὅδον ἡμέρας,
καὶ ἦλθε καὶ ἐκάθισεν ὑποκάτω ῥαβμέν, καὶ
ἤτησατο τὴν ψυχὴν αὐτοῦ ἀποθανεῖν καὶ εἶπεν,
ἱκανοῦσθω νῦν, λάβε δὴ τὴν ψυχὴν μου ἀπ'
ἐμοῦ κύριε, ὅτι οὐ κρείσσων ἐγὼ εἰμι ὑπὲρ τοῦς
πατέρας μου.

Au. Ver.—But he himself went a day's journey into the wilderness, and came and sat down under a juniper-tree: and he requested for himself [Heb., for his life] that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers.

A juniper-tree.

Gesen.—*אח* m. 1 Kings xix. 4, (but fem. in Cheth.) plur. *אחים*, 1 Kings xix. 4, 5; Job. xxx. 4; Psalm cxx. 4; i. q. Arab. *أخ*, collect. *أخ*, *genista, broom* [so *Prof.*

Lee], *spartium junceum* Linn. a shrub growing in the deserts of Arabia, with whitish flowers, and bitter roots, which the Arabs re-

gard as yielding the best charcoal; see Robinson's Palest. I. p. 299; Burckh. Trav. in Syr. p. 483. This illustrates Job. xxx. 4, and Psalm cxx. 4.—Prob., so called from the notion of *binding*, as *juncus* a *jungendo*, Germ. *Binsen* from the verb *binden*. See Celsius Hierobot. T. i. p. 246. Oedmann Verm. Sammlungen Fasc. 2, c. 8. The Heb. intpp. and Jerome understand *the juniper*, but on no good grounds; see Celsius l. c.

For himself.

Pool.—*For himself*, Heb., *for his life*, or *for his soul*, that it might be taken away from his body. Or, *with his soul*, as it is Isaiah xxvi. 9, i. e., he desired it heartily or fervently. *It is enough*; I have lived long enough for thy service, and am not like to do thee any more service; neither my words nor works are like to do any good upon these incorrigible people.

Maurer.—[חַיָּה וְשֹׁאֵל *et expetiit animam suam ad moriendum* i. e., expetiit mortem animæ suæ, mortem sibi optavit. Eadem phrasid legitur Jon. iv. 8. לחַיָּה salvo sensu abesse posset, uti intelligitur ex loco Job. xxxi. 30: וְשֹׁאֵל *ut peterem animam* i. e., mortem ejus.

Ver. 5, 6.

וַיֵּבֶט וַתֵּהָרָה קִרְיָאֲשִׁתּוֹ עַל רִצְפִּים
וַיִּצְחַק מִיָּם וַיֹּאכַל וַיִּשְׁתַּ וַיִּשְׁכַּב וַיִּשְׁכַּב:

6 καὶ ἐβέβηκεν Ἡλίου· καὶ, ἰδοὺ, πρὸς κεφαλῇς αὐτοῦ ἐγκρυφίας ὀλυρίτης καὶ καψάκης ὕδατος· καὶ ἀνέστη, καὶ ἔφαγε, καὶ ἔπινε, καὶ ἐπιστρέψας ἔκουμήθη.

Au. Ver.—6 And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head [Heb., *bolster*]. And he did eat and drink, and laid him down again.

On the coals.

Bp. Patrick.—It should be translated "upon hot stones," as Bochartus shows in his Hierozoicon, par. i. lib. ii. cap. 33.

Geesen.—[רָצַף *to range stones artificially*, e. g., in a pavement or inlaid work, *to checker*; hence רָצַף m. 1 a stone which is heated in order to roast meat or bake bread upon it. 1 Kings xix. 6, רָצַף *a cake baked on hot stones*. Arab. رُف, id. The Rabbins understand a coal; comp. רָפָה.

Prof. Lee.—[רָפָה. Arab. رُف, lapis ignitus, quo ignito lac calefit: lapis, cui

imposita assantur carnes. According to some, *hot stones* used in baking bread or flesh; others, *burning coals*, 1 Kings xix. 6, only.

At his head. See notes on 1 Sam. xix. 13, p. 440.

Houb.—5 מֵאֵל, *comede*. Duo Codices Orat. מֵאֵל, *legitimā formā*, ut versu 7. Cæteri Codices litteram י circulo castigant, in verbum מֵאֵל malè immisam.

6 וְשָׁכַב, *et ibibit*. Infra ver. 8, וְשָׁכַב. Ejusmodi scribendi inconstantia Scribarum sunt recentiorum, non Sacrae ipsius Membranæ; ut et aliæ multæ, quæ passim occurrunt.

Ver. 9—13.

9 וַיִּבְרָאֵם אֱלֹהֵימִצְרָיִם וַיִּלֶּן
וַתֵּהָרָה דְּבַר יְהוָה אֵלָיו וַיֹּאמֶר לוֹ מַדּ
לָךְ פֶּחַ אֱלֹהֶיךָ: 10 וַיֹּאמֶר קָלָא קִרְיָאֲתִי
לִיתֵינָה וְאֵלֵתִי צָבָאוֹת קִרְיָצְבֹּק בְּרִיתִי
בְּנִי יִשְׂרָאֵל אֶת־מִצְבֹּחוֹתָי תִּזְכֹּר וְאֶת־
נִבְיָאִיךָ הָרֶנֶּה בְּחֶרֶב וְאֶת־רִבִּי אֲנִי לְבָנִי
וַיִּבְקֶשׁוּ אֶת־נַפְשִׁי לְמַחְסָה: 11 וַיֹּאמֶר
צֵא וְעַמְדָּת בָּחֶר לִפְנֵי יְהוָה וַתֵּהָרָה יְהוָה
עֲבַר וְרַחֵם גְּדוּלָּה וְתֵלֶךְ מִפְּנֵי הָרִים
וּמִשְׁעָר סִלְעִים לִפְנֵי יְהוָה לֹא בָרִיחַ
יְהוָה וְאֶחָד הָרִים לֹעֵשׁ לֹא בָרֶעַשׁ
יְהוָה: 12 וְאֶחָד הָרֶעַשׁ אֵשׁ לֹא בָאֵשׁ
יְהוָה וְאֶחָד הָאֵשׁ קוֹל דִּמְמָה דִּקְוָה:
13 וַיְהִי וַיִּקְשַׁע אֱלֹהֶיךָ וַיִּגְלַם פָּנָיו
בְּמַצְרֵיךָ וַיִּצָּא וַיַּעֲבֹד פֶּחַח הַמִּצְרָה
וַתֵּהָרָה אֵלָיו קוֹל וַיֹּאמֶר מַדּ לָךְ פֶּחַח
אֱלֹהֶיךָ:

9 καὶ εἰσῆλθεν ἐκεῖ εἰς τὸ σπήλαιον, καὶ κατέλυσεν ἐκεῖ· καὶ, ἰδοὺ, ῥῆμα κυρίου πρὸς αὐτόν, καὶ εἶπε, τί σὺ ἐνταῦθα Ἡλίου; 10 καὶ εἶπεν Ἡλίου, ζηλῶν ἐξήλωκα τῷ κυρίῳ παντοκράτορι, ὅτι ἐγκατέλειπόν σε οἱ υἱοὶ Ἰσραὴλ· τὰ θυσιαστήριά σου κατέκαψαν, καὶ τοὺς προφῆτας σου ἀπέκτεναν ἐν ῥομφαίᾳ, καὶ ὑπολείμμαι ἐγὼ μονώτατος, καὶ ζητοῦσι τὴν ψυχὴν μου λαβεῖν αὐτήν. 14 καὶ εἶπεν, ἐξελεύσῃ αὖριον, καὶ στήσῃ ἐνώπιον κυρίου ἐν τῷ ὄρει· ἰδοὺ, παρελεύσεται κύριος· καὶ, ἰδοὺ, πνεῦμα μέγα κραταῖον διαλύον ὄρη καὶ συντρίβον πέτρας ἐνώπιον κυρίου, οὐκ ἐν τῷ πνεύματι κύριος· καὶ μετὰ τὸ πνεῦμα συσσεισμός, οὐκ ἐν τῷ συσσεισμῷ κύριος· 12 καὶ μετὰ τὸν συσσεισμόν πῦρ, οὐκ ἐν τῷ πυρὶ κύριος· καὶ

μετὰ τὸ πῦρ φωνὴ αἶρας λεπτῆς. 13 καὶ ἐγένετο ὡς ἤκουσεν Ἠλιού, καὶ ἐπεκάλυψε τὸ πρόσωπον αὐτοῦ ἐν τῇ μῆλωτῇ αὐτοῦ, καὶ ἐξῆλθε καὶ ἔστη ὑπὸ σπήλαιον· καὶ, ἰδοὺ, πρὸς αὐτὸν φωνή, καὶ εἶπε, τί σὺ ἐνταῦθα Ἠλιού.

Au. Ver.—9 And he came thither unto a cave; and lodged there; and, behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah?

10 And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life to take it away.

11 And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake;

12 And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice.

13 And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, *there came* a voice unto him, and said, What doest thou here, Elijah?

9, 11 *What doest thou here, Elijah?* &c. 11 *And he said.*

Bp. Horsley.—9—11 —*What doest—said.* All this seems to be the conversation between God and the prophet, related in its proper place in the 13th and 14th verses, and by some error of the transcribers anticipated here. The word of Jehovah comes to the prophet in the cave, bids him go forth out of the cave, and gives him certain signs by which he is to be advertised of the presence of Jehovah.

11, 12 *The Lord passed by—rent—brake in pieces, &c.* [so *Pool.*, *Patrick*, *Dathe*].

Bp. Horsley.—Rather, “passeth by—rendeth—breaketh in pieces.” These presents denote instant futurity. Jam mox transiturus est Jehovah [so *Houb.*, *Ged.*].

Ged.—11 It was then said to him: “Go forth, and stand upon the mountain to meet the LORD: and, lo; while the LORD is about to pass, a great and mighty wind shall precede him; rending the mountains, and shivering the rocks: but the LORD will not

be in the wind. The wind will be followed by an earthquake: but the LORD will not be in the earthquake. 12 The earthquake will be followed by lightning: but the LORD will not be in the lightning. But, after the lightning, there will be heard a calm, gentle voice; and there will the LORD be” [some copies of the LXX. *Booth.*, And there was Jehovah].

I have, with the Greek and Arabic translators, made the description a part of the angel's speech; not a part of the historian's narrative.

Houb.—11 *Tum ei dictum est; egredere, et sta in monte coram Domino; nam Dominus mox transiturus est. Erit autem ante Dominum ventus vehemens, qui vi magnā quatiet montes, et franget scopulos, sed non erit in vento Dominus. Erit, post ventum, terræ motus, neque erit in terræ motu Dominus. 12 Erit, post terræ motum, ignis, neque erit in igne Dominus; sed erit, post ignem, sibilus auræ tenuis, ibique erit Dominus.*

11 et 12 עַד כִּי יִשְׁמַע הוֹרֵב: Nos, nam Dominus mox transiturus est. Ita Græci Intt. ἰδοὺ παρελεύσεται κύριος, ecce transibit Dominus. Non recte plerosque convertere, ecce transivit... in Præterito tempore, ex eo probatur, quod Dei vocem Elias non ante audierit advenientem, quam spelunca egrederetur, ejusque in limine staret; quod quidem Eliam fecisse nondum dictum est, sed tantum postea narratur. Itaque hi duo versus 11 et 12 angeli sunt cum Eliâ loquentis, non autem sacri scriptoris Dei transitum, ut jam factum, narrantis. Maxime observandum, fuisse tunc Eliam in monte Horeb, quo, Deo jubente, venerat. Olim extiterant in monte Horeb venti et ignes et terræ motus, quibus Deus præsentiam suam in veteri lege manifestarat. Nunc significat Eliæ angelus, non sic olim fore; neque illum Deum, quem Elias cæterique veri Israelitæ expectabant, mediis ignibus, ventis et terræ motibus adfuturum, sed ejus adventum lenis auræ susurro similem futurum, talemque, qualem posthac Isaïas propheta exhibebat, cum diceret (xlii. 3) *arundinem quassatam non confringet, et linum fumigans non extinguet.* Porro in fine versus 12 hæc addimus, *ibi erit Dominus*, ex Codice Alex. in quo legitur *ἐκεῖ κύριος, et ibi Dominus*. Nisi hæc diceret angelus, non doceretur Elias, quo signo Deum adesse cognosceret. Cur hæc verba עַד כִּי יִשְׁמַע הוֹרֵב, et erit ibi Do-

minus, omitterentur, occasio fuit in illo altero וְיָ, quod sequebatur, initio versus 13.

Ver. 16.

Au. Ver.—16 And Jehu the son of Nimshi shalt thou anoint *to be king* over Israel, &c.

Houb.—וְיָהוּ בֶן נַמְשִׁי, *Jehu, filium Namsi*. Legitur lib. ii., cap. ix., ver. 2, וְיָהוּ בֶן נַמְשִׁי, *Jehu, filium Josaphat, filii Namsi*; quam scripturam nos hic nostram facimus. Ejusmodi enim generationes sacra pagina proximas solet adhibere, non remotas; neque adeo Jehu filium Namsi esse dixerit, qui esset ejusdem nepos.

Ver. 18.

וְהִנֵּחְתִּי בְיָמֶיךָ אֶת שְׁבַעת הָאֲלֹהִים
בְּלִיַּחֲצֵצִים אֲשֶׁר לֹא־קָרַעְוּ לַפֶּעַל
וְלִיַּחֲצֵחַ אֲשֶׁר לֹא־נָשָׂק לֹא־
מָדַע

kai kataleíψεις ἐν Ἰσραὴλ ἐπτά χιλιάδας ἀνδρῶν, πάντα γόνατα, ἃ οὐκ ὥκλασαν γόνυ τῷ Βαάλ, καὶ πᾶν στόμα, ὃ οὐ προσεκύνησεν αὐτῷ.

Au. Ver.—18 Yet I have left [or, I will leave] *me* seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

Pool.—*I have left*, or, *I have reserved* to myself; I have by my grace kept from the common contagion. Or, *I will reserve*, from the slaughters last mentioned, and from Jezebel's rage. *Seven thousand*; either definitely so many; or rather, indefinitely, for many thousands; the number of *seven* being oft used for a great number, as Leviticus xxvi. 18; Psalm xii. 6; Micah v. 5; Zech. iii. 9; Luke xvii. 4. For it is altogether improbable that all the Israelites except seven thousand did worship Baal; except Baal be here synecdochically put for all their idols, and the calves among others.

Ged.—Seven thousand men, &c.

Kissed him.

Pilkington's Remarks.—The word נָשָׂק, signified, either *to kiss*, or, *to be subject to*. It is generally rendered by φίλω and καταφύλω in the LXX: but they saw the necessity of rendering it, Gen. xli. 40. "And to thy word shall all my people *be subject*." And they have rendered, 1 Kings xix. 18, "Every mouth that hath not *worshipped* Baal;" instead of *kissed* him, as it is in our

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and other versions. Psalm ii. 12, "*Kiss* the son, lest he be angry, and ye perish," must imply a direction to submission and *obedience*; and consequently, the word should be here rendered, *obey*, or be subject to; as *kiss* cannot so properly be used, to express this metaphorically in our language. Most of the ancient versions have it *receive instruction*; and, the commentators have supposed, that there was a various reading in the former Hebrew MSS., but I see no sufficient reason to support such a conjecture.

Ver. 20.

וַיֵּצֵא אֶת הָאֵלֶּךְ שָׁבַב בְּיָמֶיךָ
אֲנִי־לְךָ :
— καὶ εἶπεν Ἡλίου, ἀνάστρεφε, ὅτι πεποίηκά σοι.

Au. Ver.—20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again [Heb., Go return]: for what have I done to thee?

Pool.—*And said*; or, *but he said*; or, *yet he said*. *Let me kiss my father and my mother*, i. e., bid them farewell, by the usual ceremony. *Go back again*, and take thy leave of them, as thou desirest, and then return to me again. *What have I done to thee?* either, first, To hinder thee from performing that office. That employment to which I have called thee doth not require an alienation of thy heart from thy parents, nor the total neglect of them. Or, secondly, To make such a change in thee, that thou shouldst be willing to forsake thy parents, and lands, and all, and desire only this liberty to go and bid them farewell, that thou mayest follow me. Whence comes this marvellous change? It is not from me, who did only throw my mantle over thee; but from a higher power, even from God's Spirit, which hath changed thy heart, and consecrated thee to thy prophetic office; which therefore it concerns thee vigorously to execute, and wholly to devote thyself to it.

Houb.—*Cui Elias; vade, inquit, et revertere, memor quid fecerim tibi.*

וְיָהוּ בֶן נַמְשִׁי : Fere omnes interpretes, *nam quid feci tibi?* Et interrogationem hanc, quam inducunt, contorte explicant, cum debuissent per affirmationem interpretari. Nam נָשָׂק sæpe affirmat, ut non

5 q

semel monuimus, et pronomini **סמיך**, *quiddam*, vicem gerit: sic ait Elias: revertere, *nam quiddam feci tibi*, ut intelligat Elisseus se, pallio Eliæ in ipsum injecto, fuisse ab Eliâ destinatum, ut se sequeretur, et ut spiritum Eliæ posthac haberet. Nos sententiam extulimus, ne verba ipsa, Latino in sermone, obscura essent.

Dathe.—*Abi, inquit ille, sed redi, memor, quid tibi fecerim*, i. e., cogita, ad quantum munus te vocarim.

Maurer.—*Nam quid tibi feci!* h. e., memor esto, quid tibi fecerim, “cogita, ad quantum munus te vocarim (vs. 19).” Grot.

Ver. 21.

וַיָּשָׁב מֵאַחֲרָיו וַיִּקַּח אֶת־אֶמֶר הַבָּקָר
וַיִּזְבְּחֶהוּ וּבָכְלִי הַבָּקָר בָּשָׁלָם הַבָּשָׂר
וַיִּתֵּן לָעָם וַיֹּאכְלוּ וְגו'

καὶ ἀνέστρεψεν ἐξ ὅπουθεν αὐτοῦ· καὶ ἔλαβε τὰ ζείγγη τῶν βοῶν, καὶ ἔθυσσε καὶ ἤψησεν αὐτὰ ἐν τοῖς σκεύεσι τῶν βοῶν, καὶ ἔδωκε τῷ λαῷ, καὶ ἔφαγον, κ.τ.λ.

Au. Ver.—21 And he returned back from him and took a yoke of oxen, and slew them and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose and went after Elijah and ministered unto him.

Houb.—21 *Ille ab eo divertens, tulit par boum, quos mactavit, et aratri instrumentis coxit boves, carnemque eorum dedit familiæ; quam ut comederunt, abiit, &c.*

21 בשלם הבשר וחי, *coxit eos carnem, et dedit*. Sic Arias, non tam interpretans, quàm Lectorem sapientem admonens, ordinem fuisse perturbatum. Nam verus ordo est, בשלם ירחי הבשר, *coxit eos, et dedit carnem eorum*. Veteres, ne ordinem, quem habebant, sequerentur, maluerunt alii דר הבשר, alii affixum ם prætmittere, alii denique, neglectis verbis, sententiam ipsam reddere. Sed Chaldæus, cum verba ipsa persequi vellet, vitium Codicis alio vitio exhibuit, convertens, וחי, *coxit eis*. Nam neque ם in בשלם, est dandî casus, neque *illis* (*hominibus*) locum habere potest, ubi *homines* non antecedunt, ad quos pertinere istud *illis* possit. Etenim affixa Hebraica *antecedens* suum sequuntur, non antecedunt.

CHAP. XX. 1.

Au. Ver.—And Ben-hadad the king of Syria gathered all his host together: and there were thirty and two kings with him,

and horses, and chariots: and he went up and besieged Samaria, and warred against it.

Ged. and Booth. place this chapter after chap. xx. “I follow the order of Sept., which, I am convinced, is the true one. This, I think, every attentive reader will himself perceive on comparing the two arrangements.”—*Ged.*

Benhadad.

Dr. A. Clarke.—*Ben-hadad*] Several MSS., and some early printed editions, have *Ben-hadar*, or, *the son of Hadar*, as the Septuagint. He is supposed to be the same whom Asa stirred up against the king of Israel, chap. xv. 18; or, as others, his *son* or *grandson*.

He went up and besieged Samaria.

Bp. Patrick.—He did not actually besiege it; for his army was routed before he could do it. Therefore the sense is, “he went up to besiege Samaria,” and assault it. Which is like that speech, Gen. xxviii. 10, “Jacob went out from Beer-sheba and went to Haran.” Which Rasi interprets, “He went out to go to Haran.” For it presently follows, that God appeared to him in the way.

Ver. 5, 6.

וַיֵּשְׁבוּ הַפְּלִימִים וַיִּמְרוּ כַּחֲמֹר
בְּרִיתָהֶם לֵאמֹר קִישְׁלֹחֵתִי אֵלָיָה לֵאמֹר
בְּסִפְּךָ וּמִחֲבֹךְ וּנְשִׁיךָ וּבְגָדֶיךָ לִי תֵהֵן׃
6 כִּי אִם־בָּצַח מָחָר אֲשַׁלַּח אֶת־עַבְדִּי
אֵלָיָה וְחִפְשׁוֹ אֶת־בְּרִיתְךָ וְאֵת צִנֹּתִי
עַבְדֶּיךָ וְחִירָה פְּלִימָחֶמֶד עֵינֶיךָ וְשִׁימָה
בְּיָדָם וְלָקַחְוּ׃

5 καὶ ἀνέστρεψαν οἱ ἄγγελοι, καὶ εἶπαν, τάδε λέγει ὁ υἱὸς Ἀδερ, ἐγὼ ἀπέστειλα πρὸς σέ, λέγων, τὸ ἀργύριόν σου, καὶ τὸ χρυσίον σου, καὶ τὰς γυναῖκάς, καὶ τὰ τέκνα σου δώσεις ἐμοί, 6 ὅτι ταύτην τὴν ὥραν αὐρίον ἀποστέλω τοὺς παιδὰς μου πρὸς σέ, καὶ ἐρευνήσουσι τὸν οἶκόν σου καὶ τοὺς οἴκους τῶν παίδων σου, καὶ ἔσται πάντα τὰ ἐπιθυμήματα τῶν ὀφθαλμῶν αὐτῶν, ἐφ' ᾧ ἂν ἐπιβάλωσι τὰς χεῖρας αὐτῶν, καὶ λήψονται.

Au. Ver.—5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;

6 Yet I will send my servants unto thee to-morrow about this time, and they shall

search thine house, and the houses of thy servants; and it shall be, that whatsoever is pleasant [Heb., desirable] in thine eyes, they shall put it in their hand, and take it away.

Pool.—Although I did before demand not only the dominion of thy treasures, and wives, and children, as thou mayst seem to understand me, but also the propriety and actual possession of them, wherewith I would then have been contented.

6 Yet now I will not accept of those terms, but, together with thy royal treasures, I expect all the treasures of thy servants or subjects; nor will I wait till thou deliver them to me, but I will send my servants into the city, and they shall have free liberty and power to search out and take away all which they desire, and this to prevent fraud and delay.

Bp. Horsley.—Chap. xx. 5, 6. *Although I—thou shalt deliver—Yet I will send, &c. Thou shalt deliver.* He had sent no such message. His former message was simply the claim of the lord paramount. Encouraged by Ahab's ready submission, he now attempts a tyrannical exaction, artfully giving the sense of a demand to his former message, and reproaching Ahab with non-compliance. I am inclined to suspect that the word *אֵל* has been lost between *וְ* and *וְיָרָן*, at the end of the 5th verse, "inasmuch as I sent unto thee, saying, Thy silver and thy gold, and thy wives and thy children are mine, and thou hast not given up. 9 Assuredly, therefore, I will send," &c.

Ged.—5 The message which I sent to you was, to deliver up to me your silver and your gold, and your wives, and your children: I, therefore, will, to-morrow about this time, send my servants [so *Booth*]; that they may search thine house and the houses of thy servants: when, whatsoever is the most desirable in thine eyes, they shall lay hands on, and take away.

Thine eyes. Sept., Syr., Vulg. read *their*, and this seems the more natural reading. So *Booth*.

Maurer.—5, 6. *וְיָרָן אֵל וְיָרָן אֵל* — *וְיָרָן אֵל* utroque hoc loco est *δρι*, præmissum orationi directæ, ut Jos. ii. 24, al. *Misi ad te cet. Quod si cras misero cet.* Repetitur *וְ* ante alteram sententiam ver. 6, non sine vi. Declaratur enim his verbis, quomodo verba *וְיָרָן אֵל* ver. 5, sint intelligenda. Winerus, quem secutus est de Wettius, nescio an non audacius: *quod ad te misi, qui postulerent,*

ut argentum tuum, aurum, etc. mihi traderes, ver. 6, scito, servos meos, si cras misero, inquisituros esse, etc. Ewald Gr. min. § 604. *אֵל וְיָרָן* ver. 6, *tanquam una vox est: certo, profecto.* Ceterum bene Schulzius: "cum Benhadad Achabum tam promte consensisse audiisset, poenitentia ductus est, quod plura non petiisset. Itaque stare noluit conditionibus prioribus, sed addidit de novo, ut etiam principum Achabi bona sibi darentur."

Ver. 7.

וַיִּקְרָא מֶלֶךְ-יִשְׂרָאֵל לְכָל-זִקְנֵי הָאָרֶץ
וַיֹּאמֶר דַּעֲרֵכָה וְרֵאיוּ כִּי רָצוֹן זֶה מִבְּרַשָׁי
כִּי-יִשְׁלַח אֵלַי לְבָשִׁי וּלְבָנִי וּלְבִסְפִי
וְלִזְחֹכִי וְלֹא מִבְּעֵתִי מִמָּוֶה :

καὶ ἐκάλεσεν ὁ βασιλεὺς Ἰσραὴλ πάντας τοὺς πρεσβυτέρους τῆς γῆς, καὶ εἶπε, γινώτε δὴ καὶ ἴδετε ὅτι κακίαν οὗτος ζητεῖ, ὅτι ἀπέσταλκε πρὸς μέ περὶ τῶν γυναῖκάων μου, καὶ περὶ τῶν υἱῶν μου, καὶ περὶ τῶν θυγατέρων μου· τὸ ἀργύριόν μου καὶ τὸ χρυσίον μου οὐκ ἀπεκώλυσα ἀπ' αὐτοῦ.

Au. Ver.—7 Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this man seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not [Heb., I kept not back from him].

Ged.—7 On this the king of Israel convoked all the elders of the land, and said to them [Syr.], Mark, I pray you, and see how that man seeketh mischief: although, when he sent to me for my wives and for my children, and for my silver and for my gold, I gave him no refusal.

Ver. 8, 9.

Houb.—8 וְלֹא תִאָּחַז, *et ne acquiescas.* Duo Codices Orat. *אֵל*, quæ solita consuetudo est negandi, ut solita est *אֵל*, interrogandi.

9 וַיִּשְׁבְּרוּ דְבַר, *et retulerunt ei verbum.* Melius scriptum fuisset וַיִּשְׁבְּרוּ: addunt ' in medio quidam Codices. Non omnittendum fuisse ו, post כ, significat punctum *Kibbutz*.

Ver. 10.

Au. Ver.—10 And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me [Heb., are at my feet].

Bp. Patrick.—He wishes he may perish,

καὶ μὴ ἐξελθάτωσαν ἐκ τῆς πόλεως ἀρχοντα
τὰ παιδάρια τῶν χωρῶν, κ.τ.λ.

Au. Ver.—19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

Houb.—19 *וְהָאֵלֵּי*, *illi autem*. Hoc vocabulum omittunt Vulgatus et Arabs. Græci Intt. legere videntur, non *וְהָאֵלֵּי*, sed *וְהָאֵלֵּי*. Certè Hebraicum id non est, ut pronomen *וְהָאֵלֵּי* separetur à suo nomine *וְהָאֵלֵּי*, per hæc verba, *וְהָאֵלֵּי מִן הַחַד*; *suspicio est, olim scriptum fuisse וְהָאֵלֵּי, ecce autem*.

Young men of the princes of the provinces.
See notes on ver. 14.

Ver. 27.

וּבְנֵי יִשְׂרָאֵל הִתְקַהְדּוּ וְכִלְכְּלוּ וַיִּלְכְּדוּ
לְהָרְמָתָם וַיִּחַלְדוּ בְּנֵי־יִשְׂרָאֵל בְּנֵדָם בְּשָׂנֵי
חֲשִׁי עֲזִים וַיָּרֶם כָּלֵאֵם אֶת־הָאָרֶץ :

καὶ οἱ υἱοὶ Ἰσραὴλ ἐπεσκέπησαν, καὶ παρε-
γένοντο εἰς ἀπαντὴν αὐτῶν καὶ παρενέβαλεν
Ἰσραὴλ ἐξεναντίας αὐτῶν ὥστε δύο ποίμνια αλ-
γῶν καὶ Συρία ἐπλησε τὴν γῆν.

Au. Ver.—27 And the children of Israel were numbered, and were all present [or, were victualled], and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

Were all present.

Gesen.—כָּל to measure, e. g., grain, as in Syr. Chald. and Arab. *كَيْل* for *كَيْل*. In Kal only once, Isaiah xl. 12.

Pilp. *כָּלֵל* 1 to hold, to contain, pp. of a vessel, measure, 1 Kings viii. 27, &c.

2 To hold up, to sustain, &c.

3 To sustain, to nourish, to furnish with the means of living, &c.

Polp. pass. *כָּלֵל* to be furnished with provisions, &c., 1 Kings xx. 27.

Prof. Lee.—*Puh.* pl. m. *כָּלֵל*, were sustained, provided for, 1 Kings xx. 27.

Houb.—*Sumpto cibo*.

Dathe.—*Commeatu instructi*.

Like two little flocks of kids.

Bp. Patrick.—The Hebrew word *chasiph* is nowhere found but in this place; which Kimchi and others translate a little flock. But there is no need to add the word *little*; for the flocks of goats are always small; never so great as those of sheep. For they love to ramble, and are scattered up and down as Bochartus observes, who translates these words, *two flocks of young kids*; denoting their contemptible number, and that

they were weak, feeble, and timorous, like those fugacious creatures, as he speaks, Hierozoicon, par. i. lib. ii. cap. 51.

Gesen.—*וְהָאֵלֵּי* m. a flock, i. e., a little flock. 1 Kings xx. 27 *וְהָאֵלֵּי* *two little flocks of kids*. Sept. *δύο ποίμνια αλγῶν*, Vulg. *duo parvi greges caprarum*. Abulwalid compares *قطيع* a little flock, so called from cutting off, being separated out. But perhaps it may be from the idea of driving a flock; comp. *حَسَف* to drive a flock.

Prof. Lee.—*וְהָאֵלֵּי*, m. pl. constr. r. *וְהָאֵלֵּי*. Arab *حَسَف*, gregum actio. *Flocks of—*, 1 Kings xx. 27, only.

Ver. 30.

וַיִּנָּסוּ הַחוֹתָרִים וְהַמִּקְהָה אֶל־הָעִיר
וַתִּפֹּל הַחוֹמָה עַל־עַשְׂרִים וְשֶׁבַע מֵאָה
אִישׁ הַחוֹתָרִים וּבְרִיתָר וְנָס וַיִּבְכּוּ אֶל־
הָעִיר חֲדָר בְּחֶדֶר :

καὶ ἔφυγον οἱ κατάλοιποι εἰς Ἀφεκά εἰς τὴν πόλιν, καὶ ἔπεσε τὸ τεῖχος ἐπὶ εἴκοσι καὶ ἑπτά χιλιάδας ἀνδρῶν τῶν καταλοίπων καὶ υἱὸς Ἀδερ ἔφυγε καὶ εἰσῆλθεν εἰς τὸν οἶκον τοῦ κοιτῶνος, εἰς τὸ ταμεῖον.

Au. Ver.—30 But the rest fled to Aphek, into the city; and there a wall fell upon twenty and seven thousand of the men that were left. And Ben-hadad fled, and came into the city, into an inner chamber [or, from chamber to chamber. Heb., into a chamber within a chamber, ch. xxii. 25].

Pool.—The wall, or, the walls, (the singular number for the plural, than which nothing more frequent,) of the city; or of some great castle or fort in or near the city, in which they were now fortifying themselves; or of some part of the city where they lay. Which might possibly happen through natural causes: but most probably was effected by the mighty power of God, then sending some sudden earthquake, or violent storm of wind, which threw down the wall, or walls, upon them; or doing this by the ministry of angels. For if ever miracle was to be wrought, now seems to have been the proper time and season for it; when the blasphemous Syrians denied the sovereign and infinite power of God, and thereby in some sort obliged him, for his own honour, to give a proof of it; and to show that he was the God of the plains as well as of the

mountains, and that he could as effectually destroy them in their strongest holds as in the open fields, and make the very walls, to whose strength they trusted for their defence, to be the instruments of their ruin. But it may be further observed, that it is not said that all these were killed by the fall of this wall; but only *that the wall fell upon them*, killing some, and wounding others, as is usual in those cases. Nor is it necessary that the wall should fall upon every individual person; but it is sufficient to justify this phrase, if it fell upon the main body of them; for the words in the Hebrew run thus, *the wall fell upon twenty-seven thousand* (not of the men that are left as we render it, but) *which were left of that great army. Into the city*; either, 1 Out of the fields as the rest of his army did; which is distinctly and particularly noted of him, because he was the most eminent person in it, and the head of it. Compare the title of Psal. xviii. Or, 2 At and from the noise and report of that terrible fall of the wall, or walls; which possibly might be in the outside or suburbs of the city; from whence he fled further into the city. *Into an inner chamber*: or, *a chamber within a chamber*.

Ken.—A *wall fell upon twenty-seven thousand men*. If this passage will fairly admit any other construction, such construction will be readily accepted. The alteration, which I shall here offer, is founded on this—that *murus* becomes a word very different in sense; when it is read without the *vau*, on the authority of 18 Heb. MSS., and the three first editions. Now the Heb. noun *חום*, from *חם*, Castel explains by *calor* and *sol*: in Chaldee, by *fervor*, *æstus*, *calor solaris*: and in Arabic, by *æstus meridiei*, *vehementia caloris*, *nomen venti*. And the same noun, from *חם*, he explains by *excarescentia*, *furor*, *venenum*. These renderings all concurring to establish the sense of a *burning Wind*, eminently blasting and destructive; I shall now cite some other sacred passages, in which such a wind is mentioned; and then subjoin a few remarks. We read in Job xxvii. 21, *the east wind carrieth him away*: where the word *רוּחַ* is *καυσων* in the Greek version, and in the Vulgat *ventus urens*. In Ezech. xix. 12, *she was plucked up*, *בחרסה*, *she was cast down to the ground*, and *the east wind dried up her fruit*, *her strong rods were withered*, *the fire consumed them*. Hosea (xiii. 15) mentions the desola-

tion brought on by *an east wind, the wind of the Lord*. What in Amos (iv. 9) is *I have smitten you with blasting*, is in the Vulg. *vento vehemente*; in the Syr. Lat. *vento calido*. Let us now apply ourselves to the history, in 1 Kings chap. xx. When Ben-hadad, king of Syria, was besieging Samaria the second time; the children of Israel slew of the Syrians *one hundred thousand footmen* in one day; and it follows, that when the rest of the army fled to Aphek, *twenty-seven thousand* of the men that were left were suddenly destroyed by *הרוּחַ*, or, *החום*, a *burning wind*. That such is the true interpretation, will appear more clearly if we compare the destruction of Ben-hadad's army with that of Sennacherib, whose sentence is that God would send upon him a *blast*, *רוּחַ ruach*, a *wind*; doubtless, such a wind as would be suddenly destructive. The event is said to be that in the night *one hundred and eighty-five thousand Assyrians* were smitten by the angel of the Lord, 2 Kings xix. 7, 35. The connexion of this sentence with this execution of it is given by the Psalmist; who says (civ. 4) *God maketh his angels winds*, or *maketh רוּחַ THE WINDS his angels*, i. e., messengers, for the performance of his will. In a note on Psalm xi. 6, Prof. Michaelis has these words, *Ventus Zilgaphoth pestilens Euris est. Orientalibus notissimus qui obvia quævis necat*. And Le Clerc says—*Vox (kadim) orientale ventum sonat, et quasi ventus adurens describitur*.—*Thevenotius memorat, anno 1658 und nocte fuisse occisa καυσων viginta millia hominum*.—Again: *Ventus calidus et urens vocatur in Oriente Samiel: anno 1665 (ait Thevenot.) interierunt 4000 homines, hoc vento adflati*. See on Gen xli. 6; and Job. xxvii. 21. Upon the whole, I conclude, that, as Thevenot has mentioned two great multitudes destroyed by this burning wind, so has holy Scripture recorded the destruction of two much greater multitudes by a similar cause: and therefore, that we may translate the words in question thus—*But the rest fled to Aphek, into the city; and a (OR THE, so Bp. Horsley) BURNING WIND fell upon twenty and seven thousand of the men that were left*.

Ver. 31.

וַיִּאָמְרוּ אֵלָיו עֲבָדֶיךָ חָגָה נָא שְׂמֵעָנָה
קִרְמִלְכִּי בֵּית יִשְׂרָאֵל קִרְמִלְכִּי הָקֹדֶם
הֵם נְשִׂימָה נָא שְׂמֵעָנָה בְּמִתְגַּבְּרֵינוּ וְנִחְבְּלִים

בְּרֹאשֵׁנוּ וּנְצֵא אֶל-מַלְכָּךְ וְשָׂרְלֵךְ אֱלֹהֵי
יִרְחִי אֶת-יְפֹתָךְ :

καὶ εἶπε τοῖς παῖσιν αὐτοῦ, οἶδα ὅτι βασιλεῖς
Ἰσραὴλ βασιλεῖς ἐλεύς ἐσίν· ἐπιθώμεθα δὲ
σάκκους ἐπὶ τὰς ὀσφύας ἡμῶν, καὶ σχοινία
ἐπὶ τὰς κεφαλὰς ἡμῶν, καὶ ἐξέλθωμεν πρὸς
βασιλέα Ἰσραὴλ, εἴ πως (ωγογήσει τὰς ψυχὰς
ἡμῶν.

Au. Ver.—31 And his servants said unto
him, Behold now, we have heard that the
kings of the house of Israel are merciful
kings: let us, I pray thee, put sackcloth on
our loins, and ropes upon our heads, and go
out to the king of Israel: peradventure he
will save thy life.

Houb.—31 כִּי מַלְכֵּךְ, quod sunt reges
misericordes. Superfluit istud כִּי, quod qui-
dem iteratum videtur ex eo, כִּי מַלְכֵּךְ, quod
antecessit. Itaque id recte omisit Codex
Orat. 42 atque id ad marginem rejecit.

Ged.—And ropes about our necks. The
Hebrew word is *heads*: but I am convinced
that the meaning is, *necks*; and so the Arabic
translator understood it. *Thy life*; LXX,
Syr., Vulg., read *our lives*.

Ver. 33.

וַיִּחָפְזוּ וַיִּמְחְרוּ וַיִּקְחוּ
מִמֶּנּוּ וַיֹּאמְרוּ אִתִּי בֶן-הַדָּד וַיֹּאמְרוּ
בְּנֵי הַחֲרוֹד וְכוּ'

καὶ οἱ ἄνδρες οἰωνίσαντο, καὶ ἐποίησαντο·
καὶ ἀνέλεξαν τὸν λόγον ἐκ τοῦ στόματος
αὐτοῦ, καὶ εἶπον, ἀδελφός σου υἱός· Ἄδερ. καὶ
εἶπεν, εἰσελθατε καὶ λάβετε αὐτόν· κ.τ.λ.

Au. Ver.—33 Now the men did diligently
observe whether *any thing* would come from
him, and did hastily catch it: and they said,
Thy brother Ben-hadad. Then he said, Go
ye, bring him. Then Ben-hadad came forth
to him; and he caused him to come up into
the chariot.

Pool.—Did hastily catch it: or, they took
that word for a good token, and made haste
and snatched it (i. e., that word) from him,
i. e., from his mouth; they repeated the
word again, to try whether the king would
own it, or it only dropped casually from
him: or made haste to know whether it was
from him, i. e., whether he spoke this from
his heart, or only in dissimulation or design;
for it seemed too good news to be true. *Thy
brother Ben-hadad*; understand, *liveth*; for
that he inquired after, ver. 32.

Gesen.—וַיִּחָפְזוּ. Piel to take auguries, to

practise divination, to divine, Lev. xix. 26;
Deut. xviii. 10; 2 Kings xvii. 17; xxi. 6.
Some here understand *οἰωνομαντεία* or divina-
tion by serpents, as if denom. from שָׂרָף, see
Bochart Hieroz. T. I., p. 21. Hence

2. In a wider sense, *to divine, to prognos-
ticate, to feel presages*; Gen. xxx. 27;
1 Kings xx. 33, וַיִּחָפְזוּ, and the men
took as a good omen sc. the words of Ahab
in v. 32. See more in Thesaur. p. 875.

Gesen. Thesaur. — 1 Reg. xx. 33:
וַיִּחָפְזוּ, *viri augurium* (faustum) *capie-
bant* ex his verbis Ahab, bene inde spera-
bant, cf. *οἰωνίζομαι* faustum augurium capio.
Bene Vulg. *et acceperunt viri pro omine*.
Arabs, qui hæc quidem ex Hebræo trans-

tulit: القوم استقالوا الرأي *divinando asse-
quebantur mentem eius* (sic erriethen seine
Meinung). — Arab. نحس Conj. VI. est:

diligenter sciscitatus est nuncios ab aliquo
sq. عن, sec. Kamusum (p. 805) i. q.,

تنبع, quod a sciscitando per au-
guria ad aliam quamcunque sciscitationem
diligentorem translatus est, possitque etiam
hoc verbis 1 Reg. l. c. adhiberi, hac sen-
tentia: *et diligenter sciscitati sunt viri* (quæ
esset sententia eius), sed malo in certo
linguæ Hebrææ usu acquiescere, cui et
universa loci ratio favet.

حَلَطَ, παρὰ λέγῳ in Hiph. i. q. Arab. حَلَطَ,

حَلَطَ, *to be quick and hasty* in any thing,
to press, to urge; for the primary idea see
in kindr. וָחַץ. 1 K. xx. 33 וַיִּחָפְזוּ וַיִּמְחְרוּ
and they hastened and urged whether it was
from him. The form וַיִּחָפְזוּ is for Hiph.
וַיִּחָפְזוּ, as וַיִּנָּחֵם for וַיִּנְחֵם, 1 Sam. xiv. 22;
xxx. 2. Lehrs., p. 322.

Prof. Lee.—וַיִּחָפְזוּ, v. Kal non occ. Arab.

نحس, *sciscitatus fuit nuncium, inquisivit*
de eo. See Hieroz. Bochart., i. 20.

Pih. וַיִּחָפְזוּ, pres. וַיִּחָפְזוּ. (a) *Used divina-
tion.* (b) *Watched, observed.* (b) Gen.
xxx. 27; 1 Kings xx. 33.

וַיִּחָפְזוּ, v. pres. pl. m. וַיִּחָפְזוּ, once, 1 Kings
xx. 33. Arab. حَلَطَ, *festinus in re fuit*;
studio usus fuit. The passage will then
read (Gram. art. 222. 4), *so the men observed
and hastened greatly*, i. e., by an hypallage

(Gram. art. 214. 7), *were very quick, keen, to observe what (fell) from him.* וַיִּשְׁמַע, should perhaps be pointed וַיִּשְׁמַע, making ה the def. art. in the sense of הַ. Gesen. after the usage of the Mishna, "*declarare jussurunt*;" but, how this can be made to suit either the etymology or the context, it is beyond my power to discover. LXX, ἀνέλεξαντο, κ.τ.λ.; which is a comment.

Houb.—33 וַיִּשְׁמַע מִכֵּן: *Legē arripuerunt id ex eo, ut sit ה affixum femininum pro neutro, ex more Hebr. sermonis.* Ita Chaldaeus, וַיִּשְׁמַע מִכֵּן, *et arripuerunt hanc (rem) ex eo.* Si relinqueretur מִכֵּן, non posset ה aliud esse, quam nota interrogationis. Atqui nemo non videt, non habere posse locum interrogationem. ... קדוה. *Legē קדוה, adducite eum, ne absit in Codice non punctato nota numeri pluralis.*

Maurer.—וַיִּשְׁמַע מִכֵּן Bene Vulg. *et acceperunt viri* (Achabi verba vs. 32) *pro omine sc. fausto.* Alii: *et hi viri augurantur*, sentiebant, quæ esset illius, Achabi, mens, coll. Gen. xxx. 27. וַיִּשְׁמַע מִכֵּן וַיִּשְׁמַע et festinarunt et declarare eum fecerunt, jusserunt (וַיִּשְׁמַע in Talm. *declarare*, מִכֵּן Hiph. = וַיִּשְׁמַע 1 Sam. xiv. 22, ad quem loc. vid.), *an ex ipso pronunciatum esset, num ex animi sententia hoc dixisset.* וַיִּשְׁמַע מִכֵּן Hic locus, quem variis conjecturis vexarunt interpretes, tam facilis est intellectu, quam qui facillimus. Scilicet viri isti verba וַיִּשְׁמַע מִכֵּן interrogando proferunt: *num frater tuus est Benhadadus? fratrem nominasti Benhadadum? Elicere volunt ex Achabo simplicem et accuratam responsionem, ex qua cognoscant, an ex animo ista loquutus sit.*

Ver. 34.

וַיֹּאמֶר אֲלֵיוּ הָעָרִים אֲשֶׁר-לָקַח אָבִי
מֵאֵת מֶלֶךְ אֲשִׁיר אֲשִׁיר וְהָצֹדֹת פָּשִׁים לָךְ
בְּדִמְשֶׁק בְּאֲשֶׁר-שָׁם אָבִי בְּשִׁמְרֹן וְאֲנִי
בְּבִרְתִּי אֲשַׁלְחָךְ וְגו'

καὶ εἶπε πρὸς αὐτόν, τὰς πόλεις, ἀς ἔλαβεν ὁ πατήρ μου παρὰ τοῦ πατρὸς σου, ἀποδώσω σοι· καὶ ἐξόδους θήσεις σεαυτῷ ἐν Δαμασκῷ, καθὼς ἔθετο ὁ πατήρ μου ἐν Σαμαρείᾳ, καὶ ἐγὼ ἐν διαθήκῃ ἐξαποστελῶ σε, κ.τ.λ.

Au. Ver.—34 And Ben-hadad said unto him, The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then said Ahab, I will send thee away with this covenant.

So he made a covenant with him, and sent him away.

Bp. Patrick.—*The cities, which my father took from thy father, I will restore.*] The word Ben-hadad not being in the Hebrew, Osiander and some others think that Ahab, who was so kind as to take him up into his chariot, made this speech to him when he came there, that he would not only give him his life, but his kingdom also, which he had now power to take from him; and be so far from diminishing his power, that he would restore all that had been taken from him by his father. Which senseless kindness was the thing that provoked God to pronounce that heavy doom upon him, ver. 42. But the next words do not well agree with this; therefore I take these to be Ben-hadad's words to Ahab [so most commentators].

Pool.—*The cities which my father took from thy father*; either, 1. From Baasha, chap. xv. 20, whom he calls Ahab's father, because he was his legal father, i.e., his predecessor. Or, 2. From Omri; in whose time, it seems, he made a successful invasion into the land of Israel, and took some more of the cities, and Aphek amongst the rest, though it be not elsewhere recorded in Scripture. *Thou shalt make streets, or markets, &c., places where thou mayest either receive the tribute which I promise to pay thee, or exercise judicature upon my subjects in case of their refusal; or outlets (as the LXX render it) in or into Damascus, i.e., some strong fort near Damascus, which might curb the kings of Damascus, and keep them from attempting any other invasion into the land of Israel.*

Bp. Patrick.—Some think by *streets* he means *market-places*, where commodities were sold, the toll of which should belong to Ahab. Others think he means "courts of judgment," where he should maintain a jurisdiction over Ben-hadad's subjects: others, that we now call a *piazza*, of which Ahab should receive the rents. But commonly interpreters think he means *fortifications*, whereby he might bridle the chief city of the kingdom of Syria; that they might not make new irruptions into the land of Israel: *citadels*, as we now speak, to keep them in awe, and to be a check to them, if they attempted anything destructive to the Israelites. Yet, after all, Gotf. Vallandus hath said a great deal to prove that the Hebrew word signifies *palaces*, which he

being allowed to build, was a great token of subjection. We do not read of any such things that were built by the Syrian kings in Samaria: nor of any cities they took from the Israelites: unless those taken from Baasha (xv. 20), who was not Ahab's father.

Ged.—*Outlets.* So I render the word which is translated *streets* in our common version. Those *outlets* were, most probably, for pasturage: and the English word is a literal translation of the Hebrew.

Prof. Lee.—פָּתָחִים וְרָצוֹן, *open places* (not unlike our squares perhaps) *thou shalt appoint (make) for thyself*, 1 Kings xx. 34.

Gesen.—34 רָצוֹן פָּתָחִים וְרָצוֹן, *plateas fac tibi Damasci, sicut fecit pater meus Samariae*, exstrue tibi domos integrasque plateas in urbe mea regia tanquam in proprio solo. (Al. fac tibi fora rerum venalium, unde vectigalia accipias: sed פָּתָחִים distinguitur a רָצוֹן Prov. vii. 12. Grotius intelligit *munitiones* et *præsidia* militaria in agro Damasceno condenda, invito linguæ usu: alii *pascua*, sed vix dicas: לִפְתָּחִים פָּתָחִים facere sibi pascua, pro: uti pascuis, præsertim quum רָצוֹן non tam *pascua* significet, quam *deserta*.)

Houb.—34 רָצוֹן: Legendum רָצוֹן, *et plateas*, in quibus esset præsidium hominum armatorum; vel, si mavis, *vicos*, ita ut vicos suos Damasci habiturus esset rex Israel. Græci Intt. ἔξοδος, *exitus*, ex scriptura רָצוֹן, minus bona. ... וְאֵנִי, *ego autem*. Nos addimus, *cui Achab*; nam hæc, quæ sequuntur loquitur Achab. Non dubium, quin omissum fuerit, וְאֵנִי, *et dixit*, ante וְאֵנִי, quo verbo significetur transire à Benadad ad Achab sermonem.

Maurer.—רָצוֹן, ni fallor, *pascua* sunt, רָצוֹן vero de *regno* intelligendum videtur æque ac וְאֵנִי. וְאֵנִי inquit Achabus. בְּרָצוֹן justo foedere facto. Alii, in his Dathius: *his pacis conditionibus*, cui interpretationi minus favent quæ sequuntur.

Ver. 38.

וַיֵּלֶךְ חֲנָנִיָּה וַיַּעֲזֹר לְפָנָיו אֶל-
חֲנָנִיָּה וַיִּתְּחַלֵּשׁ בְּאַחָב עַל-עֵינָיו :

καὶ ἐπορεύθη ὁ προφήτης καὶ ἔστη τῷ βασιλεῖ Ἰσραὴλ ἐπὶ τῆς ὁδοῦ, καὶ κατεδήσατο ἐν τελαμῶνι τοὺς ὀφθαλμοὺς αὐτοῦ.

Au. Ver.—38 So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.

Pool.—*With ashes*; whereby he changed the colour of it. Or, *with a veil, or cloth, or band*, (as the Hebrew doctors understand the word,) whereby he might seem to have bound up his wound, which probably was in his face; for it was to be made in a very conspicuous place, that it might be visible to Ahab and others.

Commentaries and Essays.—38 *Disguised himself with ashes on his face.* 41 *Took the ashes away.* Here seems to be an error in the Hebrew text. I should rather suppose a veil, or some other kind of covering to be meant. The Targum and Jewish critics understood the word here used to signify *velamen*. Buxt. in verbo וְאֵנִי. Probably then they did not read וְאֵנִי, nor the LXX, whose version is τελαμών, *fascia, vitta*. I suspect, therefore, that וְאֵנִי is a mistake for וְאֵנִי, *amicitus*, from וְאֵנִי, *amicivit* [so *Houb.*, *Dathe*, *Clarke*, *Ged.*], *cinxit*. A Hebrew MS., No. 99, read *primo*, וְאֵנִי, in the 41st verse, which is probably the true reading. וְ and וְ are frequently interchanged. The proper version then may be, *He disguised himself with a veil, or, garment on his face; he took the veil away.*

Gesen.—וְאֵנִי m. a covering for the head, headband, turban, (r. וְאֵנִי, to cover,) 1 Kings xx. 38, 41. Sept. τελαμών. Chald. and Abulwalid by the help of their respective languages, employ for it almost the same

word, the former וְאֵנִי, the latter ⁵¹¹وְאֵנִי, i. e., cap, helmet. The same word exists in Syriac, ⁵¹²ܐܢܝܐ, i. e., the turban or tiara of the priests and bishops. Others make it by transpos. i. q., וְאֵנִי ornament of the head.

Prof. Lee.—*A fillet or tiara for the head.*

Ged.—*A bandage, &c.* The present Heb. text has *ashes*; but this is evidently a corruption. The bandage might be placed, also, to hide the wound, which he had received. See above, ver. 35.

Houb.—38 וְאֵנִי עַל עֵינָיו, *et mutavit se cinere super oculos*. Non sine causa ple-rique deserunt interpretationem talem, et, pro *cinere*, ponunt *velo*. Nam parum intelligitur, quonam pacto ille propheta, cinere super oculorum orbes asperso, ita se se immutare potuerit, ut eum Achab sæpe antea visum, non agnosceret. Sed quanquam *velo* melius quadrat, tamen nullo exemplo persuadetur, esse וְאֵנִי, *velum*. Itaque melius Græci Intt., *et ligavit fasciâ oculos suos*.

Scilicet legebant, ut observat Lud. Cappellus. וְיִחְזַב בָּאֵדָה, *et ligavit se ipsum fasciā*. Negat eos Buxtorfius sic legisse. "Putida est (inquit) hæc conjectura, qua asserit LXX pro אֵדָה legisse אֵדָה. Ubi אֵדָה, *velamen faciei*, vel simile quid? Respexerunt ad eam significationem, quam Hebræi hîc voci isti attribunt communiter, quamque nostri quoque sequuntur. Quod vero אֵדָה reddiderunt *katedhōsaro*, non aliter legerunt, sed ad sensum respexerunt, ut et paraphrastes, qui reddidit, וְיִחְזַב, *et involvit, obvolvitur*: vel acceperunt pro וְיִחְזַב, sive quod decepti fuerint similitudine affinium litterarum, uti alibi; sive quod alias existimarint idem cum eo esse, per transmutationem litterarum homogenearum." Buxtorfio respondetur, conjecturam aliquam esse, non *putidam*, sed probatam et liquidam, quæ scriptioni incommodæ scripturam commodam, eamque prope similem, ostendit, ut sunt hoc loco אֵדָה et אֵדָה, וְיִחְזַב et וְיִחְזַב, nec negari posse, deceptos fuisse Scribas similitudine affinium litterarum, ubi statuas, eodem modo fuisse deceptos paraphrastas et interpretes. Quod vero Buxtorfius sic interrogat, "ubi אֵדָה, *velamen faciei*, vel simile quid?" id non ferit Lud. Cappellum. Nam velabat oculos propheta stricta fascia, non *velamine faciei*; ita ut clausos haberet oculos, nec lumen videret. Propterea enim sistit se media in via regi transeunti, nec eum convenit. Est autem אֵדָה, *fascia*, unde אֵדָה, nomen, *Ephod* deductum; quod ipsum ducitur ab אֵדָה, verbo, *vincire, redimire*.

Dathe.—Verba textus אֵדָה אֵדָה אֵדָה ex vulgari lectione et interpretatione *mutavit cinere oculos suos* non commodum sensum præbent. Quomodo enim cinerem oculis adperserit ille propheta, ut agnosci non posset ab Ahabo, et quomodo faciem sic conspurcatam statim purgare potuerit, non satis apparet. Sed οἱ ὁ et Chaldæus haud dubie veram lectionem nobis servarunt. Illi quidem vertunt: καὶ κατέδησάτο ἐν τελαμῶνι τοὺς ὀφθαλμοὺς αὐτοῦ, *et ligavit fascia oculos suos*. Nempe legebant אֵדָה אֵדָה אֵדָה, uti jam Cappellus conjectavit (in crit. s. lib. iv., cap. iv., §. 12). Quod quidem Buxtorfius negavit, sed argumentis parum firmis. Nam vocabulum אֵדָה, quod in nostro loco legitur et ab interpretibus nonnullis per *cinerem* vertitur, qui tamen Hebraice אֵדָה dicitur, confert cum אֵדָה, quæ investigandæ significationis ratio ex litterarum transpositione a philologis recte improbat. Chaldæus in-

terpres eandem lectionem exhibet, dum vertit אֵדָה אֵדָה אֵדָה, *involvit fasciæ*. Tandem consilium quoque propheta id ipsum videtur fuisse, cum se feriri pateretur, ut sic in facie vulneratus obligare s. tegere posset vulnus. Alias nulla apparet ratio, cur illud fieri jussisset. Pulvere enim aut cinere conspergere faciem potuisset etiam sine vulnere.

Maurer.—38 אֵדָה אֵדָה אֵדָה] Winerus, alii: *et stetit apud regem, coram rege, pr. conversus ad regem*. Sed אֵדָה purus putus Dativus esse videtur: *et constitit*, se sistit regi in viam. אֵדָה אֵדָה אֵדָה *et se dissimulavit velatis cidari oculis, pr. mit dem Turban über seinen Augen*. אֵדָה pr. *quæsiuit*, אֵדָה *quæri se passus est*, hinc se ipsum occultavit, dissimulavit, maxime mutato vestitu, cf. intra xxii. 30; 1 Sam. xxviii. 8; 2 Chron. xxxv. 22. אֵדָה = אֵדָה (cf. אֵדָה et אֵדָה, אֵדָה et אֵדָה al. (= Aram. אֵדָה *cidaris* r. אֵדָה Syr. Ettaph. *indutus est*. Ita jam Chaldæus.

Ver. 40, 41, 42.

וְיָתִי עֲבָדָה עֲלֵי הַמֶּלֶךְ הַזֶּה וְהָיָה לִי אֵינְיָהּ

καὶ ἐγενήθη, περιεβλέφατο ὁ δοῦλός σου ὡδε καὶ ὡδε, καὶ οὗτος οὐκ ἦν κ.τ.λ.

Au. Ver.—40 And as thy servant was busy here and there, he was gone [he was not]. And the king of Israel said unto him, So shall thy judgment be; thyself hast decided it.

Ged.—Was busied here, and there. The Greek translator and Chaldee paraphrast seem to have read a different word in their copies; and render, while I was looking about this way and that way.

Houb.—אֵדָה, *faciebat*. Lege אֵדָה, *prospiciebat*, ut legebant Græci Intt. qui περιεβλέφατο. Nam *facere huc et illuc*, nihil resonat, et sine exemplo est. Ita etiam legere videntur Chaldæus et Syrus, qui אֵדָה et אֵדָה; nam אֵדָה non modo habet *vertere*, sed etiam *respicere*. Negligentia regis Achab melius adumbratur per hominem otiose huc et illuc respicientem, quam per hominem vertentem se in omnes partes, et in rebus necessariis occupatum.

41 אֵדָה אֵדָה, *ab oculis suis*. Sine causa Masoretæ; ... אֵדָה, *sublato*; cum אֵדָה, sine, non sit respuendum.

42 אֵדָה, *ex manu*. Melius Vulgatus et Græci Intt. אֵדָה, *de manu tua*. Omissum fuit אֵדָה ex similitudine ejus cum אֵדָה.

CHAP. XXI. 2.

Au. Ver.—And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house; and I will give thee for it a better vineyard than it; or, if it seem good to thee [Heb., be good in thine eyes], I will give thee the worth of it in money.

Houb.—2 אִם טוֹב בְּעֵינֶיךָ, *si bonum est in oculis tuis*. Series postulat, ut legatur, vel אִם אִם טוֹב, ut infra ver 6, legitur, אִם אִם טוֹב, *et, vel, aut si tibi bonum videtur*. Habet 1 Interpretes Arabs, Syrus א; alterutrum Græci Intt. qui *el de, sin autem*. Proclive erat, ut omitteretur istud 1, quod nectit sententiam, quia proximum erat 1 in vocabulo מַטְמָה proxime antecedente.

Ver. 7, 8.

וַתֹּאמֶר אֵלֶי אִיזָבֵל אִשְׁתּוֹ אִמָּה
עַתָּה תַעֲשֶׂה מְלוּכָה עַל־יִשְׂרָאֵל קֹדֶם
אֲכַל־לֶחֶם וְיִשָּׁב לֶבָיִךְ אֵלַי אֲנִי לֹחֵם אֶת־
בָּרֶם נְבוֹת הַיְזְרְעֵלִי : 8 וַתִּכְתֹּב סִפְרִים
בְּשֵׁם אֲחִיָּאָב וַתִּהְיוּ בְּיָדָם וַתִּשְׁלַח
חֲסִפְרִים אֶל־הַזִּקְנִים וְאֶל־הָחַיִּים אֲשֶׁר
בְּעִירֵי הַיִּשְׂקִים אֶת־נְבוֹת :
סִפְרֵי קִי

7 καὶ εἶπε πρὸς αὐτὸν Ἰεζάβελ ἡ γυνὴ αὐτοῦ, σὺ νῦν οὕτω ποιεῖς βασιλεία ἐπὶ Ἰσραὴλ; ἀνάστηθι καὶ φάγε ἄρτον καὶ σαυτοῦ γενοῦ, ἐγὼ δὲ δώσω σοι τὸν ἀμπελῶνα Ναβουθαί τοῦ Ἰσραηλίου. 8 καὶ ἔγραψε βιβλίον ἐπὶ τῷ ὀνόματι Ἀχαάβ, καὶ ἐσφραγίσαστο τῇ σφραγίδι αὐτοῦ· καὶ ἀπέστειλε τὸ βιβλίον πρὸς τοὺς πρεσβυτέρους καὶ τοὺς ἐλευθέρους τοὺς κατοικοῦντας μετὰ Ναβουθαί.

Au. Ver.—7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8 So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth.

Dost thou now govern the kingdom of Israel?

Dathe.—7 *Jam tu, inquit Isabela, pro auctoritate tua regia in Israëlitas agere potes.* a) &c.

a) Alii ironice hæc dicta volunt: tu scilicet egregie administras regnum Israëliticum. Alii interrogative explicant: Nonne tu rex es Israëlitarum?

Maurer.—7 "Tu nunc regnum in Israël em exerceto, h. e., regem te ostende et per vim age, prout tanquam rex potes." Schulz. Alii ironice hæc dicta volunt.

Houb.—7 אִמָּה טוֹב חַסְדָּה מְלוּכָה, *tu nunc exercebis jus regnandi*, vel sic, *faciam ut brevi regnes in Israël*; vel, ut Vulgatus, per ironiam, *grandis auctoritatis es*, quam ironiam nos antetulimus.

8 וַתִּשְׁלַח הָחִפְרִים, *et misit litteras*. Masora סִפְרֵי, extrito ה; malè. Nam de illis litteris jam facta est mentio; itaque rectè hîc non omittitur ה demonstrativum, ut antea rectè fuit omissum... בְּעִיר, *in urbe ejus*. Melius בְּעִיר, sine affixo, ut legunt Chaldæus et Syrus; nam excludit affixum nomen, *Naboth*, quod mox sequitur.

Ver. 10.

וְהוֹשִׁיבוּ שְׁנֵים אֲנָשִׁים בְּנֵי־בְלִיַּעַל
בְּנֵי־וְעֵדָהוּ לְאַמֵּר בְּרַבְרָתָא אֶל־הֵם
וְאָמְרוּ וְהוֹצִיאָהוּ וְסָקְלָהוּ וְנָתַת :
καὶ ἐγκαθίστατε δύο ἄνδρας υἱοὺς παρανόμων ἐξεναντίας αὐτοῦ, καὶ καταμαρτυρήσατέωσαν αὐτοῦ, λέγοντες, Εὐλόγησε Θεὸν καὶ βασιλεία· καὶ ἐξαγαγέτωσαν αὐτὸν, καὶ λιθοβολήσατέωσαν αὐτόν, καὶ ἀποθανέτω.

Au. Ver.—10 And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die.

Sons of Belial.

Gesen.—בְּלִיַּעַל compounded from בְּלִי not, non, without, and עַל use, profit, comp. הוֹשִׁיבֵם to be of use, profit, and Arab. وَعَل and

Sons of Belial.

Gesen.—בְּלִיַּעַל compounded from בְּלִי not, non, without, and עַל use, profit, comp. הוֹשִׁיבֵם to be of use, profit, and Arab. وَعَل and

وَعَل i. q., شريف noble, prince; not from

בְּלִי and עַל yoke, q. d., impatient of the yoke, obstinate, rebellious, as proposed by Fischer, Prolus. de Verss. Gr. p. 93;) pp. *unprofitableness, worthlessness, something useless*, yielding no profit or good fruit; comp. Arab.

بلايل useless, without fruit, bad. See

note below.—Hence

1 *Worthlessness, badness, wickedness*, as

בְּלִיַּעַל a *worthless man*, i. e., wicked, abandoned, 1 Sam. xxv. 25 : xxx. 22. אִשָּׁה בְּלִיַּעַל Prov. vi. 12, and בְּלִיַּעַל 1 Sam.

xxv. 17, id. Plur. often בְּנֵי בְלִיַּעַל 1 Sam.

ii. 12, and בְּנֵי בְלִיַּעַל אֲנָשִׁים בְּנֵי בְלִיַּעַל

Deut. xiii. 14; Judg. xix. 22; xx. 13;

בְּלִיַּעַל אִשָּׁה בְּלִיַּעַל a wicked woman, 1 Sam. i. 16;

לְעֵלֹתָנָא an evil thing, wicked, Ps. xli. 9; ci. 3; comp. Deut. xv. 9 לְעֵלֹתָנָא חֵטְא חֵטְא לְעֵלֹתָנָא לְעֵלֹתָנָא *lest there be a wicked thought in thy heart.*

2 *Destruction*, Nah. i. 11; Ps. xviii. 5.

3. Ellipt. for לְעֵלֹתָנָא אֵל a wicked man, see No. 1. 2 Sam. xxiii. 6; Job xxxiv. 18. Also a *destroyer*, comp. No. 2. Nah. ii. 1.

Note. Hence was derived in later usage and in N. T. the pr. n. Βελίαλ or Βελίαρ, *Belial*, i. q. ὁ πονηρός, *Satan*. The English Version also often gives לְעֵלֹתָנָא in the O. T. as a pr. n. *Belial*: but incorrectly.

Prof. Lee. — לְעֵלֹתָנָא, compd. of לָא, and לָא

Useful. Arab. وَعَلَّ, *prominuit. Useless*;

meton. *wickedness, sin, injury*. Whence the phrases, לְעֵלֹתָנָא אֵל, 1 Samuel xxv. 25, &c. לְעֵלֹתָנָא צִדְקָא, *councillor of sin*, Nahum i. 11; לְעֵלֹתָנָא שִׁטָּא, *torrents of iniquity*; overspreading oppressions of the wicked, Psalm xviii. 5.

Thou didst blaspheme God and the king.

Pool.—*Blaspheme*, Heb., *bless*. *Blessing* is put for *curving and blaspheming*, as Job i. 5; ii. 9, so also here, as is apparent, because his *blessing God and the king* had been no crime. It is a figure called *euphemismus*. God would have blasphemy so much abhorred, that it should not easily and unnecessarily be named by its proper name. Compare Psal. xvi. 4.

Ep. Patrick.—*Blaspheme*.] The Hebrews so much abhorred this crime of blasphemy, that they would not express it by its proper name, but said *bless*, instead of *curse*; as here and in the book of Job. Now it was death by the law of Moses to blaspheme God (Lev. xxiv. 16) and by custom it was death to blaspheme the king, which is forbidden in those words, Exod. xx. 28.

Ged. — Bring before him, two lawless men; who may witness against him, saying: "Naboth blasphemed God and the king."

Naboth blasphemed. So Syriac and so equivalently LXX, and Vulg. The rest have, *thou blasphemest*: but the other is the most probable reading. Compare ver. 13.

Booth. — Naboth hath blessed the gods, especially Molech.

Parkhurst. — פָּא. VI. The Lexicons have absurdly, and contrary to the authority of the ancient versions, given to this verb the sense of *cursing* in the six following passages. 1 Kings xxi. 10, 13; Job i. 5, 11; ii. 5, 9. As to the two first the LXX render פָּא in both by εὐλογεω, and so the Vulg. by bene-

dico, to *bless*. And though Jezebel was herself an abominable idolatress, yet as the law of Moses still continued in force, she seems to have been wicked enough to have destroyed Naboth upon the false accusation of *blessing the heathen Aleim and Molech* [so Horsley], which subjected him to death by Deuteronomy xiii. 6; xvii. 2—7. Job's fear, chap. i. 5, was, *lest his sons should have blessed the false Aleim*; so *Aquila* εὐλογησαν, and Vulg. benedixerint. Ver. 11, should be translated, *And indeed stretch forth thy hand now, and touch all that he hath*, אִלְמָא surely (comp. 1 Kings xx. 23) *he hath blessed* (פָּא being used, in a past sense, as אָבָא ver. 7, and פָּאָא ver. 5) *thee to thy face*, i. e., hypocritically. LXX and Theodotion, ἡ μὴν εἰς προσωπον σε εὐλογησει *truly he will bless thee to thy face*, Vulg. nisi in faciem benedixerit tibi, *unless he, hath blessed thee to thy face*. Satan brings the same charge of *hypocrisy* against Job, chap. ii. 5, which the LXX, Theodotion, and Vulg. render in the same manner. And at ver. 9, his wife says to him, *Dost thou yet retain thy integrity*, thy regard for the true God, פָּא אִלְמָא פָּא *blessing the Aleim and dying, or even to death*.

Gesen. — פָּא fut. פָּאָא. 1. *To bend the knee, to fall upon the knee, to kneel*; Arab.

بَرَكَ, Ethiop. በደከ: Syr. حَبَسَ id.

The primary notion is that of *breaking down*, comp. פָּאָא; and for the connexion of these two ideas, see under פָּאָא, פָּאָא.—2 Chron. vi. 13 פָּאָא פָּאָא *and he kneeled down upon his knees*; comp. Daniel vi. 11; Ps. xcvi. 6, *Oh come, וְשִׁבְעוּ לִפְנֵי יְהוָה let us kneel before Jehovah our maker*. See Hiph. and פָּאָא knee.

2. *To invoke God, to bless*; often in Piel, but in Kal only in Part. pass. פָּאָא *adored, blessed*, Sept. εὐλογημένος, εὐλογητός. The fuller detail in respect to פָּאָא is given in Piel.

Niph. reflex. i. q., Hithpa. *to bless oneself*, Gen. xii. 3; xviii. 18; xxviii. 14. See fully in Hithpa.

Piel פָּאָא.

1. Spoken in respect to God, *to invoke, to bless God*, i. e., *to celebrate, to praise, to adore*, which is done with bended knees; see 2 Chron. vi. 13; Psalm xcvi. 6; Daniel vi. 11, &c.; rarely seq. ל 1 Chr. xxix. 20. Part. passive of Kal, פָּאָא פָּאָא, פָּאָא פָּאָא,

blessed be *Jehovah*, i. e., *praised, adored*, Ex. xviii. 10, &c. Job ii. 9 בָּרַךְ יְהוָה *bless God and die*, i. e., *bless and praise God* as thou wilt, yet thou must now die; thy piety towards God is in vain. The language is that of an impious woman. For this use of two imperatives, one of which is concessive, while the other affirms, promises, threatens, see Heb. Gram. §. 127, 2 b.—More fully בָּרַךְ שֵׁם יְהוָה *to bless the name of Jehovah*, Ps. xcvi. 2, and בָּרַךְ שֵׁם יְהוָה (as בָּרַךְ שֵׁם יְהוָה) Deut. x. 8; xxi. 5. Once of the invocation of idols Isaiah lxvi. 3; also of self praise, Psalm xlix. 19.

2. Of men towards men, *to bless*, pp. to invoke blessings upon any one in the name of God, בָּרַךְ שֵׁם יְהוָה Psalm cxxix. 8. Constr. usually c. acc. rarely seq. לְ Neh. xi. 2.—Once of the consecration of a sacrifice, 1 Sam. ix. 13.

3. God too is said *to bless* men and other created things, Gen. i. 22; ix. 1. Often implying also the effect of the divine favour and blessing, i. q., *to prosper, to make prosperous*. Gen. xii. 2; &c.

4. Of men, *to bless*, i. q., *to salute, to greet*, implying the wish or invocation of every good, 1 Sam. xv. 13; comp. εὐφραν ὑμῖν, Arab. السَّلام عليك; &c.

5. In the sense of invoking evil, i. q., *to curse*, to invoke a curse from God, to wish destruction to any one; comp. Job xxxi. 30. This is one of the class of intermediate verbs, *verba media*, like Arab. اَبْرَكَ, Ethiop.

ባረከ: *to bless and to curse*; بَلَّ VIII., to supplicate, also to wish one ill; see more in Thesaur., p. 241.—Spoken strictly only of men, but transferred also to curses and impious words uttered against God, 1 Kings xxi. 10; Psalm x. 3; Job i. 5, 11; ii. 5. Some interpreters, as Schultens, are not fully satisfied that the sense of cursing belongs to this verb; they therefore derive from the idea of bidding farewell (see No. 4) a signif. *to deny, to renounce*, which they apply in the passages above cited; comp. Gr. χαίρειν εἶναι, χαίρειν φράζειν ῥῶα. But the signif. of cursing is supported both by the words in 1 Kings xxi. 10, and by the analogy of the kindred languages as above exhibited.

Prof. Lee.—בָּרַךְ. Arab. بَرَّبَ, *genua*

flexit, et sic in pectore procubuit camelus, id Syr. et Æth. I. Knelt, worshipping, 2 Chron. vi. 13; Ps. xcv. 6; Dan. vi. 11. II. Meton. Part. בָּרַךְ, f. בָּרָכָה, pl. m. בָּרָכִים, constr. בָּרָכָה. *Worshipped, blessed*, often applied to God as the object of worship, Gen. ix. 26, &c., occasionally to men, by a further Meton. as hence receiving favours from him, 2 Sam. ii. 5, &c.

Niph. בָּרַכְתָּ, *They shall be, or become, blessed*, Gen. xii. 3, &c. "*Reflex...benedixit sibi*," says Gesenius, which is groundless in grammar, and untrue in theology. The blessing was to come from God.

Pih. בָּרַךְ, pres. בָּרֹךְ, *Pronounced, or made blessed, holy, or prosperous*, used either of God or man. Constr. *immed.* Gen. xxiv. 1, 35; xxviii. 3, 5; xlix. 28, &c. In Job i. 5; ii. 9; and 1 Kings xxi. 10, this word has been thought to signify *cursing*; but for this there is no good ground. For, Job i. 5, בָּרַכְתָּ, may be taken to signify *idols*: and, if so, the verb בָּרַךְ, will retain its proper sense. The same may be said of Ib. ii. 9, and of 1 Kings xxii. 10, 13. Besides, if we allow בָּרַכְתָּ, in this last place to signify the true God, yet the ascription of blessedness to the king by Naboth, could be nothing short of blasphemy. But, if we take בָּרַכְתָּ, to signify heathenish deities, the act ascribed to Naboth will be truly heathenish. See my note on Job i. 5. To these passages Gesenius adds Job xxxi. 30: but the verb occurs not there. He also adds Ps. x. 3; but here no such sense as *cursing* is necessary, as a moment's inspection of the passage will shew. He

cites likewise the Arab. اَبْرَكَ, and Æth.

ባረከ: but in no such sense are these verbs to be found. The analogy of these languages, therefore, to which he appeals in the end of his article, will stand him in no stead. The senses, *salutavit, valedixit*, and the like, are often substituted for *bless, &c.*, especially by the German lexicographers, which I think a great fault; because, I cannot think the terms *the Lord bless thee, &c.* by any means equivalent to our *how do ye do?* the Arab. سلام عليك, &c. Surely it is better, as certainly it is more honest, to retain with the use of ancient terms the ancient notions which accompanied them, and not to soften every thing, so as to make it square with modern or heathenish usages.

Ver. 13.

See notes on ver. 10.

Ver. 17.

Au. Ver.—Elijah the Tishbite. See notes on xvii. 1.

Ver. 18.

— הִנֵּה עֲבָרָה נְבוֹת וְגו' —

— *ὅτι οὗτος ἐν ἀμπελῶνι Ναβουθαί, κ.τ.λ.*

Au. Ver.—18 Arise, go down to meet Ahab king of Israel, which *is* in Samaria: behold *he is* in the vineyard of Naboth, whither he is gone down to possess it.

Behold, he is in the vineyard.

Houb.—הִנֵּה, *ecce*. Lege, הִנֵּה, *ecce ille*. Sic Chaldaeus, הִנֵּה, *ecce ille*; sic Græci οὗτος, *ille*. Nisi hoc pronomen additur, nihil erit, quod suppleat verbum הִנֵּה, quod hîc reticetur ex more Hebr. sermonis; *ecce ille in vineâ idem sonat, atque, ecce est in vineâ; non item, ecce in vineâ, sine ille.*

Ver. 19.

— לָה אָמַר יְהוָה בְּמָקוֹם אֲשֶׁר

לְהִקְרֹת הַכְּלָבִים אֶת־בְּלוֹת יִלְקֹחַ

הַכְּלָבִים אֶת־דָּמָךְ גַּם־אֵתָּה :

— *διὰ τοῦτο τάδε λέγει κύριος, ἐν παντὶ τόπῳ, ὃ ἔλειξαν αἱ δεσ καὶ οἱ κύνες τὸ αἷμα Ναβουθαί, ἐκεῖ λείξουσιν οἱ κύνες τὸ αἷμά σου, καὶ αἱ πόρραι λούσονται ἐν τῷ αἵματί σου.*

Au. Ver.—19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

Pool.—*Quest.* How was this prophecy fulfilled, when Ahab's blood was not licked in Jezreel, which was in the tribe of Issachar, but in the pool of Samaria, chap. xxii. 38, which was in the tribe of Ephraim? *Ans.* First, This was done, though not in the same individual place, yet in the same general place, i. e., in the territory of Samaria, within which Jezreel was; and in a place of the same nature, a public and common place; for such was both the place of Naboth's execution, and the pool of Samaria. Secondly, this was particularly accomplished in his son Joram, as is affirmed, 2 Kings ix. 25, 26; whose blood is not improperly called Ahab's blood, because

children are said to be born of their parents' blood. See John i. 13; Acts xvii. 26. *Object.* These words, *thy blood, even thine*, show that it is meant of Ahab's person. *Ans.* True, the threatening was so directed and designed at first; but afterwards, upon his humiliation, the punishment was transferred from him to his son, as is expressed, ver. 29. *Object.* This is said to be fulfilled in Ahab's person, chap. xxii. 38. *Ans.* Either that may be referred to some other prediction or commination not elsewhere mentioned; or rather, it intimates that it was in part and in some sort fulfilled in him, though not so severely and opprobriously, nor with such characters of the curse, as it was in his son; whence he there mentions only the thing, without any regard unto the place here designed. But it may further be observed, that although upon Ahab's humiliation the curse here threatened might seem to be wholly translated from his person to his posterity; yet upon Ahab's return to sin, in the next chapter, he brings back the curse upon himself, and so it is no wonder if it be in some sort fulfilled in him also. Thirdly, The Hebrew word, rendered *in the place where*, may be, and is by some learned men, otherwise rendered; either thus, *instead of this that*; that being frequently said to be done in another's place which was only done in his *stead*; or, *like as*; or, *because that*. So it doth not design the place, but the cause and reason of this judgment. And in this sense the same word is used Zech. ii. 1.

Bp. Patrick.—*In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.* He declares the cause of this judgment upon him, but doth not assign the place; for the dogs licked Ahab's blood in Samaria (xxii. 38.) Therefore these words should be translated, *as the dogs licked or in like manner as they licked Naboth's blood, so shall they lick thine*: mark what I say, *even thine*.

Dr. A. Clarke.—*In the place where dogs licked, &c.* It is in vain to look for a *literal fulfilment* of this prediction. Thus it would have been fulfilled, but the humiliation of Ahab induced the merciful God to say, *I will not bring the evil in his days, but in the days of his son*, ver. 29. Now dogs did lick the blood of Ahab; but it was at the pool of Samaria where his chariot and his armour were washed, after he had received his death-wound at Ramoth-gilead;

but some think this was the place where Naboth was stoned: see chap. xxii. 38. And how literally the prediction concerning *his son* was fulfilled, see 2 Kings ix. 25, where we find that the body of Jehoram his son, just then slain by an arrow that had passed through his heart, was thrown into the portion of the field of Naboth the Jezreelite: and there, doubtless, the dogs licked his blood, if they did not even devour his body.

Houb.—19 ... במקום, in loco, (ubi linxerunt canes sanguinem Naboth.) Linxere canes sanguinem Naboth sub moenibus Jezrahel; sanguinem vero Achab, in piscina Samariæ, ut capite sequenti narratur. Grotius, ut nodum solvat, sic interpretatur, loco ejus quoddam linxerunt, "id est, propterea quoddam. Causa enim (inquit) judicii indicatur, non locus." Sed enim Grotius, nec ab exemplis probat esse במקום ארבע, propterea quoddam, quomodo ארבע חרות, nec causam indicat rei narratæ satis convenientem. Nodus solvitur ex Græcis Intt. apud quos legitur, ἐν παντὶ τόπῳ φ, in omni loco ubi, ex scriptura quodammodo, in omni loco, vel ubicunque, hoc est, sive in agro, sive apud fontem, specie loci assignata, non ipso loco tali, aut tali.

Maurer.—מקום ארבע Plerique: eodem in loco quo. Probabilior Gussetii interpretatio: pro eo quod (Hos. ii. 1), cf. xxii. 38. Consentit Fasi.

Ver. 20.

וַיֹּאמֶר אֶחָב בְּלִי אֶלְיָהוּ הַמִּצְאָתִי
וַיֹּאמֶר נִצָּאתִי בְּעֵינַי הַמִּצְאָתִי
לְעֵשׂוֹת חֶרֶב בְּעֵינַי יְהוָה:

καὶ εἶπεν Ἀχαὺς πρὸς Ἠλίου, εἰ εὗρηκας με ὁ ἐχθρὸς μου; καὶ εἶπεν, εὗρηκα· διότι μάτην πέπρασαι, ποιῆσαι τὸ πονηρὸν ἐνώπιον κυρίου, παροργίσει αὐτόν.

Au. Ver.—20 And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the Lord.

Hast thou found me, &c.

Houb.—Quorsum tu, inquit, inimice, me convenisti?

20 Verbum pro verbo, tu-ne ad me venisti, inimice? ex significato Æthiopico, venire, supervenire, advenire, quo utuntur aliquando Græci Intt. Clericus, an deprehendisti me, inimice, quam interpre-

tationem sic tueri sibi videtur: "Non est interrogatio negantis se ab Elia in peccato deprehensum fuisse, sed expostulatio contra Eliam; quasi insidiatus esset Achabo, ut si forte peccasset, subito e latebris prosiliens rem ei exprobraret." Hæc coacta et longe petita evitantur in significato verbi σκα, venire.

Thou hast sold thyself. See notes on ver. 25.

Ver. 21.

Au. Ver.—Against the wall. See notes on 1 Sam. xxv. 22, p. 467.

And him that is shut up and left in Israel. See notes on xiv. 10.

Ver. 22.

Houb.—חטאת, pro חטאת, ex mendo, peccare fecisti. Nam vox Hiphil verbi חטא passim usurpatur.

Ver. 23.

— הַכְּלָבִים יֹאכְלוּ אֶת-אִיזָבֵל בְּחֵל
יִזְרְעֵאל:

— οἱ κύνες καταφάγονται αὐτήν ἐν τῇ προτευχίᾳ τοῦ Ἰεζρεὲλ.

Au. Ver.—23 And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall [or, ditch] of Jezreel.

Wall. See notes on 2 Sam. xx. 15, pp. 634, 635.

Pool.—Or, by the ditch, or fort; or, in the portion, as it is explained 2 Kings ix. 36; the Hebrew *chel* here being put for *chelek*, used there by an apocope of the last Hebrew letter, which is not unusual in the Hebrew tongue.

Houb.—בדל Lege בדל, in muro, ut habetur in Codice Orat. 53. Ita Græci Intt. ἐν τῇ προτευχίᾳ, in antemurali. Chaldaeus et Syrus in possessione, quasi ex radice בדל. Alii fossam inducunt, sed falso significatu.

Ver. 25—27.

25 בַּקְּלָבִים יֹאכְלוּ אֶת-אִיזָבֵל הַמִּצְאָתִי
לְעֵשׂוֹת חֶרֶב בְּעֵינַי יְהוָה אֶת-הַמִּצְאָתִי
אִתִּי אִיזָבֵל אֲשֶׁרֶלִּי: 26 וַיִּתְּעַב מְאֹד
לְלַכֵּת אֶחָדִים תְּגִלָּיִים כָּלִל אֶתֶּר עֲשׂו
הָאֲמֹרִי אֶתֶּר הַזֵּה יְהוָה מִפְּנֵי בְּנֵי
יִשְׂרָאֵל: 27 וַיְהִי כְשֶׁמַּע אֶחָב אֶתֶּר
הַזֵּה הָאֲמֹרִי וַיִּקְרַע בְּגָדָיו וַיִּשְׁמָשֶׁק
עַל-בָּשָׂרוֹ וַיִּצְאֻם וַיִּשְׁכְּבּ בָּשָׂק וַיִּהְיֶה
אֵם:

v. 27. קטץ בו' ק

חרח בס' ט

25 πλὴν ματαίως Ἀχαάβ, ὃς ἐπράθη ποιῆσαι τὸ ποιητὸν ἐνώπιον κυρίου, ὡς μετέθηκεν αὐτὸν Ἰεζάβελ ἡ γυνὴ αὐτοῦ. 26 καὶ ἐβδελύχθη σφόδρα πορεύεσθαι ὀπίσω τῶν βδελυγμάτων κατὰ πάντα, ἃ ἐποίησεν ὁ Ἀμορραῖος, ὃν ἐξωλόδοθρευσεν κύριος ἀπὸ προσώπου νῶον Ἰσραήλ. 27 καὶ ὑπὲρ τοῦ λόγου ὡς κατενύγη Ἀχαάβ ἀπὸ προσώπου τοῦ κυρίου, καὶ ἐπορεύετο κλαίων, καὶ διέρρηξε τὸν χιτῶνα αὐτοῦ, καὶ ἐζώσατο σάκκον ἐπὶ τὸ σῶμα αὐτοῦ, καὶ ἐνήστευσε· καὶ περιεβάλετο σάκκον ἐν τῇ ἡμέρᾳ, ἣ ἐπάταξε Ναβουθαὶ τὸν Ἰεζραηλίτην, καὶ ἐπορεύθη·

Au. Ver.—25 But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up [or, incited].

26 And he did very abominably in following idols, according to all things as did the Amorites, whom the LORD cast out before the children of Israel.

27 And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

Sell himself.

Pilkington.—The general signification of the Hebrew verb *כָּן*, is, *to sell*, but it sometimes signifies *to give*, or *deliver up*, without a price; or *to give one's-self up to*; as Judg. ii. 14. "The Lord *sold* his people into the hands of their enemies." And Judg. iii. 8, and iv. 2, 9, &c. And 1 Kings xxi. 25, we are told, that "There was none like unto Ahab, who did *sell* himself to work wickedness in the sight of the Lord." 2 Kings xvii. 17? "They *sold* themselves to do evil." Now as *παρασχω* was the word, by which *כָּן* is commonly rendered in the Septuagint, the Apostle uses it in the same sense as the Hebrew writers did the other, Rom. vii. 14: "I am carnal, *sold* under sin." But as the English verb *to sell*, hath not properly such a latitude, *given up to sin*, would be the more intelligible to all persons; and the idiom of our language seems to require that the Hebrew verb should be so rendered in the passages above referred to.

25 *But there was none, &c.*

27 *And it came to pass.*

Ged.—25 Now, although there had been none like Ahab; who, seduced by his wife Jezebel, had sold himself to do evil, in the eyes of the Lord, 26 and committed the greatest abominations, by going after vile idols, according to all the doings of the

Amorites, whom the LORD had expelled from before the children of Israel; 27 yet, when Ahab heard those words, he rent his garments, and put sackcloth on his body, and fasted, and lay in sackcloth, and walked with a downcast look.

Booth.—27 *But when Ahab heard, &c.*

Went softly.

Pool.—i. e., Slowly and silently, after the manner of mourners, or those who are under a great consternation, and in deep consideration.

Bp. Patrick.—27 All these were expressions of very great sorrow and heaviness; which were usual in mourning. And the last words the Chaldee paraphrast translates, *he went barefoot*. But it is rejected by the greater part of interpreters, who take it as we do, for such a slow pace as signified he was reduced to great weakness and feebleness of body, by fasting and grief; or that he had no heart to go about any business.

Dr. Adam Clarke.—*And went softly.* *Walked barefooted*; so the Chaldee, Syriac, and Arabic. The Vulgate has *demisso capite*, "with his head hanging down." Houbigant translates *went groaning*. Jarchi says that the word *כָּן*, used here, signifies *to be unshod*. This is its most likely sense.

Gesen.—*כָּן* (r. *כָּן* [1. *to utter a gentle sound*; 2. *to go gently*]) subst. m. 1. *A gentle sound*.

2. *A going softly*, gentle motion; whence often adverbially, *כָּן*, *כָּנֵךְ*, *כָּנֵךְ*, *softly*, *gently*, *slowly*, e. g. of the still slow gait of a mourner, 1 Kings xxi. 27; of water gently flowing, Isaiah viii. 6. *כָּנֵךְ* pp. in my slow gait, at my convenience, gradually, Gen. xxxiii. 14.—Also of the manner of acting and speaking; 2 Sam. xviii. 5. Job xv. 11 *כָּנֵךְ* *כָּנֵךְ* *כָּנֵךְ*, and words gently (spoken) towards thee.

Prof. Lee.—*כָּן*, pl. *כָּנֵךְ*, r. *כָּנֵךְ*, Arab.

כָּן, or *כָּנֵךְ*, *murmur edidit, teneriore affectu ductus fuit, &c.* Persons uttering a low murmuring voice. I. *Necromancers, enchanters*, Isaiah xix. 3. II. Adv. *gently, softly*, 1 Kings xxi. 27, &c.

Houb.—27 *כָּן* *כָּנֵךְ*, *et tardè ingrediebatur, tanquam ex כָּנֵךְ, extrito כָּנֵךְ, quod aliquando servile est.* Verum id vocabulum non alibi recurrit. Est *כָּנֵךְ* Arabicum, *gemere*, de camelo dictum, vel lasso, vel oneri succumbente, ut suspicari possis olim *כָּנֵךְ* fuisse Hebraicum, et de homine usurpatum; nam

gemens, aut suspirans, huic loco apprime convenit. Codex Alex. κακλιμένος, demissus, ex radice נכד. Cæteri in Polyglottis, nudis pedibus; incertum quali ex scriptura.

Ver. 28.

Elijah the Tishbite. See notes on xvii. 1.

CHAP. XXII. 1.

וַיִּשָּׁבֶהוּ מִלְחָמָה
בֵּין אֲרָם וּבֵין יִשְׂרָאֵל :

καὶ ἐκάθισε τὰ τρία ἔτη, καὶ οὐκ ἦν πόλεμος ἀναμέσον Συρίας καὶ ἀναμέσον Ἰσραὴλ.

Au. Ver.—1 And they continued three years without war between Syria and Israel.

Houb., Horsley, Ged., Booth.—1 Three years passed without war between Syria and Israel.

Houb. — 1 ישנו שלש שנים : Verbum pro verbo, *et redierunt tres anni*, ex radice שב, *reverti. Vulgatus, transierunt*, ex conjectura, si clericum audimus; diceret potius, ex sententia; et male clericus, *quieverunt tribus annis*, ex radice שב, quia non antecesserunt in oratione personæ, in quas conveniat istud *quieverunt*.

Ver. 6, 7, 8.

Au. Ver.—6 — And they said, Go up; for the Lord shall deliver it into the hand of the king.

Houb.—6 ירדן ארמי : Habent duo Codices Orat. *dabit Dominus*, vocabulo ארמי, ad marginem relegato. In tertio Codice scriptum fuerat ירדן in contextu, deinde ejus loco positum ארמי. Non dubium, quin olim extaret ירדן in omnibus Codicibus: nam sic legunt omnes veteres; atque ipse Chaldæus habet ירדן, quod idem est, ac Hebraice ירדן. Quin etiam Sedecias, unus ex 400 prophetis, nomen ירדן bis usurpat, versibus scilicet 11 et 24. Itaque hanc τοῦ ירדן in mutationem invexerit Judaica superstitio, cum Judæi quidam recentiores crederent, prophetas eos fuisse prophetas Baal, et ab eo abhorrenter, ut eosdem nomen ירדן venerandum pronuntiantes inducerent. Porro legendum ירדן, *et tradet eam (Ramoth-Galaad)*. Syrus, לרדן, tanquam legeret, ירדן, *tradel eos*.

7 ונדרשנו מאתו, *et requiramus eum*. Barbarum מאתו, pro מאתו, et Rabbinica ex Lingua profectum. Itaque plerique Codices Orat. מאתו. Idem dixeris de דרשנו, pro דרש, ver. 8.

VOL. II.

Ver. 9.

Au. Ver.—9 Then the king of Israel called an officer [or, eunuch], and said, Hasten hither Micaiah the son of Imlah.

Officer.

Gesen.—מִיכָאֵל m. (ר. מִיכָאֵל) to root out, to extirpate, spec. the testicles, and hence, to castrate.

A eunuch, one castrated, Isaiah lvi. 3, 4. Such persons oriental monarchs were accustomed to set over their harems, Esther ii. 3, 14, 15; iv. 5; and also to employ them in various offices of the court, Esther i. 10, 15; ii. 21; vi. 2; vii. 9. So מִיכָאֵל Dan. i. 3, מִיכָאֵל v. 7 sq. *chief or prince of the eunuchs*, who had charge of the king's sons, as at the present day in Turkey the *Kislar Aga* or chief of the eunuchs has charge of the Sultan's children, called *Itshoglan*. Hence according to some, *genr. a minister of court, court officer*, though not castrated, Gen. xxxvii. 6; xxxix. 1. But these passages determine nothing; because many eunuchs are not wholly impotent, and sometimes live in matrimony, Ter. Eun. 4, 3, 24; Chardin Voy. III. p. 397. Of the other passages of the O. T. there are not a few where the proper sense is obviously to be retained, as Jer. xxxviii. 7; xli. 16; 1 Sam. viii. 15; 2 Kings xxiv. 12, 15; Isaiah xxxix. 7. On the other hand, there is no passage where the proper sense is not appropriate, as 1 Kings xxii. 9; 2 Kings viii. 6; ix. 32; xx. 18; xxiii. 11; xxv. 19; 1 Chron. xxviii. 1; Jer. xxxiv. 19; lli. 25. Sept. constantly εὐνοῦχος, twice σπάδων, Vulg., *eunuchus*. See more in Thesaur., p. 973.

Prof. Lee.—מִיכָאֵל. (a) *A eunuch*, Is. lvi. 3, 4; Dan. i. 3, 7. (b) Hence, since such were commonly appointed to offices of trust in Asiatic courts, *Any chief officer*, 1 Kings xxii. 9; 2 Kings viii. 6; xxv. 19, &c. Syr. ^{ⲙⲓⲕⲁⲓⲁ} , *Id.*

Ver. 10.

— בָּגְדָיו כְּתֹחַ שַׁמְרוֹן וְגו'

— ἐν ταῖς πύλαις Σαμαρείας κ.τ.λ.

Au. Ver.—10 And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place [Heb., floor] in the entrance of the gate of Samaria; and all the prophets prophesied before them.

In a void space.

5 s

Ged.—The original word signifies a *threshing-floor*; which in Judea was usually in the open air. Here it might serve for two purposes: for a general threshing-floor; and for a court of justice, which was commonly administered at the city gate.

Gesen.—גֶּדֶן. *A place made level, an area.* Spoken a) Of the area or open place around the gates of cities, called also גֶּדֶן, 1 Kings xxii. 10; 2 Chron. xviii. 9. b) Mostly spoken of the *area* on which grain is trodden out or threshed in the open field, a *threshing-floor*, Ruth iii. 2, &c.

Ver. 12.

Au. Ver.—12 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the king's hand.

Houb.—12 רָמֹת גִּלְעָד, *Legē et tradet eam (urbem) ut supra ver. 6.* Habent Græci Intt. *regem Syriæ*, non quia legerent מלך סִיר, sed quia, cū scriptum haberent, נָדָה, *in manum tuam*, non בִּיד, *in manum*, videbant vocabulum נָדָה non posse alium, quā *Syriæ regem*, demonstrare.

Ver. 15.

Au. Ver.—15 So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver *it* into the hand of the king.

Pool.—*He answered him*; not seriously, but ironically, using the very words of the false prophets, in way of derision; as appears first, From his omission of that solemn preface, *Thus saith the Lord*, or, This is *the word of the Lord*, which the prophets generally used, and which himself useth when he comes to his serious answer, verse 19. Secondly, From Ahab's reply, ver. 16, which shows that he suspected Micaiah's sincerity in that answer, and gathered by his gesture or manner of speaking that he spake only mimically, as representing and traducing the false prophets for their answer. See the like ironical passages Gen. iii. 22; Judg. x. 14; 1 Kings xviii. 27; Eccles. xi. 9; Ezek. xx. 39; Amos iv. 4, 5; all which expressions are not used to lead men into mistakes, but to bring them to the sight of their sin and duty, which may be done sometimes most efficaciously in this way. So Micaiah's meaning is plainly this, Because thou dost not seek to know the truth, but only to

please thyself, go to the battle, as all thy prophets advise thee, and expect the success which they promise thee, and try the truth of their prediction by thy own costly experience.

Dr. A. Clarke.—*Go and prosper; for the Lord will deliver it into the hand of the king.* These were the precise words of the false prophets (see ver. 6 and 12), and were spoken by Micaiah in such a tone and manner as at once showed to Ahab that he did not believe them; hence the king *adjures* him, ver. 16, that he *would speak to him nothing but truth*; and on this the prophet immediately relates to him the prophetic vision which pointed out the disasters which ensued.

It is worthy of remark that this prophecy of the king's prophets is couched in the same *ambiguous terms* by which the false prophets in the heathen world endeavoured to maintain their credit, while they deluded their votaries. The reader will observe that the word *it* is not in the original: *The Lord will deliver it into the hand of the king*; and the words are so artfully constructed that they may be interpreted *for* or *against*; so that, be the event whatever it might, the *juggling prophet* could save his credit by saying he meant what had happened. Thus then the prophecy might have been understood: *The Lord will deliver (Ramoth-gilead) into the king's (Ahab's) hand*; or, *The Lord will deliver (Israel) into the king's hand*; i. e., into the hand of the *king of Syria*. And Micaiah repeats these words of uncertainty in order to *ridicule* them and expose their fallacy.

Ver. 17—19.

Au. Ver.—17 & 19 And he said, &c.

Ged., Booth.—17 Then Michaiah [Syr., and some copies of LXX] said.

19 Again Michaiah [LXX, Syr.] said.

Ver. 21.

וַיָּבֵא רוּחַ יְהוָה בְּמִיכָאֵל

καὶ ἐξῆλθε πνεῦμα, κ.τ.λ.

Au. Ver.—21 And there came forth a spirit, and stood before the LORD, and said, I will persuade him.

A spirit.

Ged.—*The lying spirit.* *Lying* is not in the original; but there is a letter prefixed to *spirit* equivalent, for the most part, to our definite article.

Ver. 25, 26, 27.

Au. Ver.—25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber [or, from chamber to chamber; Heb., a chamber in a chamber] to hide thyself.

26 And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son;

27 And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.

Houb.—25 *והחבא*, ut abscondaris. Quatuor Codices Orat. *והחבא*, quod usitatum.

26 et 27 *והחבא*, *והחבא*: *capite*, ut loco parallelo, 1 Par. xviii. 25. Sic etiam hoc loco Veteres, præter unum Chaldæum. Si rex Israel diceret, *cape*, notaretur in narratione aliquis, cui rex id mandaret. Similiter cætera verba, quibus utitur Achab, numero plur. sunt restituenda; et ver. 27 *והחבא* pariter, et *dicetis*, non *והחבא*, et *dices*.

Ver. 30.

וַיֹּאמֶר מִיכָאֵל בְּלִי יְהוָה אֱלֹהֵי יִשְׂרָאֵל
חֲתֹמָה שֶׁנֶּאֱמָר וַיִּתֵּן אֶת הַחֲתֹמָה
בְּיָדוֹ וַיֵּצֵא

καὶ εἶπε βασιλεὺς Ἰσραὴλ πρὸς Ἰωσαφάτ βασιλέα Ἰούδα, συγκαλύψομαι καὶ εἰσελεύσομαι εἰς τὸν πόλεμον, καὶ σὺ ἐνδύσας τὸν ἱματισμόν μου, κ.τ.λ.

Au. Ver.—30 And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle [or, when he was to disguise himself and enter into the battle]; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle.

I will disguise myself.

Ged.—*I will disguise myself*, &c. In all the yet known Hebrew copies, there is here a capital corruption. They make Ahab say: *Disguise thou thyself*, &c. But all the ancient versions, except the Vulgate, read right. So *Houb.*, *Dathe*.

But put thou on thy robes.

Dr. A. Clarke.—What is meant by this? He could not mean, "Appear as the king of Judah, for they will not molest thee, as the matter of contention lies between them and me;" this is Jarchi's turn. For if Jehoshaphat aided Ahab, is it to be supposed that the Syrians would spare him in battle?

The Septuagint gives the clause a different and more intelligible turn: "I will cover (conceal) myself, and enter into the battle; καὶ σὺ ἐνδύσας τὸν ἱματισμόν μου, but put thou on my robes." And does it not appear that he did put on Ahab's robes? And was it not this that caused the Syrians to mistake him for the king of Israel? ver. 32.

Dathe.—Pro imperativis *וְנָא מְחַוָּה* muta tu vestes et veni legendum esse in prima persona *וְנָא מְחַוָּה* ego mutabo vestes et veniam, contextus plane probat atque versionum antiquarum testimoniis confirmatur. Miror, Kennicottum in nullo codice veram lectionem, quæ a vulgari tantum una littera differt, invenisse.*

* Potest tamen lectio recepta defendi ex regula apud Glassium in philol. s. p. 290, ut sint infinitivi, ad quos verbum finitum supplendum est.

Maurer.—*Alium me simulabo et ingrediar.* Facile ex contextu orationis intelligitur prima persona verbi finiti, cujus loco infinitivus, per regiam, ut ita dicam, negligentiam positus est., cf. G. Gr. ampl., p. 783. E. Gr. crit., p. 560. "Ceterum satis apparet e commate nostro, quam subdole Achab egerit cum Josaphato. Quia Michas Achabum potissimum petitem iri vaticinatus erat, hic mutato habitu regio cavere volebat, ut ne pro rege agnosceretur petereturque ab hostibus, contra vero Josaphatus regis vestibus indutus omnem hostium impetum experiretur, cujus forte regnum ipso deletio sibi subjicere statuerat." Schulz.

Ver. 34.

וַיֹּאמֶר מִיכָאֵל בְּלִי יְהוָה אֱלֹהֵי יִשְׂרָאֵל
חֲתֹמָה שֶׁנֶּאֱמָר וַיִּתֵּן אֶת הַחֲתֹמָה
בְּיָדוֹ וַיֵּצֵא

καὶ ἐπέτεινεν εἰς τὸ τόξον εὐστόχως, καὶ ἐπάταξε τὸν βασιλέα Ἰσραὴλ ἀναμέσον τοῦ πνεύματος καὶ ἀναμέσον τοῦ θώρακος καὶ εἶπε τῷ ἡνιόχῳ αὐτοῦ, κ.τ.λ.

Au. Ver.—34 And a certain man drew a bow at a venture [Heb., in his simplicity], and smote the king of Israel between the joints of the harness [Heb., joints and the breastplate]: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded [Heb., made sick].

At a venture.

Pool.—*At a venture*, Heb., in his simplicity, i. e., ignorantly, without care, or choice, or

any design [so Houb., Dathe, Gesen., Lee, Maurer] or thought of reaching Ahab. Or, according to his perfection [so Clarke], i.e., with his perfect or utmost strength; which is mentioned as the reason why it pierced through the joints of his armour.

Gesen.—3 דָּא m. In a moral sense, integrity of mind, uprightness, innocence. Put for that simplicity of mind which is remote from mischief or ill design; 1 Kings xxii. 34 one drew a bow יָשָׁר in his simplicity, i.e., without any evil intent. 2 Sam. xv. 11, דָּוִד וְיָשָׁר who went (with him) in their simplicity, not conscious of any evil design.

Prof. Lee.—דָּא, m. Completeness. (a) Completeness, fulness, in number or degree. (b) Completeness in character, integrity. (c) יָשָׁר, variously rendered. [1] With his full strength. [2] With all his skill, with an accurate aim. [3] In his integrity, without any design to kill the king, (d) &c.

Between the joints of the harness.

Dr. A. Clarke.—“Between the cuirass and the lower part of the helmet;” and then the arrow must pass through the neck, just above the breast: or “between the cuirass and the cuissarts;” and then the arrow must pass through the abdomen, or just where the armour of the thighs joins to that which covers the breast and belly. The Vulgate has *Inter pulmonem et stomachum*; “Between the lungs and the stomach;” consequently, in the region of the heart.

Ged.—Between the joinings, &c. Although I have so translated the words, with most modern interpreters: I confess I am not quite satisfied with the translation. The Greek translator renders, *between the lungs and the breast-plate*: and Jerom, *between the lungs and the stomach*. What they read in their text I cannot readily conjecture.

Gesen.—דָּא m. 1 a soldering, welding of metals, Isaiah xli. 7.

2 Plur. דָּאִים 1 Kings xxii. 34; 2 Chron. xviii. 33 prob. joints of a coat of mail; so Chald.—Others understand *arm-pits*, comp. Chald. דָּא קִדְמָא Jer. xxxviii. 12 Targ.

שָׂרָא m. (ר. שָׂרָא II) coat of mail, 1 Kings xxii. 34; Isaiah lix. 17.

Ver. 35.

וְהַמֶּלֶךְ הַמְּלִיחָה בְּיָמָיו הָיָה
וְהַמֶּלֶךְ הַמְּלִיחָה בְּיָמָיו הָיָה
וְהַמֶּלֶךְ הַמְּלִיחָה בְּיָמָיו הָיָה
וְהַמֶּלֶךְ הַמְּלִיחָה בְּיָמָיו הָיָה

καὶ ἐτροπώθη ὁ πόλεμος ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ ὁ βασιλεὺς ἠνέστηκώς ἐπὶ τοῦ ἅρματος ἐξεναντίας, Συρίας ἀπὸ πρωῒ ἕως ἑσπέρας, καὶ ἀπέχυνε τὸ αἷμα ἀπὸ τῆς πληγῆς εἰς τὸν κόλπον τοῦ ἅρματος, καὶ ἀπέθανεν ἑσπέρας, καὶ ἐξεπορεύετο τὸ αἷμα τῆς τροπῆς ἕως τοῦ κόλπου τοῦ ἅρματος.

Au. Ver.—35 And the battle increased [Heb., ascended] that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot [Heb., bosom.]

Ged.—But the battle growing hotter on that occasion, the king was stayed up, in his chariot, against the Syrians, from morn to eve; the blood of the wound running down all the while into the bottom of the chariot; and in the evening he died.

Ib. From morn to eve, &c. I have not only followed the reading but also the arrangement of the Greek, which is evidently better than that of the present text [so Booth.].

Ver. 36, 37.

Au. Ver.—36 And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.

37 So the king died, and was brought [Heb., came] to Samaria; and they buried the king in Samaria.

37 So the king died.

Ged.—The Greek translator and Josephus make this a part of the proclamation, for that the king was dead.

Ver. 38.

וַיִּשְׁטֹף אֶת-הָרֶקֶב עַל פְּרִכַּת שָׁמְרוֹן
וַיִּלְקֹחַ הַכְּלָבִים אֶת-דָּמֹו וַיִּחְלְצוּ דָּמָא
פִּדְבָּר יְהוָה אֲשֶׁר דִּבֶּר:

καὶ ἀπένιψαν τὸ αἷμα ἐπὶ τὴν κρήνην Σαμαρείας, καὶ ἐξέλιξαν αἱ ὕες καὶ οἱ κύνες τὸ αἷμα, καὶ αἱ πόρνοι ἐλούσαντο ἐν τῷ αἵματι, κατὰ τὸ ῥῆμα κυρίου ὁ δὲ ἐάλγησε.

Au. Ver.—38 And one washed the chariot in the pool of Samaria; and the dogs licked up his blood, and they washed his armour: according unto the word of the Lord which he spake.

See notes on xxi. 19.

Dr. A. Clarke.—38 The dogs licked up his blood.] Some of the rabbins think that this was in the very place where Naboth was stoned, see on chap. xxi. 19. The Sep-

tuagint translate this verse strangely: "And the swine and the dogs licked his blood, and the whores bathed themselves in his blood, according to the word of the Lord." It is certain that the Hebrew words *והזחיות רחצו*, "washed his armour," might be translated as the *Septuagint* have done; "and the whores (or public women) washed," &c. And so the rabbins seem to have understood the words; but then they suppose that Jezebel had made him *two images of prostitutes*, which he had with him in the chariot. See *Kimchi* and *Jarchi*.

Parkhurst.—*וזה* With a radical, (see Deut. xxxi. 16,) but mutable or omissible, *ו* final.

The primary idea seems to be, to *encompass, encircle, enfold, enclose*, or the like. It occurs not however as a verb simply in this sense, but hence the Greeks plainly had their *ζώνη* a *zone, girdle*, and the V. *ζώνω*, *ζώνωμαι* to *gird, gird round*.

1 As a n. with a formative *א*, *אֵין*, a *belt*, or *girdle*, occ. Deut. xxiii. 14.

2 As a n. fem. plur. *וזה* defensive armour encompassing or surrounding the body. *Montanus* translates it *zonas, girdles*; but it seems of more extensive signification, and is accordingly rendered in the Chaldee Targum by *כסא רגלי* *armour*, in which sense *ו* or *וזה* is often used in the Targums, occ. 1 Kings xxii. 38. It is evident from ver. 34 that Ahab went *defensively armed* into the battle, and therefore there is a peculiar emphasis in observing that the very *armour* in which no doubt he trusted, became one means of fulfilling Elijah's prophecy, ch. xxi. 19.

Gesen.—*וזה* *scortum, meretrix*, plur. *וזה* *scorta*, 1 Reg. iii. 16; xxii. 38, &c. See notes on Josh. ii. 1, p. 5, 6, 7.

Ged.—38 And when they washed his chariot, and rinsed his armour, in the pool of Samaria, the dogs licked up his blood, according to the words, which the Lord had spoken.

And rinsed his armour. In the present text the words seem to have been transposed. I have followed the order of the Syriac version. The Greek translator gives the words another turn, and renders, *the harlots washed themselves in the blood*, &c. Josephus says that it was afterwards the custom for harlots to wash in that pool.

Dathe.—38 Cum currum et arma abluerunt (a) ad piscinam Samarie, linxerunt canes ejus sanguinem quod Jova futurum esse prädixerat.

a) Verba textus *וזה רחצו* tantum of *δ* ex vulgari lectione et significatione vocis vertuntur καὶ αἱ πόρναι ἐλούσαντο. Sed omnino eorum versio h. l. valde corrupta videtur. Vulgatus vertit: *et habenas laverunt*. Chaldaeus *vasa armorum laverunt*. Syrus ordinem verborum transponit: *cum lavissent currum in locis editis Samariae, et arma ejus lavissent, linxerunt canes ejus sanguinem secundum verbum Domini*. Recte. Nam utique illa verba cum prioribus sunt connectenda. Arabs ea prorsus omisit, Explicandum esse vocabulum *וזה* non de *scortis*, sed de *armis* ex significatione Chald. et Syr. *וזה*, jam a pluribus est observatum.

Maurer.—*וזה* impersonaliter accipiendum. *וזה רחצו* et *laverunt*, abluerunt eum meretrices, sc. in gravissimam contumeliam. Contra Schulzius: "*lavabant se meretrices*. Spectatum veniunt, veniunt, spectentur ut ipse. Qui *וזה* de curru lotionem a meretricibus factam interpretantur, ii non cogitant, tum *וזה* dicendum fuisse, *וזה* enim semper de corporis lotionem usurpatur."

Sed cum Arab. *رحض* etiam de vestium lavatione adhibeatur, *וזה* quoque latius patuit, opinor. Videtur autem de ablutione curru hic eo facilius dici potuisse, quod de curru sanguine hominis cruentato sermo est.

Ver. 39.

Au. Ver.—39 Book of the chronicles of the kings of Israel. See notes on 1 Kings xiv. 19.

Ver. 43—51.

43 וַיִּגְלֹךְ בְּכַל־יָרֵךְ אֶמְסָא אֶבְיֹו לֹא
כִּר מַעֲפֵי לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי יְהוָה :
44 אֵת הַבָּמֹת לֹא־סָרוּ עוֹד הָעָם
מִזְבָּחִים וּמִקְדָּשִׁים בְּבָמֹת : 45 וַיִּשְׁלַם
יְהוֹשָׁפָט עִם־כָּלֶךְ יִשְׂרָאֵל : 46 וַיָּתֵר
דָּבָרֵי יְהוֹשָׁפָט וּבְבִרְתּוֹ אֲשֶׁר־עָשָׂה
וַאֲשֶׁר נָלָחם הָלֹא־תָם כְּרוֹגִים עַל־כִּסֵּר
דָּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה : 47 וַיִּתֵּל
הַקָּדֹשׁ אֲשֶׁר נִשְׁאָר בְּיַמֵּי אֶמְסָא אֶבְיֹו
בְּעַר מִדְּחָרָצַץ 48 וַיִּמְלֹךְ אֵין בְּאַדָּם
בָּאֵב כָּלֶךְ 49 וַיְהוֹשָׁפָט עִשָׂרֹּ מֵאֲנִיֹּת
תְּרַשִׁישׁ לִלְבָּת אֹמְרִידָה לְבָזֵחַב וְלֹא הָלָךְ
כִּי־נִשְׁבָּרָה מֵאֲנִיֹּת בְּעֵצָיוֹן גָּבֵר : 50
אֲמָר אֲחֻזָּהוּ כִּי־אֲחֻזָּב אֶל־יְהוֹשָׁפָט
יִלְכֵי עֲבָדֵי עַם־עֲבָדֵיךְ בְּאֵנִיֹּת וְלֹא אֲבָה

וַיִּשָּׁכֶב יְהוֹשָׁפָט : 51 וַיִּשָּׁכֶב יְהוֹשָׁפָט עִם אָבִיו בְּעִיר דָּוִד אָבִיו : וַיִּהְיֶה יְהוֹרָם בֶּן־חֲתָנִיו :
 רַחֲמָנָא רַחֲמָנָא v. 49.

43 καὶ ἐπορεύθη ἐν πάσῃ ὁδῷ Ἀσὰ τοῦ πατρὸς αὐτοῦ, οὐκ ἐξέκλινεν ἀπ' αὐτῆς τοῦ ποιῆσαι τὸ εὐθεὲς ἐν ὀφθαλμοῖς κυρίου. 44 πλὴν τῶν ὑψηλῶν οὐκ ἐξῆρεν· ἔτι ὁ λαὸς ἐθυσίαζε καὶ ἐθυμίων ἐν τοῖς ὑψηλοῖς. 45 καὶ εἰρήνευσεν Ἰωσαφάτ μετὰ βασιλείῳς Ἰσραὴλ. 46 καὶ τὰ λοιπὰ τῶν λόγων Ἰωσαφάτ καὶ αἱ δυναστεῖαι αὐτοῦ, ὅσα ἐποίησεν, οὐκ, ἰδοὺ, ταῦτα γεγραμμένα ἐν βιβλίῳ λόγων τῶν ἡμερῶν βασιλείων Ἰούδα; [47—50 Alex. καὶ περισσὸν τοῦ ἐνδιηλλαγμένου οὐχ ὑπελείφθη ἐν ἡμέραις Ἀσὰ πατρὸς αὐτοῦ, ἐπέλεξεν ἀπὸ τῆς γῆς. καὶ βασιλεὺς οὐκ ἦν ἐν Ἐδῶμ ἐστηλωμένος. καὶ ὁ βασιλεὺς Ἰωσαφάτ, ἐποίησεν νῆας, τοῦ πορευθῆναι Ὠφειραὶ εἰς χρυσίον, καὶ οὐκ ἐπορεύθησαν, ὅτι συνετρίβισαν νῆες ἐν Ἀσεδὼν Γαβέρ. τότε εἶπεν Ὁχοζίας υἱὸς Ἀχαὰβ πρὸς Ἰωσαφάτ· πορευθήτωσαν δοῦλοι σου μετὰ τῶν δούλων μου καὶ ταῖς ναυσίν· καὶ οὐκ ἠθέλησεν Ἰωσαφάτ.] 51 καὶ ἐκοιμήθη Ἰωσαφάτ μετὰ τῶν πατέρων αὐτοῦ, καὶ ἐτάφη παρὰ τοῖς πατράσιν αὐτοῦ ἐν πόλει Δαυὶδ τοῦ πατρὸς αὐτοῦ, καὶ ἐβασίλευσεν Ἰωράμ υἱὸς αὐτοῦ ἀντ' αὐτοῦ.

Lu. Ver.—43 And he walked in all the ways of Asa his father; he turned not aside from it, doing *that which was* right in the eyes of the Lord: nevertheless the high places were not taken away; *for* the people offered and burnt incense yet in the high places.

44 And Jehoshaphat made peace with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, *are* they not written in the book of the chronicles of the kings of Judah?

46 And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.

47 *There was* then no king in Edom: a deputy *was* king.

48 Jehoshaphat made ships [*or*, had ten ships] of Tharshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber.

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

50 And Jehoshaphat slept with his fathers and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

43 *High places.* See notes on iii. 2, p. 720.

45 *Book of the chronicles of the kings of Judah.* See notes on xiv. 19.

46 *Sodomites.* See notes on xiv. 24.

48 *Ships of Tharshish.* See notes on x. 22.

Ophir. See notes on ix. 28.

Pool.—43 *The high places were not taken away.* Object. It is said *he did take them away*, 2 Chron. xvii. 6. *Ans.* He took away those which were erected to idols; of which he seems to speak there, because *the high places* are there joined with *groves*, which were generally erected to *idols*, and not to the true God, as will appear to any one that shall compare all the scriptures where *groves* are mentioned; but he could not take those away which were erected to the true God, of which this place manifestly speaks; as also that parallel place 1 Kings xv. 14, where see the notes. Or he took them away, but not fully; or not in the very beginning of his reign.

48 *Jehoshaphat made ships.* See 2 Chron. xx. 36. Or, there were *to Jehoshaphat ten ships*; the ellipsis of the verb substantive, and of the prefix *lamed*, being frequent in the Hebrew language. Some render the words, *he made ten ships*; so joining both texts together, and out of both completing the sense. *Of Tharshish*; either, 1 *Of the sea*, as this word is thought sometimes to be used, Or rather, 2 *To go to Tharshish*, (as it is expressed, 2 Chron. xx. 36,) and thence *to Ophir*, as it here follows. See more on 1 Kings x. 22.

49 *But Jehoshaphat would not.* Object. It is said that he did join with Ahaziah herein, 2 Chron. xx. 35, 36. *Ans.* That was before this time, and before the ships were broken; for the breaking of the ships, mentioned here, ver. 48, is noted to be the effect of his sin, in joining with Ahaziah, and of the prophecy consequent upon it, 2 Chron. xx. 37. And good Jehoshaphat being warned and chastised by God for his sin, *would* not be persuaded to repeat it; whereby he showed the sincerity of his repentance.

Bp. Patrick.—48 *Jehoshaphat made ships of Tharshish.*] These ships were not to go

to Tharshish, but to Ophir. But they are called "ships of Tharshish" from their form: for they were made after the mould of those ships which traded to that place. And all such ships, wheresoever they were built, were called "ships of Tharshish." Thus Abarbinel. Which seems not to agree with 2 Chron. xx. 36, 37 (see there).

Pilkington.—In the 22d chap. of 1 Kings four verses are omitted in the *Vatican* copy; from ver. 45 to ver. 50, and, it may be thought that they were not in the original *Hebrew* because, omitting them, the style is exactly conformable to the other passages in this book, where the last actions, and death of a king are spoken of. See 1 Kings xvi. 27; xxiv. 40; 2 Kings x. 34; xiv. 28; xv. 21; xvi. 19, &c. Besides, what is here said, is not altogether consistent with the account of *Jehoshaphat's* designs, mentioned 2 Chron. xx. 35, &c.

Bp. Horsley.—48 *Made ships.* For *שָׂרָא*, read, with many of Kennicott's best Codd., *שָׂרָא*.

Dr. A. Clarke.—43 *The high places were not taken away.*] In 2 Chron. xvii. 6, it is expressly said, that he *did take away the high places*. Allowing that the text is right in 2 Chron., the two places may be easily reconciled. There were two kinds of *high places* in the land: 1 Those used for *idolatrous* purposes. 2 Those that were *consecrated to God*, and were used before the temple was built. The former he did take away; the latter he did not. But some think the parallel place in 2 Chron. xvii. 6 is corrupted, and that, instead of *וְשָׂרָא הָרָרִים*, "and moreover he took away," we should read, *וְשָׂרָא הָרָרִים* "and he did not take away."

47 *There was no king in Edom.*] It is plain that the compiler of this book lived after the days of *Jehoshaphat*, in whose time the *Edomites* revolted; see 2 Kings viii. 22. David had conquered the *Edomites*, and they continued to be governed by *deputies*, appointed by the kings of *Judah*, till they recovered their liberty, as above. This note is introduced by the writer to account for *Jehoshaphat's* building ships at *Ezion-geber*, which was in the territory of the *Edomites*, and which showed them to be at that time under the Jewish yoke.

48 *Ships of Tharshish to go to Ophir for gold.*] Some translate, instead of ships of *Tharshish*, ships of *burden*. See *Houbigant*, who expresses himself doubtful as to the meaning of the word.

49 *But Jehoshaphat would not.*] It appears from the above-cited place in *Chronicles* that *Jehoshaphat* did join in making and sending ships to *Tharshish*, and it is possible that what is here said is spoken of a *second* expedition, in which *Jehoshaphat would not* join *Ahaziah*. But instead of *וְלֹא מָנָה*, "he would not," perhaps we should read *וְלֹא מָנָה*, "he consented to him" [so *Houb.*, *Dathe*, *Ged.*, *Booth.*]; two words pronounced exactly in the same way, and differing but in *one letter*, viz. an *aleph* for a *vau*. This reading, however, is not supported by any MS. or Version: but the emendation seems just. Critics have recommended the 48th and 49th verses to be read thus: "*Jehoshaphat* had built ships of burden at *Ezion-geber*, to go to *Ophir* for gold. 49 And *Ahaziah* the son of *Ahab* had said to *Jehoshaphat*, Let my servants, I pray thee, go with thy servants in the ships: to which *Jehoshaphat* consented. But the ships went not thither; for the ships were broken at *Ezion-geber*." This is *Houbigant's* translation, who contends that "the words of the 48th verse, but they went not, should be placed at the end of the 49th verse, for who can believe that the sacred writer should first relate that *the ships were broken*, and then that *Ahaziah* requested of *Jehoshaphat* that his servants might embark with the servants of *Jehoshaphat*?"

Ged.—43 He entirely followed the way of his father: from it he never deviated: doing what was right in the eyes of the Lord, 46 Nay, the remnant of *catanites* who had been spared in the days of his father, he expelled from the land.—Only the hill-chapels were not abolished: the people still sacrificed, and burned incense in hill-chapels.

44 *Joshaphat* having made peace with the king of *Israel*; 47 and there being no king in *Edom*, but a vice-king of the king of *Judah*; 48 *Joshaphat* builded ships of *Tharshish*, at *Ezion-geber*, to go to *Ophir* for gold. 49 Then said *Ahaziah Ben-Ahab* to *Joshaphat*: "Let my servants go, in the ships, with thy servants:" to which *Joshaphat* consented. But the expedition went not on: for the ships were wrecked, at *Ezion-geber*. 45 Now the rest of the acts of *Joshaphat*; all the valour he displayed, and the wars he was engaged in, are written in the chronicles of the kings of *Judah*. 50 And *Joshaphat* slept, &c. So in the main *Boothroyd*.

47 *There being no king in Edom, &c.* This gave Josaphat an opportunity of constructing a fleet without impediment at Ezion-geber: which was an Edomite port.

49 *To which Josaphat consented.* The present text, with all the ancient versions, has, *But Josaphat would not consent.* But this is totally irreconcilable with Chronicles; and the corruption is easily accounted for.

Booth.—43—50 These verses have, from some accident, been strangely misplaced. I have followed Geddes in the order adopted, which is consistent with itself and with the account in Chronicles.

Houb.—48 *Interèd non erat rex in Edom, sed regis præfectus.* 49 *Josaphat in Azion-geber onerarias naves ædificarat, Ophir ad aurum ituras;* 50 *Et Ochozias, filius Achab, dixerat Josaphat, eunt, quæso, in navibus seroi mei cum servis tuis, petentique, annuerat Josaphat; sed classis non eò ivit; naves enim in Aziongeber fractæ fuerunt.* 51 *Decubuit Josaphat, &c.*

48 נָצַב מֶלֶךְ, *præfectus regis.* Adde רַךְ, tantum, vel *sed*, ante נָצַב. Ita supplet contextum Chaldaeus, per adverbium Chald. אִלָּן, nisi. Sacra Historia hic docet, cur Josaphat regi liceret classem ædificare in portu Asiongaber, qui erat in finibus Idumæorum: nempe non fuisse eo tempore reges Edom, ex quo David Idumæos sub jugum miserat, sed illuc missos fuisse à regibus Judææ præfectos, suæ potestatis vicarios. Veteres suam quisque habuere hujus loci interpretationem, quia in scriptione mutilatâ sententiam, ut poterant, reddebant.

49 מַעֲשֵׂה מֶסֶרָה, *fecit (naves).* Ita Codex Orat. 53. ... מַעֲשֵׂה: Nos, *onerarias*, ex conjecturâ, et ex significato *mare*; q. d., *naves maris*, vel, trajiciendo mari aptas. Erant naves in *Asiongaber* fabricatæ, ituræque erant *Ophir*. Itaque מַעֲשֵׂה neutrum locum potest indicare, nec notare videtur aliquem locum. Loco parallelo, 2 Par. xx. 36 naves dicuntur *Tharsis* ituræ; ibique de *Ophir* nulla mentio. Hæc non facile conciliantur, Historiæ luce deficiente. ... מַעֲשֵׂה: Rectè Masora, מַעֲשֵׂה, *fractæ sunt*, numero eodem, quo מַעֲשֵׂה, *naves*.

50 וְלֹא אָבָה, *et non acquievit.* Tamen loco parallelo Josaphat à prophetâ objurgatur, quòd cum Ochoziâ, impio rege, societatem iniisset, ad classem ædificandam. Hunc nodum Interpretes ut solvant, multa movent. Nos quidem non aliter solvi posse credimus,

quam si legitur, וְלֹא אָבָה, *et illi acquievit.* Nam ubi effectus narratur, causam necesse est non fuisse omisam. Propterea naves Josaphat tempestate fractæ sunt, quia societatem cum Ochoziâ junxerat. Ergò convenit Sacram Paginam affirmare junctam fuisse societatem, non autem fuisse recusatam. Pariter necesse est, hæc verba versus 49. וְלֹא אָבָה, *et non ivit*, usque ad finem versus, collocari in fine versus 50 quod et nos interpretando fecimus. Nam quis credat sacrum scriptorem narrasse, primùm naves fuisse fractas, deinde petiisse à Josaphat Ochoziam, ut servi sui, naves conscenderent simul cum servis Josaphat? Mendum וְלֹא dedit occasionem ordini perturbando, ut prius וְלֹא versus 49 et quæ sequuntur usque ad ejusdem versus finem, ponerentur ibi, ubi alterum וְלֹא, mendum jam factum, fuerat collocandum. So *Dathe*.

Maurer.—48 מֶלֶךְ אִדּוּמָא מִן הַיָּם רָצָה לְבָנוֹת רֶגֶל רֶגֶל רֶגֶל Rex tum nullus fuit in Idumæa, præfectus fuit rex, apud præfectum summa imperii fuit. Alio modo voces conjungunt Hitzigius et Schulzsius. Ille: *cum rex nullus in Idumæa constitutus esset rex*, h. e., tanquam talis: (vs. 49) *Josaphatus* cet. hic: *cum rex in Idumæa non constitutus esset: rex* (vs. 49) *Josaphatus* cet. Sed illud *rex nullus constitutus est rex* duriusculum videtur. Porro מֶלֶךְ posterius ad מֶלֶךְ trahi vix potest; deest enim articulus; cf., e. g., מֶלֶךְ שִׁטָּה, x. 13, sqq. Denique quo minus existimes, vs. 48 et 49 ita cohærere, ut ille protasin, hic apodosin efficiat, obstare videtur, quod ab init. vs. 49. abest copula. Nam ut Hitzigium sequi liceret, vs. 49. pro מֶלֶךְ מִן הַיָּם scribendum fuisset: מֶלֶךְ מִן הַיָּם מִן הַיָּם (cf. E. Gr. min., §. 592); Schulzii autem interpretatio requireret: מֶלֶךְ מִן הַיָּם vel מֶלֶךְ מִן הַיָּם מִן הַיָּם. 49 — מַעֲשֵׂה מִן הַיָּם Masorethæ legendum præcipiunt: מַעֲשֵׂה מִן הַיָּם *fecit naves onerarias*. Obtemperant interpretes fere omnes. cf., e. g., מַעֲשֵׂה מִן הַיָּם, ix. 26.

Sed vide tamen, an non coll. Arab. مَصْرَصَر C'tib مَصْرَصَر vertere liceat: *concinnavit, contignavit, v. comparavit, coëgit*. Quæ est Hitzigii opinio. [מַעֲשֵׂה] K'ri: מַעֲשֵׂה præter necessitatem, vid. ad Deut. xxi. 7.

Ver. 51—53.

Au. Ver.—51 Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

52 And he did evil in the sight of the

LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin :

53 For he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

Ged.—With Coverdale and Matthew, I

end the first Book of Kings at verse 50 : a much more proper division than the common one, which disjoins a part of the same reign. So *Booth*.

52 *His mother.*

Ged.—His mother Jezebel [LXX].

53 *Baal.* See notes on Judg. ii. 11, p. 166.

SECOND BOOK OF KINGS.

CHAP. I. 1, 2.

וַיִּשְׁעַם מֶלֶךְ בְּיִשְׂרָאֵל אַחֲזִיָּה בֶן־חִזְכִּיָּה
וַיִּפֹּל אַחֲזִיָּה בְּעֵד הַשֶּׁבַח
בְּעֵלְיָהוּ אֲשֶׁר בְּשִׁמְרוֹן וַיִּשְׁלַח
מַלְאָכִים וַיִּמְאָר מֵלֶהֶם לֵכֵי דָרְשׁוּ
בְּבַעַל זְבוּב מֵלֹחִי עֶקְרוֹן אֲסִמְחָה
מִחֲלֵי זָה :

1 καὶ ἠθέτησε Μωάβ ἐν Ἰσραὴλ μετὰ τὸ ἀποθανεῖν Ἀχαάβ. 2 καὶ ἔπεσεν Ὀχοζίας διὰ τοῦ δικτυωτοῦ τοῦ ἐν τῷ ὑπερώῳ αὐτοῦ τῷ ἐν Σαμαρείᾳ, καὶ ἠρρώσθησε· καὶ ἀπέστειλεν ἀγγέλους, καὶ εἶπε πρὸς αὐτούς, δεῦτε καὶ ἐπιζητήσατε ἐν τῷ Βάαλ μύτιαν θεὸν Ἀκκαρών, εἰ ζήσομαι ἐκ τῆς ἀρρώστιας μου ταύτης· καὶ ἐπορεύθησαν ἐπερωτῆσαι δι' αὐτοῦ.

Lu. Ver.—1 Then Moab rebelled against Israel after the death of Ahab.

2 And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick : and he sent messengers, and said unto them, Go, enquire of Baal-zebub the god of Ekron whether I shall recover of this disease.

Ged.—1 Now, after the death of Ahab, the Moabites revolted from Israel : 2 when Ahaziah, having fallen through the lattice of his upper chamber in Samaria, was sick, &c.

Through a lattice in his upper chamber.

Pool.—In his upper chamber ; in which the lattice might be left to convey light into the lower room. But the words may be, and are by some, rendered *through the battle-*

ments (or *through the lattice in the battlements*) of the roof of the house ; where being first walking, after the manner, and then standing and looking through, and leaning upon this lattice, which was grown infirm, it broke, and he fell down into the court or garden belonging to the house.

Bp. Patrick.—2 *Through a lattice, &c.* By this lattice, the Jews understand some net-work that was in the dining-room ; which being decayed, and he leaning upon it, it fell down, and he together with it.

Gesen.—צֶבֶב. See notes on 1 Kings vii. 17, p. 769.

צֶבֶב. See notes on Judg. iii. 20, p. 181.

Houb.—Ochozias autem ceciderat in cœnaculum quod Samariæ habebat, &c.

2 כַּלְדָּי : Alii vertunt, in cœnaculo, alii cœnaculi. Nos, in cœnaculum, ut significetur locus, in quem cecidit Ochozias, qui gradiens in solarium super cancellos ligneos, per quos lux in cœnaculum admittebatur, cancellis fractis, in cœnaculum decedit præceps. Pessimè omnium Gallici interpretes, qui convertunt, *tomba par la fenêtre.*

Baal-zebub. See notes on Judg. ii. 11, p. 166.

Bp. Patrick.—*Baal-zebub.* Many think this god was called Baal-semin, the Lord of heaven ; whom the Jews, by way of contempt, called Baal-zebub ; i. e., the lord of a fly, as a god that was nothing worth ; or rather, because his temple was full of flies : whereas the temple at Jerusalem, though so many sacrifices were offered there daily, never had a fly in it ; as the Jews relate in

Pirke Avoth. But it is not likely, the king of Israel would have called this god, for whom he had a great reverence by a contemptible name; which signifies, therefore, no more than *Μυιάγρος μυιαγρος, ἀπόγυιος*, among the Greeks; which were the titles of Jupiter and Hercules; because they were thought to free their countries from flies [so *Pool*], with which the Ekronites were pestered, lying in a moist and hot soil, near to the ocean. Theodore, Procopius, and others, think they worshipped this god in the image of a fly; but the latter of them doubts whether it was the name of a demon, or of an old woman canonized for a goddess. And after all, Mr. Selden thinks the reason of this name cannot be found. But the most probable conjecture is, that he was so called from the cure of a contagious disease. For Pliny tells us, that there being a great pestilence in Africa, which was brought among them by a multitude of flies, it was extinguished by the killing of them all after they had sacrificed to the god Achore. He should have said, the god worshipped at Ekron; from whence that word *Achore* plainly came (lib. x., Nat. Hist., cap. 27). And if this was the original of the name, it is no wonder that Ahaziah sent to inquire of him about his sickness, since he was thought so powerful as to cure the pestilence.

Ver. 3.

וַיִּשְׁלַח אֱלֹהִים מַלְאָכָיו לְרֹאשׁ בָּבֶל
וַיֹּאמְרוּ אֵלָיו חַיִּים חַיִּים לְדָוִד
וַיֹּאמְרוּ אֵלָיו חַיִּים חַיִּים לְדָוִד

— καὶ λαλήσεις πρὸς αὐτούς, εἰ παρὰ τὸ μὴ εἶναι θεὸν ἐν Ἰσραὴλ ὑμεῖς πορεύεσθε ἐπιγῆσαι ἐν τῷ Βάβυλῳ μὴ ἵαν θεὸν Ἀκκαρώων; καὶ οὐχ οὕτως.

Au. Ver.—3 But the angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, *Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub the god of Ekron?*

Elijah the Tishbite. See notes on 1 Kings xvii. 1, p. 836.

Baalzebub. See notes on ver. 3, and Judg. ii. 11, p. 166.

Is it not because there is not a God in Israel?

Bp. Patrick.—There are two negatives in the Hebrew text which increase the sense, *Is it not because there is no God, none in*

Israel? That is, do you not plainly declare, that you think there is no God, none at all, in Israel? that he knows nothing, nor can do anything? Which makes you send to Ekron, as if there was a more knowing and mighty, if not the only, God there.

Ged.—Is it for want of a God, in Israel, that ye are going to consult Beel-zebub, &c.

Houb.—*An non est Deus in Israel, quodd vos itis Beelzebub, deum Accaron, sciucitaturi?*

3 אֵלִיָּהּ, *Elias.* Suprà et infrà passim אֵלִיָּהּ, ut et hoc loco quidam Codices, manu priori. Deficere 1 monent Codices per circumulum supernum. ... וַיִּשְׁלַח, *ad inquirendum.* Quinque Codices, וַיִּשְׁלַח, sine 1, ut fuerat scribendum.

Ver. 4.

Au. Ver.—And Elijah departed.

Ged., Booth.—And Elijah went and told them [LXX].

Ver. 6.

See notes on ver. 3.

Ver. 8.

וַיֹּאמְרוּ אֵלָיו חַיִּים חַיִּים לְדָוִד
καὶ εἶπον πρὸς αὐτόν, ἀνὴρ δασύς, κ.τ.λ.

Au. Ver.—8 And they answered him, *He was an hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.*

An hairy man.

Bp. Patrick.—8 Some think he is said to be "a hairy man," because he had long hair on his head and his beard, like the Greek philosophers: but it is more probable, it was because he was clad with a hairy garment [so *Pool*], which the prophets were wont to use (Isa. xx. 2; Zech. xiii. 4; Matt. iii. 4). And, indeed, the leathern girdle shows what kind of garment he wore (see Dr. Hammond, upon the place last mentioned, annot. d.). This was the simplest and most ancient garment; and therefore the old heroes are said to have been clothed in the skins of lions, or tigers, or bears, &c. And, perhaps, by this rude habit the prophets expressed their great grief for the sad condition the Israelites were in when they came to call them to repentance.

Datke, Schulz, Maurer, Ged., Booth.—A man clothed in a hairy garment.

Elijah the Tishbite. See notes on 1 Kings xvii. 1.

Ver. 10, 12.

— הָרָד אֵשׁ מִרְחֻשִׁים וְתֹאכֵל
אֶתָּה וְגו'

— καταβήσεται πῦρ ἐκ τοῦ οὐρανοῦ, καὶ καταφάγεται σε, κ.τ.λ.

Au. Ver.—10 And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

Let fire come down, &c. So Houb., Dathe.

Commentaries and Essays.—Perhaps better; Fire will come down, as a prediction of the testimony God would bear to his prophet, rather than as a prayer of Elijah, asking fire from heaven; which savours too much of a cruel spirit, and is not becoming so holy a prophet. LXX, καταβήσεται—"will come down." So Bishop Law, *Ged., Booth.*

Ver. 13, 15.

וַיָּשָׁב וַיִּשְׁלַח שְׁרֵתֶימָם שְׁלֹשִׁים
וַחֲמִשִּׁי וַיַּעַל וַיָּבֹא עֲרֵתֶימָם
חֲשִׁילֵשִׁי וְגו'

13 καὶ προσέθετο ὁ βασιλεὺς ἑπὶ ἀποστείλαι ἡγούμενον καὶ τοὺς πενήκοντα αὐτοῦ· καὶ ἦλθεν ὁ πεντηκόνταρχος ὁ τρίτος, κ.τ.λ.

Au. Ver.—13 And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came, &c.

A captain of the third fifty.

Houb.—13 Ille adhuc misit principem quinquagenorum tertium cum hominibus ejus quinquaginta, &c.

13. שְׁלֹשִׁים: Converti quidem licet, tertiorum, si intelliges cohortem tertiam militum quinquagenorum. Sed potior scriptura שלש, tertium (principem), ut legitur in Codice Alex. τρίτος, tertium. Nam sequitur in rei ante-dictæ redintegratione שלשה, tertius, demonstrativo ה' significante, antecessisse alterum שלש. Additum fuerit ה' ex pravâ iteratione litterarum טו, quæ post veniunt.

15 וְגו', cum eo, pro וְגו', ortum est ex fæce Codicum deteriorum. Lego וְגו' in tribus Codicibus Orat.

Ver. 16.

וַיָּדַעַר אֱלֹהֵי קְתָאֲמָר וַיִּזְחַח וַיַּעַל
וַיִּשְׁלַח מַלְאָכָיו לִרְשָׁא בְּעַל

זָכַר אֱלֹהֵי קְתָאֲמָר מִרְחֻשִׁים
וַיִּשְׁלַח לִרְשָׁא בְּדָגְרוֹ וְגו'

καὶ ἐλάλησε πρὸς αὐτὸν, καὶ εἶπεν Ἡλίου, τάδε λέγει κύριος, τί ὅτι ἀπίστευκας ἀγγέλους ἐκζητᾷς ἐν τῇ βάαλ μυῖαν θεὸν Ἀκκαρῶν; οὐχ οὕτως. κ.τ.λ.

Au. Ver.—16 And he said unto him, Thus saith the Lord, Forasmuch as thou hast sent messengers to enquire of Baal-zebub the God of Ekron, is it not because there is no God in Israel to enquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

Baal-zebub. See notes on ver. 2.

Is it not because there is no God in Israel to enquire of his word.

Ged.—Since thou hast sent messengers to consult Beel-zebub, the God of Ekron; as if there were, in Israel, no God to be consulted; therefore, &c.

Houb.—Propterea quod legatos misisti qui Beelzebub. Deum Accaron, consulerent, quasi non esset in Israel Deus, cujus oraculum consuleres, tu, quem lectulum ascendisti, ex eo non descendes, &c.

וְגו', an non est ... Hæc interrogatio malè iterata fuit ex versibus 3 et 6. Series postulat וְגו', quasi, ut legere videtur Vulgatus.

Ver. 17.

וַיָּמָת בְּדַבְרֵיהֶן וַיִּשְׁרַדְּגָר
וַיִּמָּלֵךְ וַיִּחְזַק וַיִּתְּחַד וַיִּשְׁבַּח
שְׁמֵיהֶם לְיִהוֹאָכָם בְּרִיחֻשָּׁם מִלְּךָ
וַיִּהְיֶה כִּי לֹא־הָיָה לוֹ בֶּן :

17 καὶ ἀπέθανε κατὰ τὸ ῥῆμα κυρίου, ὃ ἐλάλησεν Ἡλίου. 18 καὶ τὰ λοιπὰ τῶν λόγων Ὀχοζίου, ἃ ἐποίησεν, οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐν βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ἰσραὴλ; καὶ Ἰωρὰμ υἱὸς Ἀχαάβ βασιλεὺς ἐπὶ Ἰσραὴλ ἐν ᾧ αμαρτία ἦεν δεκάδυο, ἐν ᾗ τε ὀκτωκαίδεκάτῃ Ἰωσαφὰτ βασιλέως Ἰούδα καὶ ἐποίησε τὸ ποιηρὸν ἐνώπιον κυρίου· πλὴν οὐχ ὥς οἱ ἀδελφοὶ αὐτοῦ, οὐδὲ ὥς ἡ μήτηρ αὐτοῦ καὶ ἀπέστησε τὰς στήλας τοῦ βάαλ, ἃς ἐποίησεν ὁ πατὴρ αὐτοῦ, καὶ συνέτριψεν αὐτάς· πλὴν ἐν ταῖς ἀμαρτίαις οἴκου Ἰεροβοὰμ, ὃς ἐξήμαρτε τὸν Ἰσραὴλ, ἐκολλήθη, οὐκ ἀπέστη ἀπ' αὐτῶν καὶ ἐθυμώθη ὀργῇ κύριος εἰς τὸν οἶκον Ἀχαάβ.

Au. Ver.—17 So he died according to the word of the Lord which Elijah had

spoken. And Jehoram reigned in his stead in the second year [The second year that Jehoram was Prorex, and the eighteenth of Jehoshaphat, ch. iii. 1] of Jehoram the son of Jehoshaphat king of Judah, because he had no son.

Jehoram reigned.

Houb., Ged., Booth.—Jehoram his brother [LXX, Syr., Vulg.] reigned.

In the second year of Jehoram the son of Jehoshaphat king of Judah.

Ged.—*In the second year, &c.* Although I have retained these words in the text, I consider them either as an interpolation, or a manifest error contrary to the tenor of history, and contradictory to ch. iii. ver. 1.

In the second year of Jehoram the son of Jehoshaphat: other passages of Scripture seem to clash with this, as that *Ahaziah*, who reigned but two years, begun his reign in *Jehoshaphat's seventeenth year*, 1 Kings xxii. 51; and therefore this Jehoram must begin his reign in Jehoshaphat's nineteenth year; and therefore before the reign of Jehoram, Jehoshaphat's son; and that *Jehoram the son of Jehoshaphat began to reign in the fifth year of Joram, Ahab's son*, 2 Kings viii. 16. *Ans.* These difficulties are easily resolved by this consideration, that it was a usual practice among kings in former ages, to make their sons sometimes their viceroys and deputies in the administration of the kingdom; and sometimes formally kings in conjunction with themselves, and whilst they lived; whereof there are instances, both in profane history, among the Persians, Greeks, and Romans, and in the sacred Scripture, as in David, 1 Chron. xxiii. 1; xxix. 22, in Uzziah, 2 Chron. xxvi. 21, and (to come close to the point) in Jehoshaphat, 2 Kings viii. 16; who in his seventeenth year, when he went to Ahab, and with him to Ramoth-gilead, appointed his son Jehoram his viceroy, and (in case of his death) his successor. In the second year from that time, when Jehoram was thus made vice-king in his father's stead and absence, this Jehoram, Ahab's son, began to reign; and in the fifth year of the reign of this Joram, son of Ahab, which was about the twenty-fourth year of Jehoshaphat's reign, *Jehoram the son of Jehoshaphat* was formally made king of Judah, together with his father; or whilst *Jehoshaphat* lived, and was king of Judah also. And so all the places agree. To which

some add, that this verse, or this part of it, wherein the difficulty consists is wanting in some ancient copies, and is omitted by the LXX interpreters; which is far more prudent and pious to grant, than upon such chronological difficulties to question the truth and divinity of the Holy Scriptures.

Bp. Patrick.—*Jehoram reigned in his stead—because he had no son.* Therefore this brother of his succeeded him. Who began to govern in this second year of Jehoshaphat's son: but was king before (iii. 1), only very young, and, as some of the Jews think, under the care of Jehoshaphat. But Kimchi seems to have better reconciled this seeming difference, That Jehoshaphat declared his son Jehoram king while he lived, and he reigned with him seven years. The occasion of which is intimated in 2 Chron. xx. 3, "He gave the kingdom to Jehoram, because he was the first-born," and gave gifts to the rest of his sons. Who being many, began to strive about the succession to the kingdom: which belonging to the first-born, Jehoshaphat, to quiet them all, declared Jehoram king together with himself, and he reigned with him seven years. When it is said therefore that Ahab's Jehoram reigned in the second year of Jehoshaphat's son Jehoram, the meaning is, the second year that he reigned with his father Jehoshaphat who was then living,

Houb.—17 רִמְכָן יְהוֹרָם הָרִמְכָן, et regnavit Joram pro eo. Lege יְהוֹרָם אֲחָבִי הָרִמְכָן, et regnavit Joram, frater ejus, pro eo. Omissum fuit אֲחָבִי ante הָרִמְכָן, ex similitudine utriusque verbi desinentis; quod omitti non licebat. Nam propterea mox dicitur, quia non erat ei filius, quod antea dictum est fratrem ejus regnasse; ut constet non fuisse אֲחָבִי à Sacro Scriptore omissum. Adde, neque id omittit Syrum, nec Vulgatum, nec denique Græcos Intt. in Codice quidem Alex. vide Polyglotta. ...שְׁנֵי שָׁדִים, anno secundo. Nunc Joram, rex Israel, regnasse dicitur anno secundo Joram, regis Juda. Capite autem viii. ver. 16, idem Joram, rex Israel, dicitur regnasse annis quinque antequam in Judam regnaret Joram, rex Juda; capite autem iii. ver. 1, dicitur regnasse anno 18 Josaphat. Hæc conciliare, salvâ utrâque scriptiōne, quicunque volunt, operam ludunt et ipsos Lectores. Verùm cautus Lector non facillè patitur sibi verba dari; nec videre non potest, cadere in eundem Sacrum Scriptorem non potuisse, ut unum regem Israel nunc

diceret regnasse anno secundo, postquam regnare cœperat in Judam Joram, filius Josaphat, nunc regnasse annis quinque antequam regnaret idem Joram, rex Juda. Ergo assentimur Lud. Cappello sic statuenti: "Impossibile est omnino has duas temporis notationes simul consistere: itaque necesse est in alterutro loco esse mendum." Negat Buxtorfius *Anticrit.* Part. ii. cap. 13, p. 939, hæc non posse conciliari, quæ tamen non conciliat, sed confugit, ut solet, ad Rabbinos suos, quorum, ridiculos commentarios postquam exposuit, in medium profert *Petrum Martyrem* sic aientem: "Aliqui volunt Librarium errore mendum irrepisse, sed hoc ego cuneo ad istos nodos dissolvendos minime utor." Verùm *Petro Martyre* sapientior fuerat ille *Conradus Pellicanus*, cujus hæc verba Buxtorfius referebat: "Mihi nullum est dubium, Libri autorem verissimè scripsisse: sed pro temporum longitudine potuisse in numeris fuisse vitiatos Codices, maxime cùm hic confusionis fenestram aperiat nomen similitudo in filiis tam Achab, quàm Josaphat." Atque ille *Conradus Pellicanus*, postquam nodum solvere sic tentavit, "satis vero simile potest haberi, si dicatur Josaphat post occisum Achab administrasse regnum Israël, usque ad annum mortis suæ, cum filiis Achab; quo mortuo, solus regnaverit Ochozias filius Achab biennio, post quod uterque Joram, tam filius Achab, quam Joram filius, et Ochozias nepos Josaphat, suis præfuisse regnis, usque ad cladem utriusque per Jehu, qui utrosque occidit," videns quam vana hæc essent, ita concludit: "ignorantiam tamen malo fateri, quam aliquid definire contra Scripturam." Ut mirum sit eum fuisse à Buxtorfio iis annumeratum, qui hæc conciliare se putant posse. Nobis quidem videtur, errorem Scribæ fuisse, ut verba quedam omitteret, quæ cùm absint, oritur hæc locorum pugna parallelorum. Certe in quibusdam Codicibus hæc verba, בשרו, à lined ponuntur, ut aliam sententiam ordiri videantur non perficere jam inceptam. Eodem Scribæ errore omissum fuit וראו, frater ejus, ut mox diximus: Vide Græcos Intl. in quibus non hæc leguntur, quæ pugnant cum locis parallelis. Vide etiam præfationem nostram de initio regni Joram, regis Israël.

Ver. 18.

Au. Ver.—18 Now the rest of the acts of Ahaziah which he did, are they not

written in the books of the chronicles of the kings of Israel?

Which he did.

Ged., Booth.—And all [LXX, Syr., Arab] that he did.

Book of the chronicles of the kings of Israel. See notes on 1 Kings xiv. 19.

CHAP. II. 3.

וַיֵּצְאוּ בְנֵי הַנְּבִיאִים מֵאֶשֶׁר-בֵּית-אֵל
 אֶל-אֱלִישָׁע וַיֹּאמְרוּ אֵלָיו הִדְבַּקְתָּ בָּי
 הַיּוֹם וַיָּתֶן לָהֶם אֶת-אֲדָמָהּ מִצֶּל
 רֹאשָׁהּ וַיֹּאמְרוּ בְּמִתְּנֵי דַעְתִּי הִחֲשֹׂה :

καὶ ἦλθον οἱ υἱοὶ τῶν προφητῶν οἱ ἐν Βαιθὴλ
 πρὸς Ἐλισαίην, καὶ εἶπον πρὸς αὐτόν, εἰ ἔγνως,
 ὅτι κύριος σήμερον λαμβάνει τὸν κύριόν σου
 ἐπάνωθεν τῆς κεφαλῆς σου; καὶ εἶπε, κἀγὼ
 ἔγνωκα, σιωπάτε.

Au. Ver.—3 And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to day? And he said, Yea, I know it; hold ye your peace.

Sons of the prophets.

Bp. Patrick.—By the "sons of the prophets" are meant the scholars of the prophets, whom they educated, and trained up in religion and piety; and God, by degrees, bestowed on some of them the spirit of prophecy. It seems to me very probable, that these *sons of the prophets* were such ministers to the prophets, as the evangelists were to the apostles: whom the prophets sent to publish their prophecies and instructions to the people, where they could not go themselves. And perhaps they taught them the law of God, and explained it to them; of which there was great need in those idolatrous times.

From thy head.

Pool.—*From thy head*, Heb., *from above thy head*; which phrase may respect, either, 1 The manner of sitting in schools, where the scholar sat at his master's feet, Deut. xxxiii. 3; Acts xxii. 3. Or, 2 The manner of Elijah's translation, which was to be by a power sent from heaven, to take him up thither.

They allude to their manner of sitting in their school, when they say God would "take away Elijah from his head:" that is, deprive him of his instructions. For, it is well known, that the scholars sat below at

me his spirit and office: and therefore I humbly beg, and confidently expect, his assistance in this matter. *They parted*; but these words after [*Where is the God of Elijah?*] are by many rendered otherwise, and that agreeably to the Hebrew, *even himself?* or, *even the same?* (which words they join with the former, as an emphatical addition, or repetition, which is usual in fervent prayers. But they may be rendered without an interrogation, thus, *Surely he is*, to wit, here present, and ready to help me. Or, *Surely he is the same*, to wit, to me, that he was to Elijah, as able and willing to work for me as for Elijah. Then the following words they render, as they are in the Hebrew,) *and he smote the water, and it was divided*. By which repetition it may seem that he smote it twice, and that at the first smiting, the success did not answer his desire and expectation; which God so ordered, partly to keep him in a humble sense of his own insufficiency, that he might not be puffed up with the great gifts which he had now received; and partly to stir him up to a more lively exercise of faith and prayer.

Bp. Patrick.—*Where is the Lord God of Elijah?* That is, let him show his presence with me, and his power, as he did with Elijah. But we do not translate these last words exactly, two words being left out, viz., *aphhu*, which the LXX put into one, ἀφφῶ, of which I know not the sense. And the Chaldee translates it, *receivæ my petition*; without any reason; those words carrying in them nothing of that signification. The best account of them is that which I meet with in a short dissertation by Joh. Frischmuthus, De Orig. et Prosapia Eliæ, where he observes, that Elisha having asked this question, "Where is the Lord God of Elijah?" answers himself in these words, Aph-hu, etiam ille adhuc superest; "yea, he is yet in being." Thus Abarbanel expresses the sense: "Though Elijah be not here, yet his God is." The servant is wanting, but not the Lord. The blessed God is still present, and will supply his place.

Dr. A. Clarke.—The Vulgate gives a strange turn to this verse: *Et percussit aquas, et non sunt divisæ; et dixit, Ubi est Deus Eliæ etiam nunc? Percussitque aquas, et divisæ sunt huc et illuc.* "And he smote the waters, but they did not divide; and he

said, Where is the God of Elijah even now? And he struck the waters, and they were divided hither and thither." The act of striking the waters seems to be twice repeated in the verse, though *we* get rid of the second striking by rendering the second clause, *when he also had smitten the waters*: which has the same Hebrew words as the first, and which we translate, *he smote the waters*. The Vulgate supposes he smote once in vain, perhaps confiding too much in his own strength: and then having invoked the God of Elijah, he succeeded. This distinction is not followed by any of the other versions; nor is the clause, *et non sunt divisæ*, "and they divided not," expressed by the Hebrew text.

Houb., Dathe, Ged., Booth. — 14 And he took the mantle of Elijah which had dropped from him, and smote the waters, but the waters were not divided [Vulg. and some copies of LXX]; and he said, Where now is Jehovah, the God of Elijah? And again he smote the waters, and they were divided hither and thither: and Elisha passed over.

Houb.—14 ... ויחזק, *et dixit, ubi est (Dominus Deus Eliæ?)* Ante hæc verba hæc addimus, *et (aquæ) non sunt divisæ*, quæ habet Vulgatus, quæque etiam legimus in Editione Græcorum Intt. Complutensi. Nam sine his verbis, Elisæi hæc verba, *ubi est*, &c. cortex sine medullâ essent. Propter eam conqueritur Elisæus, quod aquæ, semel percussæ, non dividantur, quod id acciderat, Eliâ ipsas non plusquam semel percutiente. Ergo necesse est, ubi narratur conquestum fuisse de aquis Elisæum, ibi etiam narrari, propter quam causam Elisæus conquereretur, atque adeo non divisas fuisse aquas. Pronum fuit, ut, cum olim sic legeretur, ויחזק ויחזק ויחזק, Scriba incautus saltum faceret ex priori ויחזק, ad posterius. ... ויחזק. Potius, ויחזק, *nunc.* Nam etiam ipse, peregrinum ac redundans; quod vitium Veteres cum sentirent, abierunt ad aliam alii sententiam: vide Polyglotta. So *Dathe*.

Maurer.—14 ... ויחזק ויחזק ויחזק] "Qui hæc verba attente legit, facile suspicari potest, aliquid deesse. Nam quæ sequuntur verba, *ubi est deus Eliæ?* sunt hominis conquerentia, et repetita aquarum percussio indicat causam, ob quam conquestus erat Elisa, nempe aquam non esse divisam. Atque hæc ipsa verba, quæ contextus requirit, supplet Vulgatus, qui habet: *percussit*

aquas et non sunt divisæ. Eadem habent LXX in editione Compl." Dathius. Sed interrogatio 'וְגַרְגָּרִי non est querentis, nec, si esset, inde sequeretur, excidisse וְגַרְגָּרִי, quippe quod ex contextu orationis facile possit cogitando suppleri, sed est precantis et excitantis = faveat, sit mihi propitius deus Eliæ! Quod autem וְגַרְגָּרִי et ante et post interrogationem legitur: scriptor Elisam inter percutiendum dei opem invocasse indicat. Probe etiam tenendum est, non dici: וְגַרְגָּרִי—וְגַרְגָּרִי ille ipse, qui Eliæ adfuit. Dathius legi jubet וְגַרְגָּרִי, quod ne per grammaticam quidem licet.

Ver. 15.

וַיִּרְאֵהוּ בְנֵי-הַנְּבִיאִים אֲשֶׁר-בִּירְיָחוֹ
מִלְּגָרְגָּרִי וַיִּמְאָדוּ בְּרַחֲמֵי הוֹאֵלָהּ עָלָיו
וַיִּשְׁתַּחוּ עָלָיו

καὶ εἶδον αὐτὸν οἱ υἱοὶ τῶν προφητῶν οἱ ἐν
'Ιεριχῶ ἐξεναντίας, καὶ εἶπον, ἐναντιόπανται,
τὸ πνεῦμα Ἐλίου ἐπὶ Ἐλισαί. κ.τ.λ.

Au. Ver.—15 And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

Sons of the prophets. See notes on ver. 3.
Pool.—Or, as it is in the Hebrew, *And the sons of the prophets who lived in Jericho saw him over against them*, from some hill where they stood at a convenient distance to observe the event, ver. 7. *They said*, Heb., *and they said*.

Houb.—15 וַיִּמְאָדוּ: Legendum, vel וַיִּמְאָדוּ, et viderunt eum (Eliam), ut puncto Kibbutz, significatur, vel וַיִּמְאָדוּ, et hoc viderunt, Affixo fem. ה neutrius generis vim habente. ... נחמה אליהו, requievit spiritus Eliæ (super Elisæum). His verbis prophetæ demonstrant, spiritum Eliæ esse, non Eliæ ipsam pietatem, sed vim miraculorum, et prophetiæ simile domum.

Ver. 16.

Au. Ver.—16 And they said unto him, Behold now, there be with thy servants fifty strong men [Heb., sons of strength]; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain [Heb., one of the mountains], or into some valley. And he said, Ye shall not send.

Cast him upon some mountain, &c.

Ged.—Thrown him into the Jordan, LXX, or upon one of the mountains, or into one of the valleys, &c.

Ver. 17.

וַיִּקְרָא בָרְךְ עַד-בֶּשֶׂת וַיִּמְאָדוּ וְגַרְגָּרִי

καὶ παρεβιάσαντο αὐτὸν, ἕως οὗ ἡσχύνετο
καὶ εἶπεν, κ.τ.λ.

Au. Ver.—17 And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

Till he was ashamed. See notes on Judg. iii. 25, p. 185.

Till he was ashamed, i. e., to wit, to deny them any longer, lest they should think his denial proceeded from a neglect of his master, or a contempt of the sons of the prophets, or a secret content he took in his master's loss, that he might have his honour and power. Or, *till they were ashamed* [so Gesen.], because he did so oft and so obstinately deny their request.

Dathe.—17 *Cum vero pertinacius a) instarent concessit.*

a) וְגַרְגָּרִי non est a) pudere, sed a) בש morari. Sic Jud. xxxv. 2 et infra cap. viii. 11.

Houb.—17 וְגַרְגָּרִי: Verbum pro verbo, quandoque tardavit, quâ loquendi formâ idem significatur, quod Latine, diu multumque. Duo Codices בש, melius, quàm בש.

Ver. 19.

— וְהָאֶרֶץ כְּשֶׂפֶלָה —

— καὶ ἡ γῆ ἀτεκνομένη.

Au. Ver.—19 And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren [Heb., causing to miscarry].

The ground is barren.

Ged., Booth.—The ground causeth abortions.

Gesen.—Piel פָּעַל. 1 *To bereave, to make childless.*

2 *To cause abortion* in women, flocks, &c., spoken of an unhealthy soil, 2 Kings ii. 19, Intrans. *to make*, i. e., *to suffer abortion, to miscarry*, e. g., of a woman, Ex. xxiii. 26; sheep and goats, Gen. xxxi. 38. Hence of a vine *to be barren, unfruitful*, Mal. iii. 11. Part. מְפָעֵל barren, of land, 2 K. ii. 19, 21.

Maurer.—וְהָאֶרֶץ כְּשֶׂפֶלָה et terra abortare

facit (propr. *orbas facit matres*) ob aquæ vitium; cf. vs. 21. Dathius: *et terra sterilis est*, coll. Mal. iii. 11. Priorem interpretationem præferendam esse, plane apparet e contextu orationis.

Ver. 21.

See notes on ver. 19.

Ver. 22.

Houb.—22 וַיִּשָּׂא, mendosè, pro וַיִּשָּׂא, *et sanatae sunt*. Itaque omnes Codices litteræ defectum castigant circulo superno; quos si Grammatici novi consulissent, non sanxissent verbum "אל", suo π privari.

Ver. 23.

וַיַּעַל מִשָּׁם בֵּית־אֵל וְהָאָה וְעַלָּה
בְּדֶרֶךְ וַיִּנְעָרִים קְשָׁעִים יִצְחָק מִדְּחָקֵי
וַיִּהְיֶה קֶלֶס־בּוֹ וַיֵּאמְרוּ לוֹ עֲלֵה מִתַּחַת עֲלֵה
הַרְחֵם :

καὶ ἀνέβη ἐκείθεν εἰς Βαιθήλ· καὶ ἀναβαίνοντος αὐτοῦ ἐν τῇ ὁδῷ καὶ παιδάρια μικρὰ ἐξῆλθον ἐκ τῆς πόλεως καὶ κατέπαυζον αὐτοῦ, καὶ εἶπον αὐτῷ, ἀνάβαινε φαλακρὲ, ἀνάβαινε.

Au. Ver.—23 And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head.

Bp. Patrick.—23 *He went up from thence unto Beth-el.* It is very properly said he went up thither, because it stood upon a hill, and there was an ascent from Jericho thither (Josh viii. 3, 17); though Elijah and he, going another way, are said to go down to Beth-el (ver. 2).

There came forth little children out of the city. The word *naarim* signifies "grown youth," [so *Pool, Clarke*], as well as little children; for Isaac, when he was twenty-eight years old, is called *naar* (Gen. xxii. 5, 12), and Joseph, when he was thirty (xli. 12), and Rehoboam, when he was forty (2 Chron. xiii. 7). And this is to be understood here of adult persons, who had a hatred to the prophet.

Go up, thou bald head; go up, thou bald head. When they call upon Elisha to go up, they flouted, as Abarbinel thinks, at the ascension of Elijah to heaven [so *Pool, Clarke*]; the news of which had been brought thither, and reported by the prophets of that place. Which the idolaters

laughed at, and bade Elisha go up to heaven also, that they might not be troubled with him. Thus I find also the author of the questions and answers, and Orthodoxos, understands these words; which were spoken, πρὸς διασυρμὸν τῆς τοῦ Ἠλίου ἀναλήψεως, "to reproach the assumption of Elijah:" as if they had said, λαμβανέτω καὶ σε πνεῦμα, "Let the Spirit take thee also," and cast thee upon some inaccessible mountain, that we may be rid of thee, as we are of him (Respons. 80).

Ver. 24.

וַיִּפְּן אַחֲרָיו וַיִּרְאֵם וַיִּקְלֹלֵם בְּשֵׁם
יְהוָה וַתֵּצֵאנָה שְׁתֵּימָה דְּבָרִים מִתַּחַת
וַתְּבַקְעַנָּה מֵהֶם אַרְבָּעִים וָשְׁנֵי יְלָדִים :
καὶ ἐξένευσεν ὀπίσω αὐτῶν, καὶ εἶδεν αὐτὰ, καὶ κατηράσατο αὐτοῖς ἐν ὀνόματι κυρίου· καὶ, ἰδού, ἐξῆλθον δύο ἄρκοι ἐκ τοῦ δρυμοῦ, καὶ ἀνέβρῃξαν ἀπ' αὐτῶν τεσσαράκοντα καὶ δύο παῖδας.

Au. Ver.—24 And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare forty and two children of them.

Dr. A. Clarke.—Elisha *cursed them*, i. e., pronounced a curse upon them, in the name of the Lord, כֶּסֶם יְהוָה *beshem Jehovah*, by the name or authority of Jehovah. The spirit of their offence lies in their *ridiculing a miracle* of the Lord; the offence was against *Him*, and *He* punished it. It was no petulant humour of the prophet that caused him to pronounce this curse; it was God alone: had it proceeded from a wrong disposition of the prophet, no miracle would have been wrought in order to gratify it.

Children.

Pool, Patrick, and Clarke.—Young men.

Pool.—Forty and two children: this Hebrew word signifies not only young children, but those also who are grown up to maturity, as Gen. xxxii. 22; xxxiv. 4; xxxvii. 30; Ruth i. 5.

Gesen.—1 *One born, a son*, poet. i. q. בֶּן.

2 *A boy, child*, recently born, an infant, Ex. i. 17; ii. 3 sq. Ruth iv. 16; 2 Sam. xii. 15 sq.; 1 Kings iii. 25; as borne in the arms, Gen. xxi. 8; also as older and mingling in childish sports, 2 Kings ii. 24; Job xxi. 14; Zech. viii. 5; but still of tender age, Gen. xxxiii. 13; Isaiah lvii. 5. Also as more advanced, a youth, young

man, Gen. iv. 23 parall. אִמָּא. xxxvii. 30; xlii. 22 of Joseph when seventeen years old. Dan. i. 4, 10; 1 Kings xii. 8, 10; Eccl. iv. 13.

CHAP. III. 1.

Au. Ver.—1 Now Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

The eighteenth year. See notes on i. 17.

Pool.—*The eighteenth year of Jehoshaphat.* *Quest.* How can this be true, when Ahaziah, Jehoram's predecessor, who reigned two years, began his reign in Jehoshaphat's seventeenth year, 1 Kings xxii. 51? *Ans.* Either Ahaziah reigned the greatest part of two years, to wit, of the seventeenth and eighteenth years of Jehoshaphat, (parts of years being oft called *years* in the computation of times, both in Scripture and other authors,) and Jehoram began his reign towards the end of his eighteenth year; or Ahaziah reigned part of this two years with his father, and the rest after him.

Houb. — 1 בשנת שמינה עשרה יהושפט, anno decimo octavo Josaphat. Ex hoc etiam loco, ut ex cap. viii. ver. 16, manifestum fit id mendum, quod castigabamus suprâ cap. i. ver. 17. Nam si Joram, filius Achab, initium regnandi habuit anno decimo octavo Josaphat regnantis, ergo regnavit antequam Joram, filius Josaphat, regnaret, non verò anno tantum secundo ejusdem regnantis, ut cap. i. legebamus. Vide Præfationem de Joram, rege Israel, ubi statuimus eum regnasse anno 22 Josaphat, ne is Joram longius regnare videatur, quam annis 12.

Ver. 4.

וַיֵּשֶׁעַ מֶלֶךְ-מֹאָב הֶחָדָשׁ לְהָרִישׁ
לְמַלְכֵי-יִשְׂרָאֵל מֵאַחַד-אַלְפֵי פָרִים וּמֵאַחַד
אַלְפֵי אֵילִים צֶמֶר :

καὶ Μωσὰ βασιλεὺς Μωὰβ ἦν νωκῆδ, καὶ ἐπέστρεψε τῷ βασιλεῖ Ἰσραὴλ ἐν τῇ ἐπαναστάσει ἑκατὸν χιλιάδας ἀρνῶν, καὶ ἑκατὸν χιλιάδας κριῶν ἐπὶ πόκων.

Au. Ver.—4 And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.

A sheepmaster.

Dr. A. Clarke.—The original is נָקַד, of which the Septuagint could make nothing, and therefore retained the Hebrew word

νωκῆδ: but the Chaldee has נָקַד, “a sheepmaster;” *Aquila* has ποιμνιστορφοῦς; and *Symmachus*, τρεφῶν βοσκηματα; all to the same sense. The original signifies one who *marks* or *brands*, probably from the *marking* of sheep. He fed many sheep, &c., and had them *all marked* in a particular way, in order to ascertain his property.

נָקַד obsol. root. 1. *to prick, to point, to mark with points.* Chald. id. whence נָקַד one who points a manuscript, punctator.

Arab. نَقَط pupugit serpens, but نَقَط punctis notavit.

2. *To mark, i. e., to select, to separate out*, what is of a better quality than the rest, which is done by marking it with a point,

&c. Arab. نَقَد. Hence نَقْد (see Camoos p. 424) a species of sheep and goats, short-legged and deformed, but distinguished for the length of their wool and hair, نَقَاد the shepherd of such a flock. Hence,

נָקַד pp. i. q. Arab. نَقَاد a shepherd of flocks called نَقْد from the excellence of their wool.

Then in a wider sense of the keeper of any cattle, *a shepherd, herdsman*, Am. i. 1; *a sheep-owner, cattle-breeder*, 2 Kings iii. 4, spoken of the king of the Moabites. See Bochart Hieroz. tom. i. p. 441. Thesaur. p. 909.

Bp. Patrick.—*An hundred thousand rams.* Ludolphus hath observed two things for the illustrating this history of the king of Moab, which seem to be very considerable. First, that this was not annual tribute, but satisfaction for damages which the Israelites had sustained in the war with them, or by their revolt from them, as the LXX understand it. And then the word *ajil* should not be translated a *ram*, but a *wether*; for one ram will serve a great many sheep (lib. i. Comment in Histor. Æthiop. cap. 3, n. 30).

Dathe.—אֵילִים h. l. sunt *verveces*, quod tot *arietes* in gregibus ali non solent. *Clericus.*

Maurer.—[וּמֵאַחַד אֵילִים צֶמֶר] Vulgo: *et centena millia vervecum lanatorum*, G. Gr. ampl. p. 667. Sed vertendum videtur: *et 100,000 vervecum lanam.*

Ver. 8.

Au. Ver.—8 And he said, Which way

shall we go up? And he answered, The way through the wilderness of Edom.

Pool.—*He said*; either Jehoshaphat : or rather, Jehoram; for the following answer may seem to be Jehoshaphat's.

Ver. 9.

Au. Ver.—9 So the king of Israel went, and the king of Judah, and the king of Edom, &c.

Pool.—*The king of Edom*, i. e., the viceroy under Jehoshaphat, 1 Kings xxii. 47, here called *king*; either because he was so called and accounted by his own people, or because that word is sometimes used for any prince or chief ruler [so *Patrick*]. See Deut. xxxiii. 5; Judg. xviii. 1; xxi. 25; 1 Kings xx.

Ged.—*The vice-king*.

Ver. 11.

Houb.—11 מֵאֲחֵי, *ex eo*. Meliores Codices מֵאֲחֵי, ut alibi sæpe. Jam diximus istud מֵאֲחֵי olere Rabbinicam Linguam.

Ver. 13.

— וַיֹּאמֶר לֹא מְלִיךָ יִשְׂרָאֵל אֵל
בְּיָדָהֶם יְהוָה לְשַׁלְשֵׁת הַמְּלָכִים הָאֵלֶּה
לְהַת אוֹתָם בְּיַד מוֹאָב :

— καὶ εἶπεν αὐτῷ ὁ βασιλεὺς Ἰσραὴλ, μὴ ὅτι κέκληκε κύριος τοὺς τρεῖς βασιλεῖς τοῦ παραδοῦναι αὐτοὺς εἰς χεῖρας Μωάβ.

Au. Ver.—13 And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the Lord hath called these three kings together, to deliver them into the hand of Moab.

Nay, for the Lord hath called, &c.

Bp. Horsley.—13 The Vulgate makes it a question: "Quare congregavit Dominus?" Their reading must have been *וְלֹא*, instead of *וְאֵל*: unless *וְלֹא*, which would be nearer to the modern text, may interrogate.

Houb.—*Cui rex Israel; noli sic, quæso, postquam Dominus reges istos tres in unum coegit, ut eos traderet in manus Moab.*

13 ... *וְאֵל*: Nos, *noli sic, quæso*, ex scriptione *וְאֵל*, non, vel non ita erit. Nam *וְאֵל* est *ne*, ut deterreat, non autem *non*, ut neget; quam negationem postulat orationis series. Poscit *וְאֵל*, *ne*, ut verbum subsequatur, non item *וְאֵל*. Itaque, verbo aliquo non sequente, non consistere hic potest *וְאֵל*. Sen-

tentia hujus loci talis est: noli me remittere ad alios, quàm ad Domini Dei prophetas. Nam non possunt, quod fecit Dominus, facere infectum; ejus est sanare, qui vulnus fecit.

Ver. 15.

Au. Ver.—The hand of the Lord came upon him.

Booth.—The spirit [Chald. MSS.] of Jehovah came upon him.

Ver. 16.

— עָשָׂה הַנַּחַל הַזֶּה גִּבּוֹם וּגְבִים :

— ποιήσατε τὸν χειμάρρουν τοῦτον βοθύνους βοθύνους.

Au. Ver.—16 And he said, Thus saith the Lord, Make this valley full of ditches.

Valley.

Valley. See notes on Numb. xxiv. 6, vol. i. p. 610; and on Deut. xxi. 4, vol. i. p. 703, 704.

Dr. A. Clarke.—*Make this valley full of ditches.*] The word נַחַל *nachal* may be translated *brook*, as it is by the *Vulgate* and *Septuagint*. There probably was a *river* here, but it was now *dry*; and the prophet desires that they would enlarge the channel, and cut out various canals and reservoirs from it.

Bp. Horsley.—*Ditches*; rather, *banks*.

Gesen.—1 גִּבּוֹ (r. גִּבּוֹ.) 1. A board, from the idea of cutting.

2. A well, cistern; plur גְּבִים Jer. xiv. 3.

Ver. 19.

וַיִּחַדּוּם כָּל-עִיר מְבָצָר וְכָל-עִיר
מְבִזּוּר וְכָל-עֵץ מַיִם תִּפְּלוּ וְכָל-מַעְיָנֵי-
מַיִם תִּסְתֶּמְנוּ וְכָל הַחֲלָקוֹת הַשּׂוֹכֵה
תִּכְאֲבוּ בְּאֲבָקִים :

19 καὶ πατάξετε πᾶσαν πόλιν ὄχυράν, καὶ πᾶν ξύλον ἀγαθὸν καταβαλεῖτε, καὶ πάσας πηγὰς ὕδατος ἐμφράξεσθε, καὶ πᾶσαν μερίδα ἀγαθὴν ἀχρειώσετε ἐν λίθοις.

Au. Ver.—19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar [Heb., grieve] every good piece of land with stones.

Ye shall smite, &c.

Pool.—This is either, first, A command; and then the last clause is an exception from that law, Deut. xx. 19, which being delivered by a prophet, might be obeyed. Or rather, secondly, a prediction of their success, that

they should have so full and complete a victory, that they should be able to do all which is here expressed.

Every fine tree.

Ged.—*Every fine tree*; i. e., according to most interpreters, every *fruit tree*. This was forbidden by the law of Moses: but, in the days of the kings, the laws of Moses were not strictly observed. After all, the word *fine* or *good* may here mean every goodly forest tree; which the law allowed to be felled, in an enemy's country.

And mar every good piece of land with stones. So *Gesen.*, *Lee*.

Gesen.—פָּאַר (see Syr. and Arab.) fut. פָּאַר to have pain, to be sore.

Hiph. 1. *To cause pain, to wound, to make sad.*

2. *To afflict*, i. e., *to mar, to destroy*, 2 Kings iii. 19, and every good field ye shall mar with stones, by casting stones upon it so as to render it sterile, comp. Isaiah v. 2: Job v. 23. Sept. ἀρχειώσατε. By a similar figure land left untillied is said to die, Gen. xlvii. 19; and vines destroyed by the hail are poetically said to be killed, Psalm lxxviii. 47.—Simonis regards פָּאַר as by Syriasm for פָּאַר, from. r. פָּאַר Syr. כָּב to harm, comp. פָּאַר for פָּאַר Job vii. 5; but this is unnecessary.

Houb.—19 חֲבָנִים Nos, lapidibus ob-ruelis, ex scripturâ חֲבָנִים, quam sequi videntur Græci Intt. qui ἀρχειώσατε, inutilem reddetis. Est עָבַד, Chaldaicum, impedire, retardare, ejusdem ferè sententiæ ac, inutilem reddere, vel obruere. Non habet עָבַד in Sacris Libris alium significatum, quàm dolore afficere, ab hoc loco alienum. Clericus, corruppetis, ex sententiâ potiùs, quàm ex ipso verbo. Chaldaeus, obturabitis, fortè ex עָבַד, nisi ex עָבַד; et forsàn olim חֲבָנִים, legebatur, quam ultimam scriptionem lector, si volet, amplectetur.

Ver. 21.

Au. Ver.—21 And when all the Moabites heard that the kings were come up to fight against them, they gathered [Heb., were cried together] all that were able to put on armour [Heb., gird himself with a girdle], and upward, and stood in the border.

Pool.—In the border, or, in that border, to wit, of their country, which was towards Edom, which way they understood the kings came. Here they stood probably to defend the passages into their country.

Ver. 23.

וַיִּמָּרוּ בָּם זֶה הַחֶרֶב נִחְרַב וַיִּמָּלְכִים וַיָּקֶוּ אִישׁ אֶת־רֵיעָהוּ וְגו'

23 καὶ εἶπον, αἷμα τοῦτο τῆς ῥομφαίας· καὶ ἐμαχέσωντο οἱ βασιλεῖς, καὶ ἐπάταξεν ἄνθρωπος τὸν πλησίον αὐτοῦ· κ.τ.λ.

Au. Ver.—23 And they said, This is blood: the kings are surely slain [Heb., destroyed], and they have smitten one another: Now therefore Moab, to the spoil.

This is blood, the kings are surely slain, &c.

Houb., *Horsley*, *Ged.*—It is blood shed by the sword: the kings have fought together, and have smitten one another.

Houb.—הַחֶרֶב, hic est sanguis gladii, puncto minori post in sublatò, et posito post הַחֶרֶב. Ita Græci Intt. αἷμα τοῦτο τῆς ῥομφαίας, sanguis hic est gladii; sic etiam Vulgatus; atque id plus habet significantiæ, quàm si dicas, hic est sanguis, non addito, ex cæde manare sanguinem. Propterea non jungimus הַחֶרֶב ad נִחְרַב, ut cum cæteris convertamus, pugnando pugnant (reges).

Ver. 24.

וַיָּבֹאוּ אֶל־מִתְנָה יִשְׂרָאֵל וַיִּקְרְאוּ וַיָּקֶוּ אֶת־מוֹאָב וַיִּנָּסוּ מִפְּנֵיהֶם וַיִּפְרְצוּהָ וַהֲפֹת אֶת־מוֹאָב :

וְיָבֹאוּ

καὶ εἰσηλθόντες εἰς τὴν παρεμβολὴν Ἰσραὴλ· καὶ Ἰσραὴλ ἀνέστησαν καὶ ἐπάταξαν τὴν Μωάβ· καὶ ἔφυγον ἀπὸ προσώπου αὐτῶν· καὶ εἰσηλθόντες εἰσπορευόμενοι καὶ τύπτοντες τὴν Μωάβ.

Au. Ver.—24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting [or, smote in it even smiting] the Moabites, even in their country.

But they went forward, smiting the Moabites, even in their country.

Bp. Horsley.—Read, with Houbigant, וַיָּבֹאוּ בָּם הַחֶרֶב וַיָּקֶוּ; and they went on, going on and smiting the Moabites.

Ged.—24 But when they came to the camp of Israel, the Israelites rose up, and attacked the Moabites, who fled before them. So they smote the Moabites completely, and demolished their cities.

So they smote the Moabites, &c. In translating this very difficult passage, which is evidently corrupted, I have followed a conjectural emendation.

Houb.—24 וַיָּבֹאוּ בָּם הַחֶרֶב: Triplex mendum.

Masora prius emendat, ut sit *וַיִּכּוּ*, quia Chaldaeus *וַיִּכּוּ*, *et percusserunt*; nec emendat *וַיִּכּוּ*, quod nihil significat ad *וַיִּכּוּ* adjunctum. Ultimam mendum *וַיִּכּוּ*, *et percute*, Grammatici novi excusant, ex mendo legem sancientes, tanquam Hebræi scripsissent, *percusserunt et percute*, pro *percusserunt et percusserunt*, in redintegratione sermonis, quem falsum Hebraismum non semel confutavimus. Melius scriptum habuere Græci Intt. qui *καὶ εἰσῆλθον εἰσπορευόμενοι, καὶ τύπτοντες τὴν Μοάβ, et intraverunt ingredienti- et perculientes regionem Moab*; Legunt *... וַיִּכּוּ בָּאֵם הַזֶּה*; nam eos sic legisse facile persuadet loquendi hæc forma, quam planè Hebraicam Græco sermone persequuntur. Non inferioris notæ sit altera hæc scriptura. *... וַיִּכּוּ בָּאֵם הַזֶּה, et ingressi sunt in eos, ut perculerent (regionem Moab)*. Tamen scriptio prior anteferenda, quanquam hodiernæ non tam similis, quia suam habet ex Codice Græcorum autoritatem.

Dathe.—24 *Sed cum castra Israëlitarum invaderent, hi illos conciderunt et in fugam verterunt. Irruperunt in eorum terram a eamque destruxerunt.*

a) Lectio textualis est *וַיִּכּוּ* (littera *κ* deficiente ut 1 Reg. xii. 12) *et venit* sc. Israël in eam, nempe in terram Moabiticam, nisi potius legendum est *וַיִּכּוּ*. Pluralem enim expresserunt versiones antiquæ. Nimirum *ὁι ὁι*: qui pro *κ* legisse videntur *בָּא*; Vulgatus: *venerunt igitur, qui vicerant, et percusserunt Moab*; *וַיִּכּוּ בָּאֵם הַזֶּה ingressi sunt in eos*. Unus Chaldaeus habet lectionem marginalem f. Keri *וַיִּכּוּ* *et percusserunt*. Quæ tamen oppido falsa est, quanquam Kennicottus eam in compluribus codd. invenit. Nam de clade et fuga Moabitarum modo dictum est. Jam sequitur de invasione Israëlitarum in terram Moabiticam et ejus vastatione.

Ver. 25.

— וַיִּכּוּ עַד-הַשְּׂמָרָה
בְּקִיר חֲרָשֶׁת וַיִּסְבּוּ הַקְּלָעִים
וַיִּמְלִיכוּ:

בְּנִי' ע'

— καὶ πᾶν ξύλον ἀγαθὸν κατέβαλον ὥς τοῦ καταλπεῖν τοὺς λίθους τοῦ τοίχου καθηρημένων· καὶ ἐκύλωσαν οἱ σφενδονῆται, καὶ ἐπάταξαν αὐτήν.

Au. Ver.—25 And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they

stopped all the wells of water, and felled all the good trees; only in Kir-haraseth left they the stones thereof [Heb., until he left the stones thereof in Kir-haraseth]; howbeit the slingers went about it, and smote it.

And felled all the good trees. See notes on ver. 19.

Only in Kir-haraseth, &c.

Ged.—25 The walls of Kir-harasheth now only remained: and it the slingers had surrounded, and assaulted: 26 when the king of Moab, &c.

Houb.—25 *Omnem arborem bonam evertunt. Simul funditores urbem Charoseth obsessam tamdiu percusserunt, donec lapides superfuerunt.*

עד השאר אבניו בקד דרשה, donec relictis sunt lapides ejus in Charoseth. Liqueat ordinem fuisse turbatum. Nam *lapides ejus* de urbe Charoseth dicuntur, quæ non antecessit in oratione, sed subsequitur, et nihil tam alienum Hebraico ab sermone, quàm affixa suum antecedere antecedens. Verus ordo est: *וַיִּסְבּוּ הַקְּלָעִים בְּקִיר חֲרָשֶׁת וַיִּכּוּ עַד-הַשְּׂמָרָה, et circumsederunt funditores murum Charoseth, et percusserunt eam, tamdiu dum lapides superfuerunt.* Mutamus *אבניו* in *אבנים*; quia *lapides* sunt funditorum, non urbis. Non erat munus funditorum urbem demoliri; nec urbis mœnia diruta sunt, ut apparet ex versu 27, sed funditores, circum mœnia sparsi, lapides in urbem conjecerunt, ut cives lapidibus obruerent. Nullus Veterum Codicem Hebr. ut nunc est, exsequitur: alii mutant hod. scripturam, alii quædam addunt.

Dathe.—25 *Vastantes oppida, et agros optimos congestis in eos lapidibus obruentes, aquarum fontes obstruentes et arbores frugiferas dejicientes, donec tandem lapides Kirhareth a) reliqui essent, quod oppidum cinxerunt funditores et oppugnare cæperunt.*

a) Est dictio Hyperbolica.

Ver. 27.

וַיִּקַּח אֶת-בְּנוֹ הַבְּכֹר אֲשֶׁר-יָמְלֵךְ
תַּחְתָּיו וַיַּעֲלֵהוּ עָלָה עַל-יְהוֹשָׁפָט וַיִּהְיֶה
קֶדֶשׁ גָּדוֹל עַל-יִשְׂרָאֵל וַיִּסְעוּ מִעֲלֵיו
וַיָּשָׁבוּ לְאֶרֶץ:

καὶ ἔλαβε τὸν υἱὸν αὐτοῦ τὸν πρωτότοκον, ὃν ἐβασίλευσεν ἀντ' αὐτοῦ, καὶ ἀνήνεγκεν αὐτὸν ὀλοκάτωμα ἐπὶ τοῦ τείχους, καὶ ἐγένετο μετὰ μὲλος μέγας ἐπὶ Ἰσραὴλ· καὶ ἀπῆραν ἀντ' αὐτοῦ, καὶ ἐπέστρεψαν εἰς τὴν γῆν.

Au. Ver.—27 Then he took his eldest son that should have reigned in his stead, and

offered him *for* a burnt-offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to *their own* land.

Bp. Patrick.—Then he took his eldest son—and offered him *for* a burnt-offering.] Hereupon the king of Moab took his eldest son, and made him a sacrifice before them all, as the last desperate remedy, hoping thereby to obtain powerful help from his god, through so precious a sacrifice of the dearest thing he had unto him.

Abarbinel, indeed, thinks that he offered the eldest son of the king of Edom, whom he took prisoner in the late sally. But it could not be said of him, that this son was to reign in his stead; for the king of Judah made whom he pleased his deputy over Edom. And this would not have made the three kings withdraw the siege, but prosecute it with greater fury. And Abarbinel acknowledges, that their wise men in Persikta and the Sanhedrin understand it as I do: and that some of them think he offered him, in imitation of Abraham, to the God of Israel, hoping to move him to be favourable to him. Which no less man than Grotius follows. And indeed it is highly probable, that this custom of offering human sacrifices sprung from the offering of Isaac, from whence the Moabites, who were neighbours to Canaan, learnt it.

There was great indignation against Israel.] Or, as it may be translated, “great repentance upon (or in, or among) Israel.” That is, they were extremely sorry and troubled at this barbarous sacrifice, and wished they had not pushed on the war so far; which ended in such a horrid action, which brought an odium upon them. So *Pool*.

Ged.—27 On this, he took his eldest son, who should have reigned in his stead, and offered him an holocaust upon the wall: at which the Israelites were so greatly affected, that they departed from him and returned to their own land.

To whom did the King of Moab offer up his son? is a question about which interpreters are divided. I think it was to the tutelar divinity of the city: and that divinity I suppose to have been the sun.

Houb.—27 וַיִּזְבֹּחַ בְּרֹאשׁ הַיֵּל, *et fuit ira magna super Israel.* Intellige iram divinam, quæ populum Israel aliquâ plagâ, aut calamitate affecit, quia victoriâ suâ immoderatè abutebantur. Sæpe in Sacris Codicibus, tacetur אֱלֹהִים, *Dei*, post וַיִּזְבֹּחַ, *ira*. Idem

usus est in vocabulo קָדַשׁ. Sic 1 Paral. xxvii. 24, postquam Joab censum populi habuisset additur, וַיִּזְבֹּחַ בְּרֹאשׁ הַיֵּל, *et fuit propter hoc ira super Israel*, ut significetur Deum fuisse Israelitis iratum. Illud verò קָדַשׁ solitariè positum, tam sæpe in Sacris Libris recurrit, ut mirum sit Interpretes plerosque convertisse, *indignatio Israel*; cum præsertim obstaret præpositio הַיֵּל, quæ similibus in locis alium habere significatum non potest, quàm *contra, adversus*; vide, si juvat Concordantias Buxtorfianas in verbo קָדַשׁ.

Maurer.—וַיִּזְבֹּחַ בְּרֹאשׁ הַיֵּל. Hæc de gravi quadam calamitate Israelitis a deo inflictâ videntur intelligenda, cf. Jos. ix. 20; xxii. 20; 2 Chron. xix. 10, al. Alii tamen, nec male, reddunt: *et magnum in Israelitis odium exarsit.* Schulzius, Dathius: *et magna indignatione commoti sunt Israelitæ*, quod ferri non posse videtur.

CHAP. IV. 8.

וַיִּשֶׁן אֵלִישָׁה בְּרוּלָהּ וּנְוָהּ —

— καὶ ἐκεῖ γυνὴ μεγάλη, κ.τ.λ.

Au. Ver.—8 And it fell on a day [Heb., there was a day], that Elisha passed to Shunem, where *was* a great woman; and she constrained him [Heb., laid hold on him] to eat bread.

Pool.—*Was a great woman*; for estate, or birth and quality. See Gen. xxiv. 35; 1 Sam. xxv. 2.

Houb.—8 וַיִּשֶׁן אֵלִישָׁה בְּרוּלָהּ: *Nos. mulier magnæ staturæ*, ut Græci Intt. μεγάλη, *magna*. Plerique convertunt, *mulier dives*, tanquam femina hæc esset potens, quia בְּרוּלָהּ in viris aliquandò id significat. Sed præterquam quòd hæc, quæ hîc narrantur, nihil minùs indicant, quàm fuisse eam feminam divitem ac illustrem, non conveniebat feminam, quæ in potestate viri est, titulo eo illustrari, qui virorum est, non uxorum, marito ipsarum vivente.

Ver. 13.

וַהֲלֹאמֶר בְּתוֹךְ עַמִּי אֲנִכִּי יִשְׁבֹּת —

— ἡ δὲ εἶπεν, ἐν μέσῳ τοῦ λαοῦ ἐγὼ εἰμι οἰκῶ.

Au. Ver.—13 And he said unto him, Say now unto her, Behold thou hast been careful for us with all this care: what *is* to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

Bp. Patrick.—*I dwell among mine own people.*] Whatsoever vexation any might suffer by the soldiers upon the borders, she tells him she lived safely and quietly among her friends and good neighbours; being so free from want that she needed not petition the king for anything.

Houb.—13 *In medio populi mei ego habito.* Habet רץ, de populo dictum, *mediam plebem* Sic Lib. 1, xiv. 7, propheta dicit Jeroboamo, ex Dei verbis דוֹסְרִיךְ סוֹרֵךְ הָעַם, *extuli te de mediâ plebe*; nam Jeroboam humili loco natus fuerat. Significat mulier conditionis suæ tenuitatem, per quam non licebat vel à rege, vel ab exercitûs duce inire aliquam gratiam, nec non se esse ab ambitione longè remotam.

Maurer.—13 *Inter populares meos mecum habito* tranquilla, procul ab aula aulæque negotiis. Schulz.

Ver. 18.

וַיִּבְדֵּל הַיֶּלֶד בֵּיתוֹ הַיּוֹם וַיָּצֵא אֶל-אֲבִיו וְגו'

καὶ ἡδρύνθη τὸ παιδάριον καὶ ἐγένετο ἡλικία ἐξῆλαθε πρὸς τὸν πατέρα αὐτοῦ, κ.τ.λ.

Au. Ver.—18 And when the child was grown, it fell on a day, that he went out to his father to the reapers.

Maurer.—18 הָיִים] non significat *aliquo die*, *aliquando*, sed *hoc tempore* (1 Sam. xii. 17) sc. cum puer jam adolevisset.

Ver. 23.

Au. Ver.—And he said, Wherefore wilt thou go to him to-day? *it is* neither new moon nor sabbath. And she said, *It shall be well* [Heb., peace].

It shall be well.

Bp. Patrick.—In the Hebrew, "It is peace." That is, she prays him to believe that she went for no hurt; but for his and her benefit.

Ged.—*Let me go, however.* There is but one word in the original, signifying *peace*. I have followed the turn of the Latin Vulgate. We might also say: *Very well; no matter; never mind.*

Houb.—23 אִין הַלְכִי, *tu vadis.* Masora רחל: sic lego in quatuor Codicibus; quidam רחל, sine ו. Meliùs אִין, quàm רחל: nam ה non omittitur eo in pronomine, nisi culpâ Librariorum. . . וַיֹּאמֶר שְׁלֹמֹה, *et dixit, pax.* Idem responsionis genus recurrit infra ver. 25, quæ responsio tum usurpatur, ubi rem eam, quæ agatur silentio premere velis; quasi

diceretur, omitte hæc interrogare; apud me est, quid dicam, vel quid faciam.

Ver. 31, 32.

Houb.—31 וַיִּרְדּוּ, *et Giexi.* Legendum וַיִּרְדּוּ, ut alibi passim, et ut hoc loco duo Codices Orat. in quibus inconstantia hæc nominum propriorum scribendorum rarior multò est quàm in hodiernis Impressis.

32 הַבִּיחָה: Circulo superno animadvertunt Codices: legitima forma est, vel הַבִּיחָה, vel הַבִּיחָה, *in domum.*

Ver. 34.

וַיִּנְהָךְ עָלָיו וְגו'

— καὶ διέκαμψεν ἐπ' αὐτόν, κ.τ.λ.

Au. Ver.—34 And he stretched himself upon the child; and the flesh of the child waxed warm.

He stretched himself.

Gesen.—וַיִּנְהָךְ to bow oneself down, to prostrate oneself; spoken of Elisha as labouring to raise the dead child, 2 Kings iv. 34, 35, and he bowed himself upon him. Also 1 Kings xviii. 42 וַיִּנְהָךְ אֶת הָאֲדָמָה and he bowed himself down upon the ground. This signification is demanded by the context, and is also unanimously expressed by all the ancient versions and interpreters; except Chald. and Arab. in 2 Kings. The Syriac has the same word under the form. ܢܝܚܐ

Ethpe. with which corresponds Chald. ܢܝܚܐ; the letters נ and י being frequently interchanged.

Houb.—וַיִּנְהָךְ, *et ei incubuit*, non autem *contraxit se*, ut quidam putant, quasi Elisæus totum corpus suum contraxerit ad pueruli mensuram; nihil enim tale sonat Hebraicum verbum. Illi Veterum, qui vertunt Græcè, ἐνεφύσησεν, legere videntur, וַיִּנְהָךְ, *et insufflavit.*

Ver. 38.

וַיָּבֵי וַיִּשְׁבְּתוּ, וַיִּשְׁבְּתוּ וְגו'

— καὶ υἱοὶ τῶν προφητῶν ἐκάθητο ἐνώπιον αὐτοῦ. κ.τ.λ.

Au. Ver.—38 And Elisha came again to Gilgal: and there was a dearth in the land; and the sons of the prophets were sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

Sons of the prophets. See notes on ii. 3.

Were sitting before him.

Bp. Horsley.—Rather with Vulgate, and

Queen Elizabeth's Bible, "dwelt with him." Compare chap. vi. 1.

Ver. 39.

וַיֵּצֵא אֶחָד מֵאֲלֵהֶשְׁדָּה לְלֶקֶט אֹרֶז
וַיִּמְצֵא גִבְעֵן שְׂדֵה וַיִּלְקֹט מִמֶּנּוּ פִקְעֹת
שְׂדֵה מְלֵא בִגְדוֹ וּנְוָה

39 καὶ ἐξῆλθεν εἰς τὸν ἀγρὸν συλλέξαι
ἀριώθ· καὶ εὔρεν ἄμπελον ἐν τῷ ἀγρῷ, καὶ
συνέλεξεν ἀπ' αὐτῆς τολύνην ἀγρίαν πλήρης τὸ
μάτιον αὐτοῦ, κ.τ.λ.

Au. Ver.—39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred *them* into the pot of pottage: for they knew *them* not.

Ged., Booth.—And one went out to the field to gather mallows, and found a wild-gourd, and gathered his lap full of wild-gourd leaves, and came, &c.

Gesen.—אֹרֶז f. 1. *light*.

2. Plur. אֹרִזִּים *greens, green herbs*, 2 Kings iv. 39. The idea of *brightness, splendour*, is often transferred in the Semitic tongues to verdure and flowers.

גִּבְעֵן, c. comm. *a young and pendulous shoot*, hence a plant having such shoots; espec. *a vine, grape-vine*, (comp. *salix*=עֲלִיץ, pp. a rod, switch,) which where greater accuracy is required, as in laws, is called fully גִּבְעֵן בָּצֵן, Num. vi. 4; Judg. xiii. 14. Rarely spoken of other similar plants, as שְׂדֵה גִּבְעֵן 2 Kings iv. 39 *a wild vine* [so Prof. Lee], bearing wild cucumbers.

פִּקְעֹת plur. f. *wild cucumbers, cucumeres asinini*, which are egg-shaped, bitter, and burst on being touched and scatter their seeds, 2 Kings iv. 39. See Celsius Hierob. 1, p. 393 sq.—Others: *colocynthides*, and so Vulg. but these do not thus burst.

Prof. Lee.—אֹרֶז, m. אֹרִזִּים f. pl. אֹרִזִּים and אֹרִזִּים. Arab. ⁵أَرَزٌ *durus, torridus, de solo*.

אֹרֶז ⁵أَرَزٌ *æstus ignis, solis, &c. Light, lightning*, Gen. i. 3—5; Job xxxviii. 3, 11, &c.; meton. that which gives light, *A luminary, the sun*, i. q., אֹרֶז instrument, or place, of light, Psalm cxxxvi. 7. It has been supposed from one or two passages, that this word also signifies certain *green herbs*, as 2 Kings iv. 39. But *herbs* can hardly be meant here, for the context tells us, that the person sent to gather the אֹרֶז, whatever that was,

gathered it from a vine, גִּבְעֵן, &c. [See Lee's Lex. p. 14.]

As to אֹרֶז, occurring in 2 Kings iv. 39, I take it to be the Arabic ⁵أَرَز (אֹרֶז), *spinæ species*; and the intention of the gatherer to have been, to collect either the leaves or berries of this; which is, perhaps, the *Egyptian thorn*, and the leaves of which are, according to Prosper Alpinus, collected when green, and boiled in the broth of fowls, &c. [See Lee's Lex., p. 15.]

Celsius makes the אֹרֶז, and פִּקְעֹת, alluded to, to be the *cucumis sylvestris*; but, how this can be styled *a vine* גִּבְעֵן, I am unable to see. Hierobot., pt. I., pp. 393—459.

פִּקְעֹת, pl. fem. once, 2 Kings iv. 39. According to some, *Mushrooms*, found under the wild vine. According to Celsius, *cucumis agrestis*. But more probably the *fox-grape*: عنب الثعلب. See אֹרֶז, p. 15, and Hierobot., tom. i., p. 393.

Houb.—39 גִּבְעֵן שְׂדֵה, *vineam agri*. Omnino legendum, גִּבְעֵן שְׂדֵה, ut Græci Intt. ἄμπελον ἐν τῷ ἀγρῷ, *vineam in agro*. Nam *vineam agri* non significat Hebraicè, ut nec Latine, *vineam agrestem*.

Ver. 41.

וַיֹּאמֶר וְהוֹדִיָּהֶֽמָח וַיִּשְׁלַח אֶל־יְהִישָׁר
וַיֹּאמֶר צֵק לְעָם וְנוֹ

41 καὶ εἶπε, λάβετε ἄλευρον, καὶ ἐμβάλετε εἰς τὸν λέβητα. καὶ εἶπεν Ἐλισαῖ πρὸς Γιεζὶ τὸ παιδάριον, ἔγχει τῷ λαῷ, κ.τ.λ.

Au. Ver.—41 But he said, Then bring meal. And he cast *it* into the pot; and he said, Pour out for the people that they may eat. And there was no harm [Heb., evil thing] in the pot.

Bring meal.

Ged., Booth.—41 But Elisha said: "Take meal, and throw [LXX, Syr., Chald., Arab.] it into the pot: " *which being done*, he said, &c.

Which being done. Although I have put these words in Italics, I doubt not much of their having been once in the text. And they are still in some copies of the Greek version. The present text has, *and he threw*; and Vulg. renders thus: *Bring meal. And they brought it; and he threw, &c.* No improbable reading. *Ged.*

Ver. 42.

וַיֹּאשׁ כָּא מְבַעַל שְׁלֹשָׁה וַיִּבְרָא

לֶאֱמֹן הָאֵלֹהִים לָחֶם בְּפָנִים עֲשִׂימִם
לָחֶם שְׂעִירִים וְכֶרֶם לְבָנִים וְיִמְרֵם
וְגו'

καὶ ἀνὴρ διήλθεν ἐκ βαβυλωνίᾳ, καὶ ἤνεγκε
πρὸς τὸν ἄνθρωπον τοῦ θεοῦ πρωτογεννη-
μάτων εἴκοσι ἄρτους κριθίνους καὶ παλάβας· καὶ
εἶπε, κ.τ.λ.

Au. Ver.—42 And there came a man from Baal-shalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk [or, in his scrip, or, garment] thereof. And he said, Give unto the people, that they may eat.

Bread of the first-fruits.

Ged.—As first-fruit-bread.

Full ears of corn. See notes on Levit. ii. 14, vol. i., p. 394.

Gesen.—כֶּרֶם m. c. suff. 2 Kings xix. 23; from the noun כֶּרֶם, with the ending *el*, which perhaps may have a diminutive force; see in *l*.

1. *A garden, orchard, park.*

2. Meton. most prob. *garden fruits*, the produce of gardens, as *earlier* and more valued than those of the fields: just as with us the finer species of fruits and herbs are cultivated in gardens, and are superior to those growing in the fields. Thus כֶּרֶם שֶׁנֶּאֱמַר Lev. ii. 14, i. e., *grits* or *polenta* of *early grain*, and so, by an easy ellipsis in a word so common, simply כֶּרֶם Lev. xxiii. 14; 2 Kings iv. 42. In both the passages in Leviticus כֶּרֶם is offered on the altar along with the first-fruits, with which also it is coupled in 2 Kings i. c. and we may perhaps understand *grits* or *groats*, *polenta*, ἀλφίτα, made from the new and earliest grain, i. e., fresh wheat or barley groats; in preparing which as an offering to God, the best and earliest ears were selected from *garden* wheat or other grain.—The Jewish interpretation therefore is not absurd, but opens the way to the true sense, viz., *אזנו רכה וימר* a young and tender ear of grain: not a *green* ear.

In the husk thereof.

כֶּרֶם obsol. root, perh. i. q. עָקַל, to bind together, to tie. Hence כֶּרֶם m. sack, bag, scrip, from being drawn up and tied; once 2 Kings iv. 42.—Talmud כֶּרֶם sack for straining; comp. also Gr. δὺλακος sack.

Prof. Lee.—כֶּרֶם. The word is omitted by the LXX. Vulg. *perá*. Syr. ܟܪܡܐ, *God*.

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mantile. Several interpreters translate, *In its husks*; but this is mere divination. *Saccus, pera. Gesen.*

CHAP. V. 2.

נִאֲמָר יִצְחָק בְּרִידִים וְגו'

καὶ Συρία ἐξήλθον μονόζωνοι, κ.τ.λ.

Au. Ver.—2 And the Syrians had gone out by companies, &c.

Houb.—2 יִצְחָק וְגו' : Censet Clericus, vel legendum יִצְחָק, et ex Syria, vel יִצְחָק subaudiendum; quod tamen non est necesse cum nomina nationalia ferè jungantur, singularia pluralibus, ut hoc loco, יִצְחָק Syrus exierunt, cumque adeò liceat convertere, Syri autem exierunt per turmas.

Ver. 5.

Au. Ver.—5 Changes of raiment. See notes on Gen. xlv. 22, vol. I., p. 117.

Gesen.—תַּחֲבוּשׁוֹת (r. תָּבַשׁ). 1. a change, sc. of morals, life, Psalm lv. 20. Espec. of garments, 2 Kings v. 5. תַּחֲבוּשׁוֹת יִצְחָק ten changes of raiment, i. e., ten suits, so that one can change himself, v. 22, 23; Judges xiv. 12, 13; Gen. xlv. 22: also without תַּחֲבוּשׁוֹת Judg. xiv. 19.

Ver. 6.

Au. Ver.—6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee that thou mayest recover him of his leprosy.

Houb.—6 וְגו' וְנִאֲמָר, ut à lepra eum retrahas, sive ut mandante te, eum sanet is propheta, quem tu habes. Sæpe reges facere hæc dicuntur, quæ, ut fiant, imperant. Itaque in litteris Syriæ regis nihil erat ambiguitatis. Sed rex Israel litteris non ambiguis lusus est, quia Elisæum Prophetam homo vera expers religionis parum noverat, famâ miraculorum ejus forsan ad eum nondum perlatâ. Nam Elisæum si animo præsentem habuisset talemque, qualis erat, novisset, Syriæ regis litterarum, qualis sententia esset, probè intellexisset.

Ver. 8.

Au. Ver.—8 Let him come now to me, and he shall know that there is a prophet in Israel.

Ged.—A prophet. 1 MS. reads a God. Perhaps both words stood originally in the text; and should be rendered a prophet of God.

Ver. 9.

Au. Ver.—9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

Houb.—9 בסו, *cum equitatu suo*. Malè id Masoretæ vituperant. Nam בסו, *cum equis suis*, quam scriptionem in hodiernæ locum supponunt, idem omnino est, ac בסו. Sed sic legebant in Codicibus iis, quos ut scribendi normam sequebantur: habet בסו Codex Orat. 56.

Ver. 11.

Houb.—הבצער, *lepram*. Quatuor Codices הבצער, sine י, quod præstat; nulla enim Grammaticæ lex est, ut littera י in eo verbo interseratur.

Ver. 13.

Au. Ver.—13 And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, &c.

Houb.—13 אני, *pater mi*. Nos, *pater mi*, si...ex scriptione אני, quam conjunctionem abesse non sinit orationis series, quamque supplere necesse habuit Vulgatus. Græci Intt. in Codice Rom. omittunt אני; in Codice autem Alex. legitur πάτερ, pater, sine Affixo, contra Hebr. sermonis consuetudinem: neque enim אני usquam legitur, nisi in statu constructo, sine Affixo.

Ver. 15.

— ועתה קחנא ברכה מאת

עבדך :

— και νῦν λάβε τὴν εὐλογίαν παρὰ τοῦ δούλου σου.

Au. Ver.—15 — Now therefore, I pray thee, take a blessing of thy servant.

Bp. Patrick.—*A blessing.*] A reward, or rather, a token of his gratitude to him; for the Hebrews call all gifts a *blessing*: the Hebrew word *barac* signifying not only *benedicere*, but *benefacere*.

Gesen.—בְּרָכָה, 1. *A blessing, benediction.*

3 *A gift, present*, as signifying kindness and good-will, usually offered with congratulations and good wishes, Gen. xxxiii. 11; 1 Sam. xxv. 27; xxx. 26; 2 Kings v. 15, בְּרָכָה the liberal soul, i.e., a munificent man, Prov. xi. 25. Syr. ܒܪܟܬܐ, Ethiop. በጸሐፊ: id.

Ver. 17.

וַיֹּאמֶר עַמְּךָ לְנָאִי לְעַבְדְּךָ וְגו'

17 και εἶπε Ναυμάν, και εἰ μὴ, δοθήτω δὴ τῷ δούλῳ σου, κ.τ.λ.

Au. Ver.—17 And Naaman said, Shall there not then, I pray thee, be given to thy servant, two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord.

Shall there not then.

Maurer, Ged., Booth.—*Let there.*

Houb.—17 Tum Naaman, quamvis, inquit, non tu hæc à me, tamen detur, queso, servo tuo tantum glebæ, &c.

17 נא: Recte Græci Intt. και εἰ μὴ, et si non, tanquam נא, suppleto verbo נא, accipis, ex ante-dictis. Vulgatus, ut vis, nullā ex certā scripturā, nisi fortè ex נא, radicis נא, velle, consentire.

Ver. 18.

לְבָרַךְ הָזֶה יִסְלַח יְהוָה לְעַבְדְּךָ
בְּבֹאִי אֶלְדִּי בֵּית־רִמּוֹן לְהַשְׁתַּחֲוֹת שָׁמָּה
וְהָיָה לִשְׁעֹן עַל־יָדַי וְהַשְׁתַּחֲוִיתִי בֵּית
רִמּוֹן בְּהַשְׁתַּחֲוִיתִי בֵּית רִמּוֹן יִסְלַח־נָא
יְהוָה לְעַבְדְּךָ בְּבָרַךְ הָזֶה :

נא כדכח ולא נא

και ἁλίσσεται κύριος τῷ δούλῳ σου ἐν τῷ εἰσπορεύεσθαι τὸν κύριόν μου εἰς οἶκον Ῥεμμάν προσκυνῆσαι ἐκεῖ και αὐτὸς ἐπαναπαύσεται ἐπὶ τῆς χειρὸς μου, και προσκυνήσω ἐν οἴκῳ Ῥεμμάν ἐν τῷ προσκυνεῖν αὐτὸν ἐν οἴκῳ Ῥεμμάν και ἁλίσσεται δὴ κύριος τῷ δούλῳ σου ἐν τῷ λόγῳ τούτῳ.

Au. Ver.—18 In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing.

Rimmon.

Bp. Patrick.—This was the god of the Syrians, but no author informs us what god this was, nor whence so called. Only many conjecture, because *Rimmon* in Hebrew signifies a pomegranate, that *Venus* is hereby meant, to whom such fruit was sacred. But Scaliger understands this to be *Jupiter*, the thunderer, as they called him. And our Selden thinks it is derived from *rum*, which signifies *high*. Whence Heaychius saith ὁ Παμὰς signifies ὕψιστος θεὸς, the most high God.

Dr. A. Clarke.—2 The god *Rimmon*, mentioned ver. 18, we meet with nowhere else in the Scriptures, unless it be the same

which Stephen calls *Remphan* [so *Pool*]. Acts vii. 43. *Selden* thinks that *Rimmon* is the same with *Eliou*, a god of the Phœnicians, borrowed undoubtedly from the מִלֵּךְ *Eliou*, the *Most High*, of the Hebrews, one of the names of the supreme God, which attribute became a god of the Phœnicians. *Hesychius* has the word 'Ράμας *Ramas*, which he translates ὁ ὑψίστος Θεός, the *Most High God*, which agrees very well with the Hebrew מִלֵּךְ *Rimmon*, from מִלֵּךְ *ramah*, to *make high*, or *exalt*. And all these agree with the sun, as being the *highest* or *most exalted* in what is called the solar system. Some think *Saturn* is intended, and others *Venus*.

Gesen.—*Rimmon*, pr. n. a) A Syrian idol, 2 Kings v. 18; comp. pr. n. מִלֵּךְ and מִלֵּךְ; perh. the *exalted*, from r. מִלֵּךְ no. I. [to be high]. *Hesych.* 'Ράμας ὁ ὑψίστος Θεός.

On my hand. So *Houb.*, *Datke*, *Booth*.

On my hand; or, arm [so *Ged.*], as that word sometimes signifies, both in Scripture and other authors; or, *shoulder* [so *Patrick*]; upon which the king leaned, either for state or for support.

When I bow myself down.

Houb.—18 מִלֵּךְ, *Dum ego inclinor*. Hæc verba jungi quidem possunt cum sequentibus rebus, *dum ego inclinabor ... ignoscet mihi Dominus*. Sed Græci Intt. et Vulgatus, מִלֵּךְ, *dum ille inclinatur*, quæ scriptio meliùs notat mutuum operam, quam Naaman Regi Syriæ præstabat, ut inclinaret se, dum ille se inclinabat ... מִלֵּךְ, *ob eam igitur causam*, seu, quia non alium Deum sum adoraturus, quàm Deum Israel.

Ver. 19.

וַיֹּאמֶר לוֹ לֵךְ לְשָׁלוֹם וַיֵּלֶךְ כְּאֵתוֹ
בְּבֵרַת שָׁלָם :

καὶ εἶπεν Ἐλισαίη πρὸς Ναυμάν, δεῦρο εἰς εἰρήνην καὶ ἀπῆλθεν ἀπ' αὐτοῦ εἰς Δεβραθα τῆς γῆς.

Au. Ver.—12 And he said unto him, Go in peace. So he departed from him a little way [Heb., a little piece of ground, as Gen. xxxv. 16].

Go in peace.

Pool.—*Go in peace*: these words may contain an answer, either, first, To his last petition, ver. 18; and so the sense may be this, Be not too solicitous about this matter;

go, and the peace or blessing of God go along with thee. So the prophet both prays to God to bless and direct him in this and all other things, and intimates that God would do so. Or, secondly, To the former, ver. 17; Trouble not thyself about any of our earth, but go to thine own land, and I wish thee from God, and doubt not but God will give thee, *peace*, i. e., his favour and other blessings, which are oft contained in this word, if thou dost persist in this religion which thou hast now received. Or rather, this is only a farewell salutation, wherewith the prophet dismisseth him without any further answer to his requests, or instruction about his doubt; which he forbore by the motion of God's Spirit, which sometimes gives and sometimes denies instructions to persons or people, as he thinks fit. See Acts xvi. 6, 7. And the prophet by the Spirit's direction might forbear to give him particular answers, partly because these matters were not of such importance as to concern the essence or foundation of religion; and partly because he was yet but a novice, and not able to bear all truths, which was for a time the condition of the apostles, John xvi. 12, nor fit to be pressed to the practice of the hardest duties, which Christ himself thought not convenient for his disciples, Matt. ix. 14—17. And therefore he at present accepts of his profession of the true, and his renunciation of the false religion; and of this declaration, that what he did in the temple of Rimmon should not now be (as he had formerly intended and practised it) a religious action towards the idol, but only a civil respect to his master. And what was necessary for him to know further about the lawfulness or sinfulness of that action, the prophet might take another and a more convenient time to inform him.

Bp. Patrick.—*Go in peace.*] The prophet did not condemn this, but bade him not trouble himself about this matter; for he did not offend against God's law, which was not intended for such as he was: though there are some of the Jews who think that these words, *Go in peace*, relate to the verse foregoing; that he need not to trouble himself about carrying earth with him out of the land of Israel to make an altar (for it doth not appear he gave him any), and so left this matter of bowing in the house of Rimmon undetermined. And no less a person than Bochartus hath a large disserta-

tion about this whole matter; wherein he endeavours to defend their opinion, who think Naaman begs pardon for what he had done in times past, not for what he should continue to do; and renders these words (as Dr. Lightfoot also doth), "when I have bowed," &c. But this seems to me altogether improbable; for then he would not have mentioned what he did as the king's servant; but simply the idolatry he had committed in worshipping Rimmon. Besides, the Oriental versions, as well as the Greek and the Vulgar, and the Hebrew doctors generally, as well as Christian interpreters, understand it as we do, that he speaks of the future act of bowing; which, being only a civil action, and he declaring himself publicly to be a worshipper only of the God of Israel, he hoped would not be imputed to him as a sin. And so the famous Buxtorfius in a letter to Theod. Hackspan saith, Omnes, quotquot vidi, interpretes referunt ad futurum, &c. "All interpreters, as many as I have seen, refer this to the future, and not to the time past." And so doth the Chaldee paraphrast himself: and I am very much of the same opinion.

Dr. A. Clarke.—19 *And he said unto him.*] There is a most singular and important reading in one of De Rossi's MSS., which he numbers 191. It has in the margin ק לו, that is, "read לו, not, instead of לו, to him." Now this reading supposes that Naaman *did* ask permission from the prophet to worship in Rimmon's temple; to which the prophet answers, *No; go in peace*: that is, maintain thy holy resolutions, be a consistent worshipper of the true God, and avoid all idolatrous practices. Another MS., No. 383, appears first to have written לו to him, but to have corrected it immediately by inserting an א aleph after the ו vau; and thus, instead of making it לו no, it has made it לו lu, which is no word.

Houb.—לך לך, *vade cum pace*. Non ei interdictum Elisæus, ne manum regis Syriæ fulciat, et cum eo se in Templo Renimom inclinet; quia Naaman palam profitetur, se Dei Israel fore cultorem, neque dubitabat, Syriæ regi ingratum non fore, ut eum Deum sequeretur, per quem fuerat lepra mundatus. Homines religionem, cujus essent, victimis et sacrificiis profitebantur. Pollicitus est Naaman se victimas Deo Israel sacrificaturum. Itaque ex eo, quod Naaman regi Syriæ, se inclinanti ante Remmon, opem ferebat, colligi non jam poterat, Deum Rem-

mon ab ipso coli, tum quia isti Deo non sacrificabat, tum etiam quia coram eo non se inclinabat proprio Marte ac solus, sed tantum regi opem ferens, et munus suum administrans. Qui convertunt Præterito tempore, *ignosce...quod adorantis regis manum sustinuerim*, quasi Naaman veniam oret ab Elizæo, quod Deum Remmon adorârit, à sententia et à verbis ipsis non uno modo aberrant. Nam 1o. venia delicti talis petenda erat ab ipso Deo, quem jam tum Naaman agnoscebat, ut infra, non ab Elizæo. 2o. Quoniam mox Naaman pollicitus fuit se non alteri Deo, quam Domino sacrificaturum, si veniam oraret pro pristina sua idololatriâ, diceret *ignosce...quod sacrificaverim Deo Remmon*, adhibito utrobique eodem verbo *sacrificare*, quo verbo tanquam notâ religioni designandæ propria usus fuerat. 3o. Quod pertinebat ut diceret, *rex iniuitur manu meâ*, &c. Neque enim hæc præcipua pars erat idololatriæ, sustinere manum regis adorantis; atque aded inutiliter id Naaman commemoraret. Itaque ipsa verba Naaman declarant eum orare veniam, non pro idololatriâ præteritâ, sed pro re aliâ, quæ forte videri posset pars Idololatriæ, nec tamen futura esset in Naaman, qui jam tum Deum verum colebat. At, inquit, Edm. Calmet, datam-ne fuisse ab Elizæo licentiam ministrare regi idolum adoranti? Quantæ id fuisset infamiae in Dei veri cultore? Quam pronum fuisset ut Naaman, qui idololatriæ ministraret, in idololatriam relaberetur? Respondetur primò nihil causæ fuisse, cur Propheta licentiam talem Naaman denegaret, si videbat fore, ut ea Naaman non abuteretur; quod vidisse prophetam, nullâ certâ ratione negari potest. Secundò, nulla id fuisse infamia cum jam tum notum esset omnibus, Naaman sacra facere Deo Israel, non Deo Syrorum: Tertiò periculum non fuisse ne Naaman ad Idololatriam relaberetur, quoniam rex non impediēbat ne Naaman Deum Israel coleret; quod regem non impediēse liquet ex eo, quod curat Naaman asportare secum glebas ex terra Israel, quibus glebis altare conficiat, Deum Israel palam adoraturus: denique Naaman non ministrasse idololatriæ, cum regis manum fulciret; quoniam hoc suo munere ita defungebatur, ut nullam partem obiret falsæ religionis. Nec certe Dei Remmon cultor Naaman videri poterat ipsis Syriis, si nullam aliam operam regi præstabat, qui victimas suas, non autem victimas Naaman, offerebat. Is enim adorare

censebatur, qui victimas offerebat. Urget Edm. Calmet.: si licentiam talem dederat Elizeus, cur non ea licentia Daniel utebatur? Non-ne enim poterat Daniel statuum regis adorare, ut, si minus religiosum, saltem civile obsequium regi exhiberet. Petit similitudinem Edm. Calmet ex rebus longè dissimilibus. Jubebat Nabuchodonosor ut status ipsa sua coleretur; non jubebat rex Syrorum, ut Deus Remmon adoraretur.

De Rossi.—19 וַיִּל. "Singularis est lectio, quam ad marg. exhibet codex meus 191 hispanus, *p* וַיִּל lege *nequaquam*, ut propheta non concedat, quod Naaman petebat. At vero versiones omnes legunt *ei*, nec lectionem hanc sistant in textu hodierni codices, excepto meo 380, in quo videtur primo lectum וַיִּל."

A little way. See notes on Gen. xxxv. 16, vol. i., p. 68.

Ver. 22, 23.

וַיֹּאמֶר נָאֵלְךָ הַיּוֹאֵל קָח וְגו'

23 καὶ εἶπε, λάβε, κ.τ.λ.

Au. Ver.—23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, &c.

Be content.

Gesen.—II. *אָ* pp. to *will*, to *desire*. Found only in

Hiph. *הוֹאֵל* to *will*, but used in two senses, viz.,

1 Of one who *undertakes* that which he *wills*. See notes on 1 Sam. xvii. 39, vol. ii. p. 426.

2 Of one *willing* to yield to the request or entreaty of another, implying passive volition, i. q., to *be content*, to *consent*, to *please*, sc. to do anything. Job vi. 28 וְהִיאָלָה עָלַי, *be content*, look upon me. 2 Kings vi. 3. Spec. a) Of one who yields and accepts a kindness offered; Judg. xvii. 11, and the *Levite consented to dwell*, etc. b) Of one who yields to sin; Hos. v. 11, for *he consented and went after vanity*, i. e., idols. c) Of God, who in his clemency yields to prayer; Job. vi. 9, that it may please God, and he destroy me.

22, 23. *Changes of garments.* See notes on ver. 5, and on Gen. xlv. 22, vol. i., p. 117.

Ver. 24.

וַיָּבֵא אֶל־הָעֶפְלָה וְגו'

καὶ ἔλθεν εἰς τὸ σκοτεινὸν, κ.τ.λ.

Au. Ver.—44 And when he came to the tower [or, secret place], he took *them* from their hand, and bestowed *them* in the house: and he let the men go, and they departed.

To the tower.

Dr. A. Clarke.—The Chaldee, Septuagint, Syriac, and Arabic understand the word *עֶפְלָה* *ophel*, which we translate *tower*, as signifying a *secret*, *dark*, or *hiding place*. He was doing a deed of darkness, and he sought darkness to conceal it.

Gesen.—*עֶפְלָה* m. a *hill*, *tumulus*, 2 Kings v. 24; Mic. iv. 8 הַעֶפְלָה *hill of the daughter of Zion*, i. e., Mount Zion. Isaiah xxxii. 14. Spec. with the art *עֶפְלָה* *Ophel*, pr. n. of a hill or ridge on the east of Mount Zion, surrounded and fortified by a separate wall, 2 Chron. xxvii. 3; xxxiii. 14; Neh. iii. 26, 27; xi. 21. Comp. Jos. B. J. 6, 6, 3. See Robinson's *Palest.* i. p. 394.

Prof. Lee.—*עֶפְלָה*. (a) *Swelling*, or *tumour*. (b) *Mount*, *hill*.

Ver. 26, 27.

וַיֹּאמֶר אֵלָיו לֹא־לִי הָלֶךְ בְּמִשְׁכָּבְךָ הַפְּדוֹתִי מֵעַל מִרְכַּבְתִּי לְקִרְיַתְךָ הַזֹּאת לִקְחַת אֶת־הַקֶּסֶף וְלִקְחַת בְּגָדִים וְיִיתָם בְּגָרְמִים וְצֹאן וּבָקָר וְעֶבְדִּים וְשִׁפְחוֹת : וְצָרְעַת בְּצִמּוֹן תִּדְבַּק בְּדֹ וְגו'

26 καὶ εἶπε πρὸς αὐτὸν Ἑλισαίη, οὐχὶ ἡ καρδία μου ἐπορεύθη μετὰ σοῦ ὅτε ἐπίστρεψεν ὁ ἀνὴρ ἀπὸ τοῦ ἄρματος εἰς συναντήν σοι; καὶ νῦν ἔλαβες τὸ ἀργύριον, καὶ νῦν ἔλαβες τὰ ἱμάτια, καὶ ἑλαιῶνας, καὶ ἀμπελῶνας καὶ πρόβατα καὶ βόας καὶ παῖδας, καὶ παιδίσκας, 27 καὶ ἡ λέπρα Ναμαν κολληθήσεται ἐν σοί, κ.τ.λ.

Au. Ver.—26 And he said unto him, Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *Is it* a time to receive money, and to receive garments, and olive-yards, and vineyards, and sheep, and oxen, and menservants, and maidservants?

27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever, &c.

Ged., Booth.—So thou mayest purchase garments, and oliveyards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants: (7) But the leprosy of Naaman shall cleave to thee, &c.

Houb.—26 *Tu vero tulisti argentum, unde habebas vestes et oleivta et vineas, oves et*

boves, servos et ancillas. 27 Sed lepra Naaman adhærebit, &c.

26 לא לי ה'ך. Scriptio partim mutila, partim mendosa. Græci Intt. legunt, לא לי ה'ך. Vel omisum fuit ה'ך, post ה'ך, ex similitudine literæ ך utriusque verbi, vel fuit ה'ך in ה'ך perperam mutatum; nam recte legitur לא לי ה'ך, *donne cor meum erat tecum? Num tempus est accipere?* Ita convertunt, qui mendum non sentiunt, quamquam tempus nec erat futurum, nec esse poterat cum Giezi, Elisæi servus, emeret vineas, obliueta, ærvos et ancillas, nec sententiam talem oratio introducat. Vera scriptio est, ויחז, *nunc autem*, ut Græci Intt. και νυν, et post eos Vulgatus. Porro ה'ך temporis est futuri, et empturus es; neque enim licet sic, et accepisti vestes et oliueta, &c. Acceperat enim Giezi ab Naaman vestes, non autem vineas, oliueta, &c.

CHAP. VI. 1.

— הַנְּחִינָה חֲמִשָּׁה אֲנָשִׁים אֶלְחָנָה וְשָׂרָיָה שָׁם לְפָנֵי צָר מִמֶּנּוּ :

— Ἰδοὺ δὲ, ὁ τόπος, ἐν ᾧ ἡμεῖς οἰκοῦμεν ἐνώπιόν σου, στενὸς ἀπ' ἡμῶν.

Au. Ver.—1 And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us.

Sons of the prophets. See notes on ii. 3.

With thee.

Pool.—*With thee*, or, *before thy face*, i. e., under thy inspection and direction; where thou dost frequently dwell with us. Or, *to thy face*; which may be joined with the following words; and so the sense may be this, It is apparent to thy view that this place is too strait for us.

Ver. 3.

Au. Ver.—3 Be content. See notes on v. 23.

Ver. 5.

— אָהָה אֲדֹנָי וְהוּא שְׂאֵהָל :

— καὶ ἐβόησεν, ὦ κύριε, καὶ αὐτὸ κεκρυμμένον.

Au. Ver.—5 But as one was felling a beam, the axe-head [Heb., iron] fell into the water: and he cried, and said, Alas, master! for it was borrowed.

For it was borrowed. So Houb., Dathe, Gesen., and most commentators.

Dr. A. Clarke.—*Ah, ah, my master; and*

it has been sought. It has fallen in, and I have sought it in vain, Or, *it was borrowed.*

Ver. 6.

— נִיָּצָה הַבְּרֹזָל :

— καὶ ἐπεπόλασε τὸ σιδήριον.

Au. Ver.—6 And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast it in thither; and the iron did swim.

And the iron did swim.

Gesen., Lee, Ged., Booth.—And he caused the iron to swim.

Gesen.—*תָּצַע* to flow, to overflow.

Hiph. 1. to cause to overflow, to make overwhelm, Deut. xi. 4.

2. to cause to swim, 2 Kings vi. 6.

Ver. 8.

— אֶל־מֶלֶךְ סוּרְיָה אֶל־מִלְכֵי מִלְכֵי מִלְכֵי :

— εἰς τὸν τόπον τόνδε τινὰ ἑλμῶν παρεμβάλω.

Au. Ver.—8 Then the King of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp [or, encamping].

Houb.—8 חֲמִשָּׁה: Si hoc verbum non mutatur, interpretandum est, *castra mea*, ex הָנָה, *castra ponere*. Verum Benadad dicere, non *castra*, sed *insidias ponam*, sequentia declarent; et ver. 9, legitur חֲמִשָּׁה, *insidiantur*, non חֲמִשָּׁה, *castra habent*; ut facile credas, pro חֲמִשָּׁה legendum חֲמִשָּׁה. Favet huic animadversioni ipsum verbum חֲמִשָּׁה, quod non alibi legitur, natum ex radice חֲמִשָּׁה.

Ver. 9.

— הָשִׁמָּה מַעֲכָר הַמֶּלֶךְ הַזֶּה בְּיָמָיו אֲנִי נִחָיִים :

— φύλαξαι μὴ παρελθεῖν ἐν τῷ τόπῳ τούτῳ, ὅτι ἐκεῖ Συρία κέρυνται.

Au. Ver.—2 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

Beware, &c.

Maurer.—הָשִׁמָּה. Schulzius, Dathius, alii: *cave tibi, quo minus in illum locum venias*, sc. secure, nihil mali timens. De Wettius: *cave, tibi, quo minus illum locum prætereas* h. e., negligas. Si recte judico, ad contextum accommodatius erit: *cave tibi, ne locum illum superent* (dass man nicht cet. cf. E. Gr. min. § 273), ibi enim Syri descendunt.

Ver. 11.

— תָּלוּא תַנְדִּידוּ לִי מִי מַשְׁלֵכֵנִי אֶל־
מֶלֶךְ יִשְׂרָאֵל :

— οὐκ ἀναγγελεῖτέ μοι τίς προδίδωσι με βασιλεῖ Ἰσραὴλ.

Au. Ver.—11 Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, will you not shew me which of us is for the king of Israel?

Which of us is for the king, &c.

Houb., Ged., Booth.—Who betrays us to the king.

Houb.—11 מִי מַשְׁלֵנוּ אֶל מֶלֶךְ. Novi Interpretes convertunt, *quis ex nobis ad regem... incommode et obscurè.* Melius Vulgatus et Græci Intt. *quis prodat nos apud regem*, ex שָׁוָה, *decipere*, quo verbo utebatur Sunamitis, iv. 28 cùm diceret וְאֵת שָׁוָה לִּי, *ne me decipias.* Itaque non recte Clericus conjectabat, Græcos legisse מַשְׁלֵנוּ, ex Chaldaica radice שָׁן, *accusare, prodere.*

Ver. 13.

וַיֹּאמֶר לְבָנֵי בְרָאָה וְאֶתֶּנּוּ רֹגֶל וְנָהֵם

אֵינִי יָדָע

καὶ εἶπε, δεῦτε ἴδτε ποῦ οὗτος, κ.τ.λ.

Au. Ver.—13 And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold he is in Dothan.

Houb.—13 אֵינִי, *ubi.* Masora אֵינִי, *ex pravâ scripturâ Codicum suorum.* Non enim potest esse אֵינִי affixum, ubi sequitur וְאֶתֶּנּוּ ipsum pronomen, à quo excluditur affixum.

Maurer.—אֵינִי an אֵינִי? Masorethas אֵינִי pronunciassent, apparet ex eo, quod scribi jubent אֵינִי. Nonnulli libri; אֵינִי, quod eodem reddit. Sed quod alii exhibent אֵינִי ferri nequit.

Ver. 22.

וַיֹּאמֶר לֵאמֹר תִּפְּחָה תֹאמֶר שְׂבִיחַ
בְּחֶרְבְּךָ וּבְחֶרְבְּךָ אֶתֶּנּוּ מִכָּה וְנָהֵם

καὶ εἶπεν, οὐ πατάξεις, εἰ μὴ οὗτος ἡ χαλκὸς σου καὶ τόξον σου σὺ τῶν τέκτων κ.τ.λ.

Au. Ver.—22 And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master.

Bp. Patrick.—Wouldest thou smite those

whom thou hast taken captive with thy sword.] As much as to say, thou wouldest not be so cruel, as in cold blood to kill those whom thou thyself hadst taken prisoners in a battle. Much more then are those to be spared who are not thy captives, but God's. Thou hast not taken them with thy sword, or with thy bow; but he hath brought them to thee, and delivered them into thy hand, not that thou mayest kill them, but use them kindly. To this purpose Ralbag (see Selden, De Jure Nat. et Gent. p. 745).

Bp. Horsley.—Wouldest thou smite? rather, Art thou about to smite? The force of the question is this, Are they whom thou art about to smite captives made by thy own sword and thy own bow? The prophet would insinuate that the king of Israel had no right over these persons, and so the Vulgate takes it. "Non percuties; neque enim cepisti eos gladio et arcu tuo, ut percutias."

Ged.—22 Thou shalt not smite: art thou wont to smite those even, whom thou hast made captives by thy sword and by thy bow?

Houb.—Noli percutere. An tu eos, quasi gladio tuo et arcu captivos feceris, interficere paras? Verbum pro verbo, an quia captivos fecisti, quasi diceret Eliseus; cur tu eos occideres, quos non tuis armis cepisti? Nam jus belli est, interficere eos, quos armis ceperis. Plerique sic habent אֵינִי, ut relativum quos, et ita convertunt, an quos tu gladio et arcu cepisti, interficeres, et videre hñc sibi videntur, cum Grotio, argumentum à majori. Parceres, inquit, captivis tuis, quanto magis iis, quos Dei benignitas tibi in manus dedit? Sed non modo id obscurum et longè petittum, sed etiam fundamento incerto positum. Neque enim Sacra Pagina docet reges Israel captivis suis, vi armorum factis, non autem in hostium fidem se tradentibus, parcere fuisse solitos.

Maurer.—Clericus, Schulzsius, Dathius; alii: "num quos gladio et arcu, i. e., in bello captivos fecisti, concidere soles? i. e., cum captivis tuis soles ignoscere, multo magis his, quos non cepisti, ut ignoscas æquum est." Quæ interpretatio nimis artificiosa et coacta videtur. Suspicio mihi oritur, ante אֵינִי librariorum incuria ortum esse ex præcedenti תָּכֵה, quam conjecturam si probaveris, optimum sensum habebis hunc: Quos gladio et arcu captivos fecisti, hos cedis s. cedito sc. ex jure belli Mosaico Deut. xx. 13. Atqui Syri illi non belli jure capti

sunt, sed dei ductu ignari in hostium potestatem pervenerunt. Ergo iis parcendum est. Eandem hanc interpretationem etiam de Wettius in vers. secutus est. Hic autem ה, voci נח premissum cum Gesenio Gr. ampl. p. 754, min §. 122, 2, pro articulo habuisse videtur, nam ne verbulo quidem tetigit hanc litteram, quum aliis in locis de mutata lectione soleat lectores admonere. Possitne vero ה per Patach ante מ esse articulus, haud nihil ambigam.

Ver. 23.

Au. Ver.—23 So the bands of Syria came no more into the land of Israel.

Bands.

Bp. Horsley.—Pillaging parties.

Gesen.—נח. 1. *An incision, cutting.*

2. *A troop, band of warriors*, (pp. a cutting in,) so called from the figure as intended to cut or break in upon the enemy, like Lat. *acies*; mostly of light-armed troops engaged in plundering and predatory incursions.

Ver. 25.

וַיְהִי רָעָב בְּדוֹל בְּשִׁמְיוֹן וְהָקָה צָרִים
צָלְיָה עַד הָיִיתָ רֹאשֵׁיחַמֹּר בְּשִׁמְיוֹן
לְמֶסֶח וְלִבְעָב תִּקַּב הַיְיִוִּגִים בְּחִמְשָׁה
כֶּסֶף :

דבונים קי

καὶ ἐγένετο λιμὸς μέγας ἐν Σαμαρείᾳ, καὶ ἰδοὺ περιεκάθητο ἐν αὐτὴν ἔως οὗ ἐγενήθη κεφαλὴ ὄνον πεντήκοντα ἀργυρίου, καὶ τέταρτον τοῦ κάβου κόπρον περιστερῶν πέντε ἀργυρίου.

Au. Ver.—25 And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for four-score pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver.

Pool.—*Pieces of silver*, supposed to be shekels; and the common shekel being valued at fifteen pence of English money, this amounts to five pounds [so *Patrick*]. *A cab*; a measure containing twenty-four eggs [so *Patrick*]. *Dove's dung*; which they used not for fire, (for he is speaking here only of the scarcity of food,) but for food; which, if it seem incredible, it must be considered, first, That famine hath constrained people to eat things as improper and unfit for nourishment as this, as dry leather, and man's dung, as is implied Isaiah xxxvi. 12, and affirmed by grave historians. Secondly, that some creatures do usually eat the dung of others. Thirdly,

That dove's dung, though it be hotter than ordinary, might in other respects be fitter for nourishment than other, as being made of the best and purest grains, and having some moisture in it, &c. Fourthly, That this Hebrew word being of an obscure and doubtful signification, and no where else used, may be, and is by learned men, otherwise rendered and understood; either, first of the corn which is found in the crops of doves; or, secondly, of the guts and other inwards of doves; or rather, thirdly, of a sort of cicer [so *Houb.*, *Schulz.*, *Dathe*, *Maurer*, *Clarke*], or *pease*, which in the Arabic language (which is near akin to the Hebrew, and from which many words are explained) is called *dove's dung*; for this was a food much in use amongst the poorer Israelites, and was by all esteemed a very coarse food, and therefore fit to be joined with an ass's head; and a *cab* was the usual measure of all sorts of grains and fruits of that sort.

Bp. Patrick.—*Fitches or lentiles.*

Dr. A. Clarke.—The piece of silver was probably the drachm, worth about seven pence three farthings of our money; the whole amounting to about two pounds nine shillings. The cab was about a quart or three pints.—*Dove's dung*, דבונים. Whether this means pigeon's dung literally, or a kind of pulse, has been variously disputed by learned men. I shall content myself with asserting that it is probable a sort of *pease* are meant, which the Arabs to this day call by this name. "The *garvanços*, cicer, or chick pea," says Dr. Shaw, "has been taken for the pigeon's dung, mentioned in the siege of Samaria; and as the cicer is pointed at one end, and acquires an ash colour in parching, the first of which circumstances answers to the figure, the second to the usual colour of dove's dung, the supposition is by no means to be disregarded."

I should not omit saying that *dove's dung* is of great value in the East for its power in producing cucumbers, melons, &c., which has induced many learned men to take the words literally. *Bochart* has exhausted this subject, and concludes that a kind of pulse is meant. Most learned men are of his opinion.

Ged., Booth.—The fourth part of a kab of vetches at five shekels of silver.

Gesen.—רָעָב יָרִים וְצָלְיָה (r. צלליה cacavit) *dove's dung* [so *Lee*, *Maurer*], 2 K. vi. 25,

Cheth. This may be taken literally; since it is not incredible that persons oppressed by severe famine should devour even the excrements of animals; comp. Celsii Hierobot. ii., p. 32. Rosenmüller ad Bocharti Hieroz. ii., p. 573. Still, it is not improbable, that some kind of *vegetable* food is to be here understood; just as the Arabs call the herb Kali, *sparrows' dung*, حرو العصفار; and as in Germ. asafœtida is called *devils' dung*. See Bochart Hieroz. ii., p. 580 sq. compared with Celsius l. c. p. 233, who shows that Bochart was mistaken in affirming that among the Arabs, doves' or sparrows' dung is a common epithet for chick peas or vetches fried. In Keri 2 Kings l. c. is דגניס q. v.

Prof. Lee.—דגניס, for דגניס, followed by ירנ, kethiv, 2 Kings vi. 25, r. דגניס, *pigeons' dung*; which, it is probable enough, might have been sold as food during a close siege. Bochart, "non minus probabile," says Gesenius,—imagined that this was the name of some vegetable, Hieroz. ii., lib. i., p. 31; which Celsius, Hierob. ii. 30, seq. has shown to be groundless. It might have occurred both to Bochart and Gesenius, that it was not very likely to get any sort of vegetable in a closely besieged city.

Houb.—דגניס, conjuncte. Quidam Codices, דגניס ירנ, separate; alii דגניס conjuncte, cum uno י. Porro inepte Masora דגניס, quasi honestius id esset, quam דגניס, cum crederent significari *stercus columbarum*; de quo non agitur, sed de *ciceribus*, ut multis probat Sam. Bochartus; qui *ciceres* vocabantur, *stercus columbarum*, quomodo nos Galli fungos quosdam agrestes nominamus, *vesse de loup*.

Ver. 27.

וַיֹּאמֶר אֶל־יֹשֶׁעָה יְהוָה בְּמִיתָהּ:
אֲשֶׁרֶךְ בְּמִיתָהּ אִי בְּמִיתָהּ:

καὶ εἶπεν αὐτῇ, μὴ σὲ σώσαι κύριος, πόθεν σώσω σε; μὴ ἀπὸ θλάως ἢ ἀπὸ ληψού;

Au. Ver.—27 And he said, If the Lord do not help thee [or, let not the Lord save thee], whence shall I help thee? out of the barnfloor, or out of the winepress?

Pool.—If the Lord do not help thee [so *Dathe*], or, let not God help thee, as some both ancient and late interpreters render the words. So they are words of impatience, and rage, and a formal curse, wishing that God would not help her, as he could not, as Joséphus, amongst others, understand it; which agrees too well with the character of

the man, an infidel, and an idolater, and a wicked man, and at this time in a great rage, as appears from ver. 31. Or, they may be rendered thus, No; (as this Hebrew particle is sometimes used, as Job xx. 17; Psal. xxxiv. 5; xli. 2; l. 3; Prov. iii. 3, 25; xxxi. 4;) *let the Lord help thee*. So it may be taken, either, first, As a direction: No; do not cry to me, but to God, for help: God help thee, for I cannot. Or rather, secondly, As a profane scoff: No, come not to me, but go to him to whom Elisha directs you; pray to the Lord: you see how ready he is to help you, by his suffering you to come to this extremity; wait upon God for relief, as Elisha adviseth me; but I will wait no longer for him, ver. 33, and I will take a course with Elisha for thus abusing both me and my people with vain hopes. Or thus, *The Lord* (on whom forsooth thou and I are commanded to wait for help) *will not help thee*, as he could easily do, and would do, if he were so good as Elisha pretends; *whence then shall I help thee? Out of the barn-floor, or out of the wine-press?* Dost thou ask of me corn or wine, which I want for myself?

Houb.—Ille autem, Dominus non dat tibi salutem: unde ego tibi salutem afferam?

27 וַיֹּאמֶר יְהוָה בְּמִיתָהּ: Clericus, turbam sequens, *ne te servet... Jehova*, et in Commentario suo, "hoc est, *te perdat Jehova*. Importunam mulierem, quam putabat à se victum petere, quem norat sibi non esse, ejusmodi imprecatione à se amoliebatur." Sapientior, meo judicio, Syrus, qui cum legeret וַיֹּא, *ne*, id prætermisit, ne regem induceret mulieri fame oppressæ importune maledicentem. Neque enim crediderim eum legisse וַיֹּא, pro וַיֹּא, illi, quanquam habet וַיֹּא, illi; quia וַיֹּא, non satis simile. Sed facile erat videre, scriptum fuisse וַיֹּא, *ne*, pro וַיֹּא, *non*, quod legit Vulgatus, nec non Chaldæus, qui וַיֹּא, "וַיֹּא, *non te servat Dominus*; nam parum fideliter Chaldæi Latinus Interpres, *ni salvet te Dominus*.

Maurer.—וַיֹּא וַיֹּא Interpretes recentiores ad unum omnes: *ni Jova te servat*, unde ego cet. Dolendum vero est, וַיֹּא nunquam significare nisi. Particula illa hic idem valet quod Gr. μὴ in propositionibus, quas vocant, subjectivis, ut sensus sit: *vereor ut Deus te servet*, μὴ σε σώσαι κύριος LXX. Cf. Ps. xli. 3; l. 3; cxxi. 3; Cant. vii. 3, nisi mavis explicare: *ne sc. me adeas precibus tuis* (cf. Ruth. i. 13)! *Deus te servet!*

Sed prior ratio haud dubie preferenda. Unde ego te potero servare? num ex area an e torculari? Postrema verba per acerbissimam ironiam addita sunt a rege ad incitas redacto, cf. quæ sequuntur.

Ver. 31, 32.

וַיֹּאמֶר בְּחַיֵּי שָׁפָט בְּנֵי אֱלֹהִים וְלֹא יִסָּק אִם-יִצְעָד רֹאשׁ אֱלִישָׁע בְּדֹשָׁפָט
עָלָיו הַיּוֹם : 32 וַאֲלִישָׁע יָשָׁב בְּבֵיתוֹ
וְהַזְקֵנִים וְיֹשְׁבֵי אֹתוֹ וַיִּשְׁלַח אִישׁ
מִלְּפָנָיו בַּיָּמָר יְבֵא הַפִּלָּאָה אֵלָיו
וַיְהִי וַאֲמַר אֶל-הַזְקֵנִים וְגו'

31 καὶ εἶπε, Τάδε ποιῆσαι μοι ὁ Θεὸς καὶ τάδε προσθεῖν, εἰ στήσεται ἡ κεφαλὴ Ἐλισαῖ ἐπ' αὐτῷ σήμερον. 32 καὶ Ἐλισαῖ ἐκάθητο ἐν τῷ οἴκῳ αὐτοῦ, καὶ οἱ πρεσβύτεροι ἐκάθητο μετ' αὐτοῦ· καὶ ἀπέστειλεν ἄνδρα πρὸ προσώπου αὐτοῦ πρὶν ἐλθεῖν τὸν ἄγγελον πρὸς αὐτὸν, καὶ αὐτὸς εἶπε πρὸς τοὺς πρεσβυτέρους, κ.τ.λ.

Au. Ver.—31 Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.

32 But Elisha sat in his house, and the elders sat with him; and the king sent a man from before him: but ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: is not the sound of his master's feet behind him?

Bp. Horsley.—31, 32, "Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day. And he sent a man from before him. 32 But Elisha was sitting in his house, and the elders were sitting with him. Then ere the messenger came to him, he said," &c. See Houbigant.

Pool.—A man from before him, or, one of them who stood before his face, one of his guard, or some other officer, to take away his head, as it follows.

Houb.—31 *Dixit autem rex, Propetius sit mihi Deus, caput Elisæi, filii Saphat, hoc ipso die super eum non stabit.* 32 *Simul misit hominem qui sibi adstabat. Interea domi sedebat Elisæus, sedebantque una seniores, antequam satelles ad eum veniret. Tum senioribus dixit, &c.*

32 ...וַיֹּאמֶר: Sic habet hod. Contextus:

Elisæus domi sedebat, et senes sedebant cum eo, et misit virum a conspectu suo, antequam veniret nuntius ad eum; ille autem dixit senioribus... Ordinem fuisse turbatum lectori diligentius consideranti perspicuum erit, ordinemque eum esse restituendum, quem nos in versione sequimur, ut postquam dixit Joram, non stabit caput Elisæi super ipsum, continuo subdatur, et misit a conspectu suo virum, nempe interfectorem. Quod si quis ordinem, quem nunc habemus, tueri conabitur, ex eo quæro, quid hæc sibi velint, et misit virum a conspectu suo, antequam adveniret ad eum nuntius. Elisæum liquet non esse eum, qui mittit. Quod si rex est, qui mittit, qui tandem mittere hominem dicitur, antequam ille homo, qui idem est nuntius, veniat ad Elisæum. Luce clarius est, tò antequam pertinere ad Elisæum, qui sedebat domi, antequam nuntius a rege missus adveniret; itaque illud antequam, post sedebat, esse collocandum, et hæc, quæ intercedunt, misit hominem e conspectu suo, esse in superioribus locanda post וַיֹּאמֶר, sive ante וַיֹּאמֶר. Ordinis permiscendi occasionem habuerit scriba in vocabulis duobus וַיֹּאמֶר et וַיִּשְׁלַח, nonnihil similibus, ut poneret וַיֹּאמֶר, et quæ sequuntur usque ad וַיִּשְׁלַח, ubi scribendum fuerat וַיִּשְׁלַח et duo verba subsequencia. Græci Intt. pro וַיִּשְׁלַח, legunt וַיִּשְׁלַח, ante se, quasi Joram ad Elisæum postea esset venturus; similiter Syrus, qui quidem, ut ordinem expediret, addidit conjunctionem ante וַיִּשְׁלַח, ut וַיִּשְׁלַח, esset, antequam autem, pertineretque וַיִּשְׁלַח ad ea, quæ subsequuntur; quomodo et apud Vulgatum. Verum non quadrat in seriem וַיִּשְׁלַח, ubi sequitur וַיֹּאמֶר, ille autem dixit... Quippe idem esset ac si Latine diceret, antequam autem veniret nuntius, ille autem dixit.

Ver. 33.

עוֹנֶנִּי מְדַבֵּר עִינָם וְהָיָה הַפִּלָּאָה
יָבֵד אֵלָיו וַיֹּאמֶר הַזְקֵנָאִת חֲרָצָה
מֵאֵת יְהוָה מִהֲאוֹחִיל לִיהְיוֹת עוֹר :

ἔτι αὐτοῦ λαλοῦντος μετ' αὐτῶν, καὶ ἰδοὺ, ἄγγελος κατέβη πρὸς αὐτὸν, καὶ εἶπεν, Ἴδου, αὕτη ἡ κακία παρὰ Κυρίου· τί ὑπομένω τῷ Κυρίῳ ἔτι;

Au. Ver.—33 And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil is of the Lord; what should I wait for the Lord any longer?

Ged.—While he was yet talking with

them, lo! the king himself came down to him, and said: "Since from the Lord is *all* this evil, what have I, henceforth, to expect from the Lord?"

King. All the copies and versions have *messenger*: but it is an evident corruption, to me at least; and the true reading is *king*. So the author of *Commentaries and Essays*.

Dathe, Booth.—33 And while he was yet talking with them, the messenger came, and the king who had followed him, and he said, Behold, &c.

Et rex qui cum secutus fuerat. Hæc splendida esse, et regem, quem fortasse jussi sui pœnitebat, nuncium illum, quem miserat, esse subsequutum, apparet partim ex sequentibus verbis, quæ non possunt esse nisi ipsius regis, partim ex sequentis capitis septimi versu 17 et 18.—*Dathe.*

Houb.—33 וַיָּבֹאוּ, *et dixit, nuntius.* (Quid amplius Dominum expectem.) Ex quibus verbis, colligere licet antea dixisse Elisæum, *expectate Dominum*, aut quid simile. Nescio cur Syri Latinus Interpres, *dixit Elisæus*, addito *Elisæus*; neque enim hæc verba conveniunt in Elisæum. Convenirent potius in regem, quam ejus in satellitem, וַיָּבֹאוּ. Atque haud scio an legendum וַיָּבֹאוּ, *rex*. Nam cum mox dixerit Elisæus, *en sonitus pedum ejus post eum*, apparet regem venisse ad Elisæum. Forte quædam perierunt quæ inter וַיָּבֹאוּ et וַיָּבֹאוּ, olim legerentur, quæque docerent, venisse ad Elisæum, post satellitem, ipsum regem, ut infra narratur vii. 17. Jusserat Elisæus, ne sinerent satellitem intrare; sic ut non videretur, satellitem potuisse adire ad Elisæum.

Bp. Patrick.—33 Some imagine that the messenger being come, spake these words in the king's name; but it seems more reasonable to think the king, who was also come, spake them himself [so *Bp. Horsley*], in a fit of raging despair. He could not but acknowledge that the Lord had brought them into this distress. Upon which Elisha exhorted him to wait till he would please (who only could do it) to deliver them. But he impatiently answered, he had waited so long in vain, that he had no hope left, since they were driven to such extremity that women ate their own children. Or these words may be thus interpreted (taking the former part of them to be spoken by the prophet, and the latter by the king), *And he said* (that is, the prophet said), *Acknowledge the hand of God in this evil, which comes*

from him. To which the king replied, And what else can I expect from the Lord, unless it be such plagues? No, saith Elisha in the very next words, ye shall have plenty here to-morrow.

CHAP. VII. 1.

Au. Ver.—1 *Two measures.* See notes on 1 Kings xviii. 32, p. 884.

Ver. 2.

וַיַּעַן הַשָּׁלִישׁ אֶת־הַמֶּלֶךְ לְנֶשֶׁן עַל־
יָדוֹ אֶת־אִישׁ הַחֲלָחִים וַיֹּאמֶר הִנֵּה
יְהוָה עֲשָׂה יָרְבּוֹת בְּשָׁמַיִם תִּהְיֶה
הַדָּבָר הַזֶּה וַיֹּאמֶר הַמֶּלֶךְ לֵאמֹר בְּעֵינַי
וַיִּשָּׁם לֹא הָאֶמְלָל :

καὶ ἀπεκρίθη ὁ τριστάτης, ἐφ' ὃν ὁ βασιλεὺς ἐπανεπαύετο ἐπὶ τὴν χεῖρα αὐτοῦ, τῷ Ἑλισαίῳ, καὶ εἶπεν, ἰδοὺ, ποιήσει κύριος καταράκτας ἐν οὐρανῷ, μὴ ἔσται τὸ ῥῆμα τοῦτο; καὶ Ἑλισαῖος εἶπεν, ἰδοὺ, σὺ ὄψει τοῖς ὀφθαλμοῖς σου, καὶ ἐκείθεν οὐ φάγη.

Au. Ver.—2 Then a lord [Heb., a lord which belonged to the king leaning upon his hand, ch. v. 18] on whose hand the king leaned, answered the man of God, and said, Behold, if the LORD would make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

Lord. See notes on Exod. xiv. 7, vol. i., p. 267.

The king, &c.

Houb.—וַיָּבֹאוּ, *Regi.* Lege וַיָּבֹאוּ, *Rex.* ut scriptum fuit manu priori in Codice Orat. 42. Aliter careret suo nominativo verbum וַיָּבֹאוּ, *innitebatur*. Series Hebraica est talis: *Tribunus cujus rex innitebatur super manum ejus*, affixo posito, de more, post relativum. Ita legunt Græci Intt. qui ὁ βασιλεὺς, *Rex*, .. וַיָּבֹאוּ, *en tu*. Infra וַיָּבֹאוּ, versu ultimo, ut fuerat hic scribendum. Littera ה finalis circulo superno castigatur in Codicibus.

Maurer.—וַיָּבֹאוּ, *et respondit præfectus triariorum, cujus manus rex inniti solebat.* וַיָּבֹאוּ = וַיָּבֹאוּ: pro וַיָּבֹאוּ legendum puto וַיָּבֹאוּ, quam scripturam exhibent plures et scripti et editi libri; dubito enim, num possit lamed in hoc tali contextu ante Nominativum poni. cf. *Comm. ampl.* in Jos. p. 114, ubi locos, quos afferunt eruditi, expedivi omnes. Ceterum illi hujus commatis explicandi modo, quem l. l. sequutus sum (*et respondit præf. triar. regis, qui illius manus innitebatur*), præter locum parallelum

vs. 17, id potissimum obstat, quod לֹא caret articulo.

Windows.

Houb., Ged.—Cataracts.

Gesen.— לִמְצוֹת f. pp. *net work, laced work*, and so a *lattice*, once in Sing. Hos. xiii. 3; elsewhere only in Plur. לִמְצוֹת . R. לִמְצוֹת .

1. *A window*, as closed by a lattice, and not with glass, Ecc. xii. 3.

4. $\text{לִמְצוֹת הַשָּׁמַיִם}$ *windows of heaven*, i. e., *sluices, flood-gates*, which are opened to let fall the rain, Gen. vii. 11; viii. 2; 2 Kings vii. 19, &c.

Houb.— לִמְצוֹת , *cataractas*, Maluit Clericus, *fenestras*. Sed tamen malè, *fenestras*; quia planum est alludere Tribunam ad cœli *cataractas*, quæ in diluvio ruptæ sunt, quæ nominantur *cataractæ*, ab impetu cadentium aquarum, ex verbo לִמְצוֹת , nunc Arabico, *vehemens esse ac violentus*, non autem ex *foramine*, qualis est *fenestra*. Neque convenit *fenestra* in cœlos. Sic ait Tribunus: quamquam Deus triticum cœlo demitteret, ut in Diluvio demisit aquas, non tamen fore, &c.

Ver. 4.

— וְנָפְלָה אֵלֵינוּ מִיָּדָם אִשִּׁי חַיִּיךָ
וְנָפְלָה אֵלֵינוּ מִיָּדָם אִשִּׁי חַיִּיךָ :

— καὶ ἐμπίσωμεν εἰς τὴν παρεμβολὴν Συρίας· ἐὰν ζωογονήσωσιν ἡμᾶς, καὶ ζησόμεθα· καὶ ἐὰν θανατώσωσιν ἡμᾶς, καὶ ἀποθανούμεθα.

Au. Ver.—4 — Now therefore come, and let us fall into the host of the Syrians; if they save us alive, we shall live; and if they kill us, we shall but die.

Houb.—4 אִשִּׁי חַיִּיךָ , *si nos vivificabunt*. Lege אִשִּׁי חַיִּיךָ , ut scriptum lego in Codice Orat. 42. Rectè ad nomen אִשִּׁי , adjungitur numerus pluralis, quia nomen est nationale. Sic antea vi. 9, אִשִּׁי נַחֲשִׁים , *Syri sunt in insidiis*. Itaque in fine versùs legendum אִשִּׁי חַיִּיךָ , non אִשִּׁי חַיִּיךָ .

Ver. 6.

וְאִדְּרִי הַשְּׁמִיעַ אֶת־מִתְחַנְנָה אֲדָם הוּל
רָכָב וְקוֹל סוּס הוּל חֵיל צָדוֹל וְיִמְרֹר
אִישׁ אֶל־אֶחָיו הִנֵּה מְקַרְעִלֵינוּ מִלֵּךְ
יִשְׂרָאֵל אֶת־מַלְכֵי הַחַתִּים וְגו'.

καὶ κύριος ἀκουστὴν ἐποίησε παρεμβολὴν τὴν Συρίας φωνὴν ἀρματος καὶ φωνὴν ἵππου, φωνὴν δυνάμεως μεγάλης· καὶ ἔπλεν ἀνὴρ πρὸς τὸν ἀδελφὸν αὐτοῦ, Νὺν ἐμισθώσατο ἐφ' ἡμᾶς ὁ Βασιλεὺς Ἰσραὴλ τοὺς βασιλείας τῶν Χετταίων, κ.τ.λ.

Au. Ver.—6 For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, *even* the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians to come upon us.

The Lord.

Houb., Booth.—Jehovah.

6 אִשִּׁי חַיִּיךָ Potius דָּוִד , *Dominus*, ut habet Codex Orat. 56. Quippe Historicus sacer nomen *Adonai* non solet usurpare, cùm ipse narrat. Est *Adonai* eorum tantùm, qui loquentes inducuntur. Præterea רֹד 'in אִשִּׁי , vel est affixum', vel statûs constructi nota; quæ duæ res hic non habent locum. Circulo animadvertunt Codices, quo significant, esse אִשִּׁי præter scribendi morem consuetum.

The kings of the Hittites.

Bp. Patrick.—Those people of the land of Canaan called Hittites, who dwelt about Hebron and Beer-sheba, were rooted out by the Israelites. But either some of them fled, and settled themselves in some neighbouring country, and there grew very populous; or else, we are to understand by the kings of the Hittites (as Josephus doth), the kings $\text{רֹד$ יָהוּסָו , *of the isles*, lib. ix. Antiq. cap. 2. As if *chittim* was the same with *cetim*, as all isles, he saith, are called. Every one of which had a king; as Egypt itself was then divided into several kingdoms; whose help the Syrians thought, the king of Israel had procured.

Gesen.— מַלְכֵי הַחַתִּים , 2 Kings vii. 6, spoken of all the Canaanitish kings.

Ver. 7.

— וַיָּגָסוּ אֶל־נַפְשָׁם :

— καὶ ἔφυγον πρὸς τὴν ψυχὴν αὐτῶν.

Au. Ver.—7 — And fled for their life. *For their life.* So *Gesen.* and most commentators.

Gesen.— נַפְשָׁם . 1. *breath*.

2. *The vital spirit*, ψυχή , *anima*, through which the body lives, i. e., the principle of life manifested in the breath, comp. רוּחַ , Lat. *anima*, also Gr. *ἀνέμος*. Hence, *life*, vital principle, *animal spirit*. Hence it is very frequent in phrases which have respect to the losing or preserving of life: a) $\text{אֶת־נַפְשָׁם לְחַיֵּיתָם}$ *for life*, i. e., in order to save one's life, 1 Kings xix. 3; 2 Kings vii. 7. Comp. Gr. $\text{τρέχειν περὶ ψυχῆς}$ Od. 9, 423. Valk. ad Hdor. vii. 56; ix. 36; and so (of a hare)

περὶ κρείων. But in Jer. xlv. 7, it is *against* one's life, in detriment of life.

Houb.—7 וינסו אל ששם: Nos, et fugerunt, quod eos mens ducebat. Ita Vulgatus Lib. i. cap. ix. 3, quocunque eum ferebat voluntas; melius quàm hic, animas tantùm suas salvare cupientes. Vide dicta ad locum supra memoratum.

Ver. 9.

Houb.—9 ויחזקו, iniquitas. Melius ויחזקו Codices tres Orat. Bis tantum legitur ויחזקו, sed ex mendo librariorum.

Ver. 10.

וַיָּבֹאוּ בַּיְהוּדָא אֶל-שַׁעַר הָעִיר וַיִּגְדְּדוּ לָהֶם לֵאמֹר וְנוֹ

καὶ εἰσῆλθον, καὶ ἐβόησαν πρὸς τὴν πύλην τῆς πόλεως, καὶ ἀνῆγγειλαν αὐτοῖς, λέγοντες, κ.τ.λ.

Au. Ver.—10 So they came and called unto the porter of the city: and they told them, saying, &c.

Unto the porter.

Dathe, Ged., Booth.—To the gate-keepers. [Arab. Chald.]

Maurer.—10 "Pro ויחזקו legendum videtur ויחזקו." *Dathe.* Minime gentium. Bene jam Schulzius: "ad janitorem i. e. janitores, uti recte Syr. Chald. Arabs habent, urbis, et indicabant ויחזקו illis; nam nomina singularia, quæ quidem per se collectiva non sunt, de toto tamen aliquo genere usurpantur, ut pluralia apud Ebræos construi possunt." vid. E. Gr. crit. p. 612. Gr. min. §. 571, coll. vs. 11.

Ver. 11.

וַיִּקְרָא הַשָּׂעִרִּים וַיַּגִּידוּ בֵּית הַמֶּלֶךְ פְּקִידָהּ :

καὶ ἐβόησαν οἱ θυρωροὶ, καὶ ἀνῆγγειλαν εἰς τὸν οἶκον τοῦ βασιλέως ἔσω.

Au. Ver.—11 And he called the porters; and they told it to the king's house within.

Houb.—Portæ custodes, clamore facto, hoc intus ad regem pertulerunt.

ויחזקו: Lege ויחזקו, et clamaverunt. Sapienter hoc loco Clericus: "Melius, ut puto, legeretur ויחזקו, in plurali, quamvis non ignorem, quomodo singularis numerus defendi queat. Sed durum est alterum verbum esse singulare, alterum plurale; nec dubito quin ejusmodi Anomalias debeamus libraribus.

Dathe.—11 Janitores clamore sublato a) renunciant hæc regie interiori.

a) Pro ויחזקו decem codd. Kennicotti habent pluralem ויחזקו, quem utique sequens nomen pluralis numeri ויחזקו requirit. Et sic quoque oló: et Chaldæus. Syrus vero et Vulgatus legerunt ויחזקו, quo ipso verbo ille utitur, hic vero *iverunt*.

Maurer.—11 Et inclamavit sc. janitores, et renunciarunt sc. janitores. Verbis ויחזקו ויחזקו repetuntur pro antiquissimo illo narrandi modo jam ante dicta, propter ea, quæ interjecta sunt (vs. 10 ויחזקו — ויחזקו). Falsa est Dathii aliorumque interpretatio hæc: janitores clamore sublato renunciant.

Ver. 12.

Houb.—12 ... ויחזקו, ut abscondantur. Lege ויחזקו. Non recurrit ויחזקו nisi hic et apud Jeremiam, ubi circulo castigatur. Vide Concordantias Buxtorfianas.

Ver. 13.

וַיֵּצֵא אֶחָד מֵעַבְדָּיו וַיֹּאמֶר וַיִּקְהַלְנָה חֲמִשָּׁה מִן-הַסּוּסִים הַנִּשְׁאָרִים אֲשֶׁר נִשְׁאָרְדָּרָה הֵנָּה בְּכָל-הַחֲבוֹן וַיִּשְׁרְאֵל אֲשֶׁר נִשְׁאָרְדָּרָה הֵנָּה בְּכָל-הַחֲבוֹן וַיִּשְׁרְאֵל אֲשֶׁר-נִשְׁאָרְדָּרָה וְנִשְׁלַחְהָ וְנִקְרָאָהּ : חֲסֹן כִּי

καὶ ἀπεκρίθη εἰς τῶν παίδων αὐτοῦ, καὶ εἶπε, λαβέτωσαν δι' πάντες τῶν ἵππων τῶν ὑπολειμμένων, οἱ κατελείφθησαν ὧδε, ἰδοὺ, εἰς ἵππους πᾶν τὸ πλῆθος Ἰσραὴλ το ἐκλείπον, καὶ ἀποστελοῦμεν ἐκεῖ καὶ ὀψόμεθα.

Au. Ver.—13 And one of his servants answered and said, Let some take, I pray thee, five of the horses that remain, which are left in the city [Heb., in it], (behold, they are as all the multitude of Israel that are left in it: behold, I say, they are even as all the multitude of the Israelites that are consumed:) and let us send and see.

Pool.—So the sense is, We may well venture these horses, though we have no more, because both they and we are ready to perish through hunger; and therefore let us use them whilst we may for our common good, or to make the discovery. But the repetition of the phrase seems to imply something more emphatical and significant than the saving of four or five horses, for which it is not probable they would be so much concerned in their circumstances. The words therefore may be rendered otherwise, Behold, they are of a truth (the Hebrew prefix caph being not here a note of similitude, as the other translations make it, and

as it is commonly used; but an affirmation of the truth and certainty of the things, as it is taken Numb. xi. 1; Dent. ix. 10; Hos. iv. 4; v. 10; John i. 14) *all the multitude of the horses of Israel that are left in it* (to wit, in the city); *behold*, I say, *they are even all the multitude of the horses of the Israelites which* (i. e. which multitude) *are consumed*, i. e. reduced to this small number, all consumed except these five. And thus the vulgar Latin, and some others, understand it. And this was indeed a memorable passage, and worthy of a double *behold*, to show what mischief the famine had done both upon men and beasts, and to what a low ebb the king of Israel was come, that all his troops of horses, to which he had trusted, were shrunk to so small a number.

Ken.—Several instances have been given of words improperly repeated by Jewish transcribers; who have been careless enough to make such mistakes, and yet cautious not to alter or erase, for fear of discoveries. This verse furnishes another instance, in a careless repetition of seven Hebrew words, thus:

1 חנשארים אשר נשארו בה חנם
נשארו בה חנם 1
2 ככל החמון ישראל אשר
2 ככל חמון ישראל אשר חמו

The exact English of this verse is—*And the servant said, Let them take now five of the remaining horses, which remain in it; behold, they are as all the multitude of Israel, which [remain in it; behold, they are as all the multitude of Israel, which] are consumed: and let us send, and see.* Whoever considers, that the second set of these seven words is neither in the Greek, nor Syriac versions; and that those translators who suppose these words to be genuine, alter them, to make them look like sense; will probably allow them to have been at first an improper repetition—consequently, to be now an interpolation strangely continued in the sacred text. The preceding remarks are strongly confirmed by our oldest Hebrew MS. with thirty-five others, in which these seven words are found but *once* only. So *Horsley, Clarke.*

Commentaries and Essays.—On this verse I would make the following remarks:—

First. There are seven words repeated here by mistake, which, as Dr. Kennicott

observes in his *Diss. Gen.*, Sect. 89, are not in seventy-six Hebrew MSS.; and these seven words omitted, the verse will be as follows. “And one of the servants answered and said, Let them take, I pray thee, five of the horses that remain, which are left in it; behold they are, as all the multitude of Israel, that are consumed?” Still, however, of this I can make no sense. It may be asked, What are as all the multitude of Israel, that are consumed? The five horses, that were to be sent? or, all the horses, that remained? or how any horses that remained were like a multitude, that was consumed? Here seems no meaning; at least one difficult to find out. Some other correction therefore seems necessary.

Secondly. It is said, “Let them take five of the horses, that remain.” We are not told, however, how many horses did remain, which yet seems intended. One MS. hath אחד, instead of חמשה; another had אחד אחד, instead of חמשה אחד.

Thirdly. Instead of כל many MSS. read בל, “in,” or, “of,” which may give a better sense. Vulgate, “in universa.” LXX have *προς παν*; they did not then read כל, but might read בל, as well as the Vulgate.

Fourthly. והם is a particle of attention, or confirmation, and may be sometimes translated, “even, indeed, surely,” so Gen. vi. 7, ואני רבתי I, even I.

With the help of these corrections the verse might be thus arranged.

ויקחו נא אחד מן חמשה חסוסים
הנשארים אשר נשארו בה חנם בכל
חמון ישראל אשר חמו

“Let them take, I pray thee, one of the five remaining horses, that are left in it” (perhaps “the city;” LXX, ὅδε), even they *alone* (i. e., are left) out of all the multitude of Israel, that are consumed.” ב often signifies, “of, out of,” 1 Sam. xi. 11, “so that two together were not left of, or, out of them” (נשארו בם) 2 Sam. ii. 31, “of Benjamin and Abner’s men” (ובנאש אבנר). Or, as דגם may be here transferred from its usual place, for the sake of greater emphasis, the version might run more naturally in our idiom thus—“Let them take, I pray thee, the five remaining horses; lo! they (only) are what are left in it, out of all the multitude of Israel, that are consumed.” N. B. לבד, “alone, only,” is many times

implied, where it is not expressed, as Ezek. xiv. 14, 20, compared with verses 16, 18, especially when there is an emphasis in the expression, as here, "lo! or, even, they only;" and Ruth i. 17, *המות*, Death alone. Whether anything here offered may tend to clear this obscure passage, I presume not to determine.

Dr. A. Clarke.—These seven words are wanting in more than *forty* of Kennicott's and De Rossi's MSS. In some others they are left *without points*; in others they have been *written in*, and afterwards *blotted out*; and in others *four*, in others *five*, of the *seven words* are omitted. De Rossi concludes thus: *Nec verba hæc legunt.* LXX, Vulg., Syrus simplex, Syrus Heptaplaris Parisiensis, Targum.

That are consumed.] The words *אשר נאכל* should be translated, *which are perfect*; i. e., fit for service. The rest of the horses were either *dead* of the famine, *killed* for the subsistence of the besieged, or so *weak* as not to be able to perform such a journey.

Ged.—13 One of his servants answered, and said: "Let us take two of the five horses that remain here (for of the many that were in Israel these only remain unconsumed), and let us send to see."

Booth.—And one of his servants answered and said, Let some take, I pray thee, two of the five horses which remain (for, behold, they only remained, of all the multitude which were in Israel, unconsumed), and let us send and see.

החמור ... ה. The corrections proposed seem to be necessary. There is nothing said before to which the *ה* can refer as a relative, nor is it suitable to the idiom to insert the *ה* as an article, in such a construction as *בכל החמור*; The *ה* is wanting in the repeated clause. "Whoever considers, that the second set of these seven words is neither in the Greek nor Syriac versions; and that those translators, who suppose these words to be genuine, alter them, to make them look like sense; will probably allow them to have been at first an improper repetition—consequently, to be now an interpolation strangely continued in the sacred text." Though we omit the words noticed, the text seems corrupted. It is said, &c. *אשר נאכל*. "We are not told, however, how many horses did remain, which yet seems intended. One MS. hath *אחד* instead of *אשר נאכל*; another had *אחד* primo; another hath *אחד*

האשה." I cannot, however, think *אחד* the genuine lection. The servant could not propose to send a single messenger; and the next com. points out the true reading here, *שנים*. I would then read thus, *אשר נשארו הנה בכל החמור* &c. *שאלוהו* (*שאלוהו חמור*) "Let us take two of the five horses that remain (for lo they only remained of all the multitude in Israel, which were not consumed) and let us send and see." The learned will judge how far this emendation is supported by the context. Houbigant and Dathe adhere to the text; and their version is like ours, embarrassed, and nearly unintelligible.—*Booth. Heb. Bible.*

Houb.—13 *Sed enim ejus servorum unus; sine, quæro, inquit, ut de equitatu, qui nunc superest, quini equi abducantur. Non aliter eis eveniet, quàm vel cæteræ plebi Israel, quæ nunc superstes est, vel plebi Israel, quæ jam interiit. Mittamus igitur, et habeamus rem exploratam.*

13 *נשארו ה.* *ה*, *hïc relictis sunt.* Sic Græci Intt. *ἔδε, hïc.* Liqueat *ה* in mendo esse, cùm nihil sit in ante-dictis, ad quod istud *ה* femininum possit pertinere. ... *החמור*. Masora *החמור*, sic etiam quatuor Codices. ... *ה* *הנה*: *Lege, מה נהנה*, addita conjunctione, quæ sit adversativa. Nam sic aiunt servi Regis: *ecce illi (erunt) sicut omnis multitudo Israel, quæ superstes est hïc, aut ecce illi (erunt) sicut omnis multitudo Israel, quæ perit, vel periit.* Id est, quidquid acciderit, erunt illi eadem conditione, atque nos. Nam si erunt superstitest, erimus et nos; sin peribunt, et nobis est perendum. Abeunt hïc ab se se Veteres: vide eos, si juvat, in Polyglottis. Porro *ecce illi*, de illis dicitur, qui equos ducturi sunt, Syros exploraturi. Nam, quamvis, *equi tantùm memorantur*, satis intelligitur, cum equis intelligi equorum ductores.

Ver. 14.

ויקחו שני רכב סורים וגו'

καὶ λαβὼν δύο ἐπιβάτας ἰππων, κ.τ.λ.

Au. Ver.—14 They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see.

Pool.—Two chariot horses, or, two chariots of horses; or rather, two chariot horses, as divers render the words, i. e., horses which belonged to the king's chariots. For single

horses seem much more proper for this service than chariots and horses.

Ver. 15.

— אֲשֶׁר-הִשְׁלִיכוּ אֲרָם בְּהַחֲפָזָא וְגו' —

בַּחֲפָזָא

— ὡς ἔρριψε Συρία ἐν τῷ θαμβεῖσθαι αὐτοὺς, κ.τ.λ.

Au. Ver.—15 And they went after them unto Jordan: and, lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste, &c.

Pool.—In their haste, or, in their fear, or, consternation.

Gesen.—פָּצוּ fut. פָּצוּ to leap, or spring up. —Spec.

1. To spring up, to rise up suddenly, sc. in order to flee, 2 Sam. iv. 4; Job xl. 23 [18]; 2 Kings vii. 15 Cheth.—Hence

2. To be in alarm, to be terrified, Deut. xx. 3; Ps. xxxi. 23; cxvi. 11.

נִפְחָה to take flight, to flee in terror, 1 Sam. xxiii. 26; Ps. xlviii. 6; civ. 7.

Prof. Lee.—Infin. aff. פָּצוּ, my alarm, hurry, Ps. xxxi. 23; cxvi. 11. פָּצוּ, 2 Sam. iv. 4. פָּצוּ, 2 Kings vii. 15.

Ver. 17.

— וַיָּמָת כְּאִשֶּׁר דִּבֶּר אִישׁ הַחֲלָחִים
אֲשֶׁר דִּבֶּר בְּרֹדֶת הַמֶּלֶךְ אֵלָיו :

— καὶ ἀπέθανε καθὰ ἐλάλησεν ὁ ἄνθρωπος τοῦ Θεοῦ, ὃς ἐλάλησεν ἐν τῷ καταβῆναι τὸν ἄγγελον πρὸς αὐτόν.

Au. Ver.—17 And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.

Lord. See notes on Exod. xiv. 7, vol. i., p. 267.

Who spake.

Bp. Horsley.—Three of Kennicott's Codd. omit the two words וַיָּמָת. Another, for וַיָּמָת, repeats the expression וַיָּמָת of the preceding clause. And this I take to be the true reading,—"as the man of God had said, as he said when," &c.

Ver. 18, 19.

18 וַיְהִי כִּנְדָבָר אִישׁ הַחֲלָחִים אֵל
הַמֶּלֶךְ לֵאמֹר סְאֻמִּים שְׂעָרִים בְּשָׁקֶל
וּסְאֻמִּי סִלָּה בְּשָׁקֶל יִתְּנָה קֶעֶת מִצָּר

בְּשֶׁעַר שְׁמָרוֹן : 19 וַיֵּצֵן הַשְּׂלִישׁ אֶת-
אִישׁ הַחֲלָחִים וַיֹּאמֶר וְגו'

18 καὶ ἐγένετο καθὰ ἐλάλησεν Ἐλισαὶ πρὸς τὸν βασιλέα, λέγων, Δίμετρον κριθῆς σίκλου καὶ μέτρον σεμδάλεως σίκλου· καὶ ἔσται ὡς ἡ ὥρα αὐριον ἐν τῇ πύλῃ Σαμαρείας. 19 καὶ ἀπεκρίθη ὁ τριστάτης τῷ Ἐλισαί, καὶ εἶπεν, κ.τ.λ.

Au. Ver.—18 And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to-morrow about this time in the gate of Samaria:

19 And that lord answered the man of God, and said, Now, behold, if the Lord should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

18 And it came to pass, &c.

19 And that lord answered, &c.

Ged.—18 "For it was so, that when the man of God spake to the king, saying, Two measures—Samaria:

19 "Then that lord answered the man of God," &c.

19 Windows. See notes on vii. 2.

CHAP. VIII. 1.

וַיֵּשֶׁעַ דִּבְרֵי וְגו'

καὶ Ἐλισαὶ ἐλάλησε, κ.τ.λ.

Au. Ver.—1 Then spake Elisha unto the woman, whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the Lord hath called for a famine; and it shall also come upon the land seven years.

Then spake Elisha, &c.

Ged., Booth.—Before this period, Elisha had spoken, &c.

Pool.—Then: this particle of time may be understood either particularly and definitely of the time next following the former history, or more generally and indefinitely (as it is frequently used) of the time in which Elisha and this Shunammitish woman lived. Possibly this might happen before the history of Naaman, chap. 5., or at least before the siege of Samaria, chap. vi.; but this is not certain.

Shall come.

Ged., Booth.—Is coming.

Ver. 4.

וְהַמֶּלֶךְ מַדְבֵּר אֶל-גִּיזִי וְגו'

καὶ ὁ βασιλεὺς ἐλάλει πρὸς Γιεζί, κ.τ.λ.

Au. Ver.—4 And the king talked with Gehazi, &c.*Talked.**Ged., Booth.*—Was then talking.

Houb.—גִּיזִי, *Giezi*. Quatuor Codices יגזי, ut semper legendum. Cæterum ex eo quodd nunc memoratur Giezi, ut Elisæi servus, jure colligitur hæc, quæ hoc capite narrantur, antea evenisse, quàm Giezi fieret leprosus, et ante hæc, quæ de Naaman Syro legimus; imò etiam antequàm Elisæus duceret Syros mediam in Samariam. Tum enim servus Elisæi non nominatur, quantum antea nomen *Giezi* non omittebatur: vide suprâ cap. vi. 15, et seqq.

Ver. 7.

Au. Ver.—7 And Elisha came to Damascus, &c.

Pool.—*To Damascus*; either to the city, or rather to the kingdom, of Damascus, by comparing ver. 9; as Samaria, which properly was the name of the city, is sometimes the name of the kingdom; of which see on 1 Kings xiii. 32.

Ver. 9.

Houb.—9 חַזַּאֵל, *Hazael*. Superiori versu חזאל, non omissio ח, quod melius, et ita Græci Intt. sic etiam Syrus חזאל, per binam vocalem.

Ver. 10.

וַיֹּאמֶר אֵלָיו אֵלִישָׁע לֵךְ אֶמְרָלָהּ
כִּי־חַזַּאֵל הָרֹמֶה וְהָרָאִי יִחְזֶה בְּיָמָיו
:יָמוֹת

וְיָ

καὶ εἶπεν Ἐλισαῖ, Δεῦρο, εἶπον, Ζωὴ ζήσῃ· καὶ εἰδείξέ μοι Κύριος ὅτι θανάτῳ ἀποθανῇ.

Au. Ver.—10 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the LORD hath showed me that he shall surely die.

Pool.—Here is no contradiction; for the first words contain an answer to Ben-hadad's question, ver. 8, *Shall I recover of this disease?* To which the answer is, *Thou mayest or shalt recover*, i. e., notwithstanding thy disease, which is not mortal, and shall not take away thy life. The latter words contain the prophet's explication of or addition to that answer, which is, that he should die, not by the power of his disease, but by some other cause. But it is observ-

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able, that in the Hebrew text it is *lo*, the adverb, which signifies *not* [so *Ken., Bp. Horsley*]; which though most affirm to be put for *lo*, the pronoun, signifying *to him*; yet others take it as it lies, and translate the words thus, *Say, Thou shalt not recover: for the Lord hath showed me that he shall surely die*. Or, according to the former reading, the first words may be taken interrogatively, *Say unto him, Shalt thou indeed recover?* (as thou dost flatter thyself:) no; (which negation is implied in the very question, and gathered from the following words;) *for the Lord hath showed me that he shall surely die*.

Bp. Horsley.—Go, say unto him, *Thou mayest certainly recover*. According to the Cetib, the sense is just the reverse: "Go, say, Certainly thou shalt not recover." Dr. Kennicott prefers the Cetib, and I agree, notwithstanding the consent of the ancient versions in the sense given by the Keri. Houbigant's observation, that the repetition of the verb in the phrase וְחַזַּאֵל יִחְזֶה is a form never used but in affirmation, is erroneous. See Gen. iii. 3.

Houb.—10 חַזַּאֵל וְחַזַּאֵל, *dic, non convalescendo convalesces*. Recte Masora וְ, *ei*, non *אֵל*, *non*. Sic legebant omnes Veteres. Sed Judæaster quidam scripserit *אֵל* pro *וְ*, ne mentiri videretur Elisæus, et cum non sentiret in his verbis, *dic ei, certissime vives*, contineri Elisæi exprobrationem tacitam, cum non nesciret Elisæus hominem de aula regia suo regi adulaturum. Qui tumentur scripturam *אֵל*, ita exhibent Elisæum loquentem, tanquam diceret, *convalescet Benadad, sed alio fato morietur*, quia futurum erat, ut Hazael regem suum stragula madida suffocaret. Verum ne sic quidem non mentitur Elisæus; neque enim ex hoc morbo convalevit Benadad. Etenim ægrotum regem Hazael stragula injecta suffocavit. Denique redintegratio hæc וְחַזַּאֵל, *vivendo vives*, excludit negationem; neque enim talis scribendi forma unquam venit, nisi quando aliquid affirmatur.

Dathe.—Lectioni textuali s. *רָפַ* Cetib marginalis s. Keri sine dubio præferenda est, quam etiam exhibent versiones antiquæ et complures codd. *Kennicotti*. Neque adeo magna mihi videtur difficultas, quam nonnulli interpretes in his verbis invenerunt, quasi nempe propheta non verum dicat, si Hasaëlem jubeat domino suo renunciare, eum convaleturum esse, et tamen statim addat, eum esse moriturum. Nempè dicit Elisa,

5 z

quod haud dubie factum fuisset, Benhadadi morbum non futurum esse lethalem, sed eum moriturum esse vi oppressum ab Hasaële. Priora verba igitur hic ad illum referre debebat; posteriora autem huic prædicebant, quid esset eventurum.

Maurer.—10 מִן־מָוֶת i, dic ei. מִן־K'ri (ut Lev. xi. 21; 1 Sam. ii. 3; 2 Sam. xvi. 18, al. cf. ad Exod. xxi. 8), quod ipsum exhibent complures libri et versiones antiquæ. מִן ita esse capiendum, nec tanquam *negationem* ad sequentia trahendum, cum ex eo patet, quod מִן non infinitivo absoluto, seq. verb. fin., rarissime tantum præponitur (E Gr. min., p. 236, ex.), tum maxime colligitur ex comm. 14, ubi Hasael, Elisæ verba referens dicit: הֲיָה מָוֶתְךָ. Ex morbo (cf. הֲיָה מָוֶתְךָ vs. 8, 9) *utique evadere poteris*, morbus tibi minime letalis erit. *Sed ostendit mihi Jova, eum certo moriturum esse.* Vates, divinitus edoctus, regem violenta morte moriturum esse (cf. vs. 15), ad questionem, num ille ex morbo, quo laboret, evasurus sit, respondet, morbum minime letalem fore; præterea vero de suo addit, se certo scire, regem nihilo secius moriturum esse. Sua sponte intelligitur, regi non nisi priora verba referenda fuisse. Schulzius sensum ita expedit: "Interrogas me nomine regis; equidem vero jam scio, quid ei responsi daturus sis, sive vitam sive mortem prædixero. Meo illi nomine vitam promittere statutum est tecum. Mihi vero ostendit Deus, eum certo moriturum esse." Ex hac interpretatione verba liberius ita vertenda essent: per me licet eas renunciatum regi, eum ex morbo evasurum esse. Mihi vero ostendit cet.

Ver. 11.

וַיַּעֲמֵד אֶת־פָּנָיו וַיִּשָּׂם עַד־גֵּשׁ נִיבָן
אִישׁ הָאֱלֹהִים

καὶ παρέστη τῷ προσώπῳ αὐτοῦ, καὶ ἔθηκεν ἕως αἰσχύνης· καὶ ἔκλαυσεν ὁ ἄνθρωπος τοῦ Θεοῦ.

Au. Ver.—11 And he settled his countenance stedfastly [and set it], until he was ashamed: and the man of God wept.

Until he was ashamed. See notes on ii. 17, p. 880.

Pool.—He settled his countenance stedfastly; the prophet fixed his eyes upon Hazael. *Until he was ashamed*; either till the prophet was ashamed to look any longer upon him; or till Hazael [so Patrick] was

ashamed, as apprehending that the prophet suspected or discerned something extraordinary and of an evil and shameful nature in him. The Hebrew words are ambiguous, and may indifferently be referred to either of them; but they seem more properly to belong to Hazael, because it follows, by way of distinction, *the man of God wept.*

Dr. A. Clarke.—He settled his countenance stedfastly.] Of whom does the author speak? Of Hazael, or of Elisha? Several apply this action to the prophet.

The *Septuagint*, as it stands in the *Complutensian* and *Antwerp Polyglots*, makes the text very plain: Καὶ ἕστη Ἀζαήλ καταπροσώπων αὐτοῦ, καὶ παρεθηκεν ἐνώπιον αὐτοῦ ὄψα, ἕως πρὸς χυνοῦ· καὶ ἐκλάυσεν ὁ ἄνθρωπος τοῦ Θεοῦ, And Hazael stood before his face, and he presented before him gifts till he was ashamed; and the man of God wept.

The *Codex Vaticanus*, and the *Codex Alexandrinus*, are nearly as the Hebrew. The *Aldine* edition agrees in some respects with the *Complutensian*; but all the *Versions* follow the *Hebrew*.

Ged., Booth.—Then looking [Booth., having looked] him stedfastly, and long, in the face, the man of God wept.

Houb.—11 וַיַּעֲמֵד פָּנָיו, et firmavit vultum suum. Hæc de Hazael dicuntur, quomodo et hæc, וַיַּעֲמֵד פָּנָיו, et obstupuit diu multumque. Sed וַיַּעֲמֵד, et flevit, pertinet ad Elisæum, ut liquet. Non esset Hebr. consuetudinis, ut tria verba de eodem homine acciperentur, nominativo eorum ad finem rejecto. Obstupuit Hazael in responso Elisæi, vel stuporem simulavit, cum celare vellet Elisæum, sui regis mortem non sibi fore ingratam.

Ver. 12.

וַיִּהְיֶה־הֵם חֲבָקֵץ —

— καὶ τὰς ἐν γαστρὶ ἐχούσας αὐτῶν ἀναρρήξεις.

Au. Ver.—12 And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.

Rip up their women with child. So *Gesen.* and most commentators.

Bp. Patrick.—12 This last expresses the highest degree of barbarous cruelty; for

which there was no occasion, if he did but kill the women with child, for the child in the womb would die with them, without ripping them up. Therefore, a late learned man, looking on this as a thing unheard of, will have the word *haroth* not to signify women with child, but castles or fortified places which he should demolish: though he cannot but acknowledge, that the cutting up women very naturally follows *slaying their young men, and dashing their children*, which goes just before. And he should have taken notice, that the very first evil he mentions that Hazael should do to them, is *setting their strongholds on fire* (Gousset, Comment. Linguæ Hebraicæ, p. 216).

Houb.—12 בודדים, *juvenes eorum*. Id vocabulum suo malè mutilatum. Codices tres Orat. בודדים: sic, pro בודדים, et prægnantes eorum, scriptum habent בודדים, duo Codices Orat.

Ver. 13.

וַיֹּאמֶר הַחֹזֶה לְפִי מָה עֲבָדְךָ הַגָּדֹל
כִּי יַעֲשֶׂה הַדָּבָר הַגָּדֹל הַזֶּה וְגו'

kai eipen 'A(ahl), Tis estin o doulos sou, o kúwn o teuthnâws, ôti poîhsei to rhêma touto; k.t.l.

Au. Ver.—13 And Hazael said, But what, is thy servant a dog, that he should do this great thing? And Elisha answered, The Lord hath shewed me that thou *shalt be king* over Syria.

Dr. A. Clarke.—But what, is thy servant a dog, that he should do this great thing? I believe this verse to be wrongly interpreted by the general run of commentators. It is generally understood that Hazael was struck with horror at the prediction; that these cruelties were most alien from his mind; that he then felt distressed and offended at the imputation of such evils to him; and yet, so little did he know his own heart, that when he got power, and had opportunity, he did the whole with a willing heart and a ready hand. On the contrary, I think he was *delighted* at the prospect; and his question rather implies a *doubt* whether a person so inconsiderable as he is shall ever have it in his power to do such *great*, not such *evil* things; for, in his sight, they had no turpitude. The Hebrew text stands thus: "But what! thy servant, this dog! that *he* should do this great work!" Or, "Can such a poor worthless fellow, such a *dead dog* [ὁ κύων ὁ τεθνηκώς, Sept.] perform such mighty actions? thou fillest me with surprise."

And that this is the true sense, his immediate murder of his master on his return fully proves. "Our common version of these words of Hazael," as Mr. Patten observes, "has stood in the front of many a fine declamation utterly wide of his real sentiment. His exclamation was not the result of *horror*; his expression has no tincture of it; but of the unexpected glimpse of a crown! The prophet's answer is plainly calculated to satisfy the astonishment he had excited. A *dog* bears not, in Scripture, the character of a *cruel*, but of a *despicable* animal; nor does he who is shocked with its barbarity call it a *GREAT* deed."—*David Vindicated*.

Houb.—13 ענך הכלב, *servus tuus canis*. Nos, non *canis*, sed *homuncio*, ne *canis* plus diceret Latine, quàm Hebraicè.

Ver. 14.

וַיֹּאמֶר אֲמַר לִי קִיָּה הַחֲיָה : —

— εἰπέ μοι, Ζωή ζῆση.

Au. Ver.—So he departed from Elisha, and came to his master: who said to him, What said Elisha to thee? And he answered, He told me *that* thou shouldest surely recover.

That thou shouldest surely recover. See notes on ver. 10.

Booth.—That thou mayest assuredly recover.

Ver. 15.

וַיְחִי קִמְחָחַת וַיִּקַּח חֲמֻצִּים וַיִּמְלֵךְ
בְּפָנָיו וַיִּפְרֹשׁ עַל-פָּנָיו וַיָּמָת וַיִּמְלֵךְ
הַחֹזֶה לְפָנָיו :

kai éγενετο τῇ ἐπαύριον, kai ἔλαβε τὸ μαχθάρ kai ἔβαψεν ἐν τῷ ὕδατι, kai περιέβαλεν ἐπὶ τὸ πρόσωπον αὐτοῦ, kai ἀπέθανε· kai ἐβασίλευσεν 'A(ahl) ἀντ' αὐτοῦ.

Au. Ver.—15 And it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died: and Hazael reigned in his stead.

Ged.—But, on the next day, having taken a *fly-net* dipped in water, and put it upon his face, he died: and Hazael reigned in his stead.

In rendering this verse I have departed from all the ancient versions, and most modern interpreters. They ascribe this action to Hazael, and make him smother the king. I am convinced that the text admits of no such meaning. Ben-hadad, encouraged

by the reported answer of Elishah, makes use of a violent remedy to allay the heat of his fever; and claps on his face a wet net. This stops the perspiration; and he dies in consequence. So *Booth*.

Booth.—According to Josephus, this king was greatly beloved by his subjects; and if Hazael had murdered him, would he have been raised to the throne? We are not informed that Ben-hadad had any children; and Hazael might succeed him by the choice of the people.

Gesen.—סכר m. (r. סכר no. 1) *coarse cloth*, i. e., of a coarse texture, perh. *hair cloth*, *cilicium*, 2 Kings viii. 15.—The idea of κωνοπέων, fly-net, proposed by J. D. Michaëlis, does not seem adapted to the context.

Prof. Lee.—סכר, *carpet*, or other *coarse cloth*. We find a similar thing recorded in the Persian history, entitled, *Kholasat El Akhbar*. (In my copy, p. 162, verso). The words are these, *The Malik ordered that they should place a carpet on Abdallah's mouth, so that his life was cut off*.

Maurer.—[סכר — סכר] *et sumsit Hasael velum culicare* (sec. al. *stragulum*), *immersit in aquam, et expandit in ejus* (regis) *faciem* cet. h. e., tum Hasael ope reticuli (straguli) *madefacti regem suffocavit*. Ita interpretes numero plurimi. "At, inquit Schulzius, falso parricidii reus agitur Hasael, qui certe sub commatis nostri initium Subiectum propositionis neutiquam esse potest, alias enim nomen ejus non sub finem, sed sub initium versus nostri ponendum fuisset neque etiam patet ratio, cur stragulam (σπράγμα vertit Theodoretus Hebraeum סכר veteribus interpretibus usus) aquis intingi et madefieri oportuisset, si Hasael ejus injectu suffocandi regis consilium cepisset." Verum enim vero, qui sub finem commatis 14 subiectum est, is utique etiam sub initium commatis 15, subjectum esse poterit! Atqui subjectum verbi סכר vs. 14. est *Hasael*. Quod autem attinet ad reticulum (stragulum?) *madefactum*, notissima res est, pannos aqua intinctos multo solidiores et aëri *impermios* fieri. Ex quo intelligitur, argumenta illa e diverso allata nullius esse momenti. Ceterum Schulzius hanc nobis proposuit interpretationem: *postridie vero rex læto Hasaelis nuntio confirmatus stragulam sumtam aquis intinxit et faciei suæ maxime sine dubio sudanti obvelavit, ut refrigerio levaretur, ita vero evaporatione nimis cito impedita mortuus est*.

Ver. 16.

ובשנת חמש ליהורם בן אחאב מלך ישראל ויהושפט מלך יהודה יהורם בן יהושפט מלך יהודה :

Ἐν ἔτει πέμπτῳ τῷ Ἰωράμ υἱῷ Ἀχαάβ βασιλεῖ Ἰσραὴλ, καὶ Ἰωσαφὰτ βασιλεῖ Ἰούδα, ἐβασίλευσεν Ἰωράμ υἱὸς Ἰωσαφὰτ βασιλεὺς Ἰούδα.

Au. Ver.—16 And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat *being* then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign [Heb., reigned. 892. Began to reign in consort with his father].

See notes on ver. 17, and on i. 17.

Bp. Patrick.—16 All the seeming contradictions between this verse and chap. i. 17, and chap. iii. 1, are thus briefly reconciled by Huetius:—Jehoram beginning to reign with his father Jehoshaphat in hisseventeenth year, and Joram king of Israel in his eighteenth, the first year of Joram king of Israel will fall out in the second year of Jehoram, king of Judah: whose father dying in the twenty-second year of his reign, Jehoram, king of Judah, began to reign alone in the fifth year of Joram king of Israel (see Demonstr. Evang. propos. iv. p. 204).

Ken.—16 This verse, when exactly rendered, is, *And in the fifth year of Joram, the son of Ahab, king of Israel, and of Jehoshaphat, king of Judah, Jehoram, the son of Jehoshaphat king of Judah, began to reign*. In my General Dissertation, p. 44, notice was taken of the confusion here introduced (as Vignoles, Jackson, and other chronologers have remarked) by the interpolation of three Hebrew words, signifying *et Jehosaphati regis Judæ*. 'Tis certain, that Jehoshaphat reigned twenty-five years; and that Jehoram his son reigned but eight years; (1 Kings xxii. 42; 2 Kings viii. 17; 2 Chron. xx. 31; and xxi. 5); so that he could not have reigned during his father's life, without being king twenty years and eight years. I also specified several copies of the Vulgate, both written and printed, which are free from this interpolation. It was observed likewise, that these words are wanting in two Heb. MSS.; and lastly, that the Hexaplar Syr. MS., above 1000 years old, made from the Greek (now preserved at Paris), has not these words, though they are found in the Vat. and Alexand. MSS. So *Luther, Dathe, Bp. Horsley, Clarke, Ged., Booth, Maurer*.

Dr. A. Clarke.—These words, *And of Jehoshaphat, king of Judah*, are wanting in three of Kennicott's and De Rossi's MSS., in the Complutensian and Aldine editions of the Septuagint, in the Peshito Syriac, in the Parisian Heptaplar Syriac, the Arabic, and in many copies of the Vulgate, collated by Dr. Kennicott and De Rossi, both *printed and manuscript*; to which may be added two MSS. in my own library, one of the fourteenth, the other of the eleventh century, and in what I judge to be the Editio Princeps of the Vulgate. And it is worthy of remark that in this latter work, after the fifteenth verse, ending with *Quo mortuo regnavit Azahel pro eo*, the following words are in a smaller character, *Anno quinto Joram filii Achab regis Israel, regnavit Joram filius Josaphat rex Juda, Triginta, &c.* We have already seen that it is supposed that Jehoshaphat associated his son with him in the kingdom; and that the *fifth year* in this place only regards Joram king of Israel, and not Jehoshaphat king of Judah. See the notes on chap. i. 17.

Houb. — 16 *Anno quinto Joram, filii Achab, in Israel regnantis, regnavit in Judam rex Joram, filius Josaphat, regis Juda.*

16 יהושפט בן יורם, et Josaphat, regis Juda. Hæc omittunt Syrus et Arabs, et Græci Intt. in Editione Complutensi, multi etiam Latini Codices. Certe habet id manifestam repugnantiam, ut annus quintus regni Joram, filii Achab, fuerit idem annus quintus regni Josaphat. Capite iii. versu 1, dictum est illum Joram initium regnandi fecisse anno regni Josaphat decimo octavo, et ipsa ex historia perspicuum est, Josaphat regem multo ante, quam illum Joram, regnare cœpisse. Vim faciunt verbis sacris, qui sic convertunt, *anno quinto Joram, filii Achab, regnaverat autem Josaphat in Judam, regnavit Joram, filius Josaphat.* Nam talis scribendi forma peregrina est, et sine altero exemplo. Quod si convertas, *regnabat etiam Josaphat in Judam, vel dum regnabat Josaphat, regnavit Joram,* quasi Josaphat filium suum Joram fecisset regni socium, non minus vim facies his verbis, יהושפט בן יורם, quæ significant, et *Josaphat regis Juda*, non autem, *Josaphat regnabat in Judam.* Ergo sapientius hæc verba omittuntur ex autoritate Codicum multorum. Nos tamen tollimus tantum nomen יהושפט, legimusque בן יורם, *regnavit in Judam*, ne sine necessitate hæc duo

verba omittantur; quanquam non difficile fuit, ut tria verba, quæ lineâ inferiore recurrunt, oculo Scribæ aberrante, fuerint iterata in lineâ superiore. Superest explicandum, quomodo Joram, filius Achab, regnaverit *annis quinque*, antequam regnaret Joram, filius Josaphat. Edm. Calmet, turbam sequens, ita interpretatur, *regnavit annis quinque, antequam Joram, filius Josaphat, solus regnaret*, existimans, fuisse Joram, filium Josaphat, in regni societatem vocatum, de qua societate altum silet pagina sacra, ut mirum sit eam adhiberi, annis regnorum computandis. Sed neque, si Joram cum patre Josaphat regnavit, nodus solvitur. Nam si fuit Joram rex factus anno patris Josaphat *decimo sexto*, ut credit Edm. Calmet, nec sic quidem demonstratur, quomodo Joram, filius Achab, regnaverit, antequam Joram, filius Josaphat, regnaret solus, *annis tantum quinque*. Quippe Josaphat regnavit viginti quinque annos. Ab anno *decimo sexto* regni Josaphat, usque ad annum ejusdem vigesimum quintum, intercedunt anni novem. Ergo regnaverit Joram, filius Josaphat, comite patre, annos novem. Utitur Edm. Calmet his annis novem, ut explicet, quomodo Joram, filius Achab, regnaverit *anno secundo* regni Joram, filii Josaphat, ut cap. i. 17, narratur. Nempe, inquit, regnavit filius Achab, *anno secundo* postquam Joram, filius Josaphat, fuerat in regnandi societatem vocatus, sive anno decimo octavo regni Josaphat; nec videt se in alios induci laqueos. Nunc enim quomodo planum faciet, filium Achab regnasse annis quinque, antequam filius Josaphat, solus regnaret? Nam ab anno Josaphat regnantis *decimo octavo*, usque ad vicesimum quintum quo Joram, filius Josaphat, solus regnavit, intercedunt anni *septem*, non autem *quinque*. Ergo hæc male consociantur, et facilius est errasse Scribas, quam Sacrum Scriptorem computasse annos, nunc ab eo, tempore, quo filius Josaphat solus regnavit, nunc ab eo, quo, patre consorte, regnavit, ubi præsertim de isto regni consortio nihil quidquam memorant Sacri Scriptores. Vide quæ diximus ad caput i. 17. Vide etiam præfationem de regnandi initio utroque Joram filii Achab, et Joram, filii Josaphat.

Ver. 17.

Au. Ver.—17 Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.

See notes on ver. 16.

Bp. Patrick.—17 Part of which was his father, as I now observe, and the rest by himself. Dr. Lightfoot observing three dates of the beginning of his reign gives this account of it:—The *first* was when he was made viceroy with his father, at the time he went out of the land for the recovery of Ramoth-gilead. The *second* was when his father went upon his expedition with Jehoram, king of Israel, against Moab (chap. iii. of this book), from which time, he thinks, the beginning of his reign is fixed here, and in 2 Chron. xxi. 20. For after this time, Jehoshaphat was little at Jerusalem, but abroad either in his own land (which he perambulated that he might reduce the people to the true religion), or in Moab, to bring them into subjection (2 Chr. xix. 20). And *lastly*, at his father's death he was completely king of Judah 2 Chron. xxi. 1 (see Harm. of the Evang. Prolegom., sect. 6). So that the clearest solution of the difficulty mentioned in the foregoing verse is this (as Dr. Alix, a great man in this learning, and all others, hath observed to me), that Jehoram had three beginnings of his reign. One in the seventeenth year of Jehoshaphat, when his father designed him to be king; the second in the twenty-third year of his father, when he was crowned; and the last when his father (after he had reigned five-and-twenty years) died; and he reigned alone a little more than four years. Thus Solomon was made king before his father died, and again after his death, as Abarbinel observes (see 1 Kings ii. 12).

Dr. A. Clarke.—*He reigned eight years in Jerusalem.* Beginning with the fifth year of Joram, king of Israel. He reigned *three* years with Jehoshaphat his father, and *five* years alone; i. e., from A.M. 3112 to 3119, according to Archbishop Usher.

Ver. 19.

— כִּי־אֶשְׂרֵי אֶמְרָלוֹ לָהֶם לֹא נִיר
לְבָנָיו קְלִי־הַנִּימִים :

— καθὼς εἶπε δοῦναι αὐτῷ λύχνον καὶ τοῖς υἱοῖς αὐτοῦ πάσας τὰς ἡμέρας.

Au. Ver.—19 Yet the LORD would not destroy Judah for David his servant's sake, as he promised him to give him alway a light [Heb., candle or lamp], and to his children.

Pool.—*Alway*, Heb., *all days*, until the coming of the Messiah.

And to his children.

Houb.—19 לֹחַ לוֹ נִיר לְבָנָיו, *ut daret ei lucernam in filiis suis, vel per filios suos.* Hæc oratio recte procedit. Tamen plerique Veteres, לְבָנָיו, *et filii ejus*, quæ etiam scriptura bona est; itaque eam habent tres Codices Orat. nec non alii duo, manu tantum priori.

Dathe.—Pro לְבָנָיו ol ó, Vulgatus, Chaldæus et quadraginta fere codd. Kennicotti habent לְבָנָיו. Hanc igitur lectionem tot testibus probatam sum secutus.

Maurer.—19 Plurimi libri et nonnulli veterum pro לְבָנָיו exhibent לְבָנָיו, quod recipiendum duxerunt Schulzius, Dathius, alii. Nihil muto. לְבָנָיו cum ה' appositione cohæret, nisi est: *apud filios ejus.* Ceterum cf. ad 1 Reg. xi. 36.

Ver. 22.

— עַד חַיִּים הָיָה אִין הַפֶּשַׁע לְבָנָה
בְּעֵת חַיָּיהָ :

— ἕως τῆς ἡμέρας ταύτης τότε ἡβέτησε Λοβνὰ ἐν τῷ καιρῷ ἐκείνῳ.

Au. Ver.—23 Yet Edom revolted from under the hand of Judah [and so fulfilled, Gen. xxvii. 40] unto this day. Then Libnah revolted at the same time.

Then.

Houb.—22 בַּיּוֹם הַהוּא, *eo die, tunc...* Crediderim, fuisse מ ex הָאָהַד malè iteratum. Nam excluditur מ per hæc verba הָאָהַד, *eo tempore*; verius tamen legatur והַשָּׁמַע *et rebellavit*; posito ו, pro מ.

Ver. 25.

בְּשָׁנָה שְׁתִּים־עָמָרָה שָׁנָה לְיוֹרָם בֶּן
אֲחָזָב מֶלֶךְ יִשְׂרָאֵל מָלָךְ אֲחִיזָהוּ בֶן
יְהוֹרָם מֶלֶךְ יְהוּדָה :

ἐν ἔτει ὁσδεκάτῳ τῷ Ἰωράμ υἱῷ Ἀχαάβ βασιλεῖ Ἰσραὴλ ἐβασίλευσεν Ὀχοζίας υἱὸς Ἰωράμ.

Au. Ver.—25 In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah [called Azariah, 2 Chron. xxii. 6, and Jehoahaz, 2 Chron. xxi. 17, and xxv. 23] the son of Jehoram king of Judah begin to reign.

In the twelfth year of Joram.

Pool.—*Object.* It was in the *eleventh* year of Joram, chap. ix. 29. *Ans.* Either, first, He began to reign in the confines of Joram's eleventh and twelfth year, in the very end of his eleventh year, or towards the beginning

of the twelfth, whence it is indifferently ascribed to the one or the other. Or, secondly, The one year of Ahaziah did concur with the latter half of Joram's eleventh year, and the former half of his twelfth year: and if he could not be said to *begin to reign* in both these years, yet he might unquestionably be said to *reign* in both of them; and the Heb. word, both here and chap. ix. 29, properly signifies *he reigned*, and not *he began to reign*, as it is translated. Or, thirdly, Ahaziah began to reign with his father, and during his life, according to the late examples both in Judah and Israel, there being also special occasion for it, by reason of Joram's cruel and long sickness, 2 Chron. xxi. 18, &c.; and this was in Joram's eleventh year, and then his father died, and he began his single reign in Joram's twelfth year.

Ged.—In the eleventh year [so Syr. and pp. ix. 29].

Ver. 26.

בְּרֶגֶעַשְׁלִים וּשְׁנָתַיִם שָׁנָה אַחֲזִיָּהוּ
בְּמָלְכוֹ וְשָׁנָה אֶחָת מָלָךְ בִּירוּשָׁלַם וְשָׁם
אִמּוֹ צִתְלִיָּהוּ בִתְעַמְרִי מֶלֶךְ וְשֶׁרָאֵל
vīds eīkosi kai duo étōn 'Oxozias én tḗ βα-
σιλεύειν αὐτόν, καὶ ἐνιαυτὸν ἓνα ἐβασίλευσεν
ἐν Ἱερουσαλὴμ, καὶ ὄνομα τῆς μητρὸς αὐτοῦ
Γοθολία θυγάτηρ Ἀμβρί βασιλέως Ἰσραὴλ.

Au. Ver.—26 Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name was Athaliah, the daughter [or, grand-daughter, see ver. 18] of Omri king of Israel.

Two and twenty years. See notes on 2 Chron. xxii. 2.

Daughter of Omri.

Houb.—26 *Athalia filia Amri.* Atqui versu 18; dicta est, *filia Achab.* Et parum credibile est, eandem feminam, eodem in capite, vocari nunc filiam, Achab, nunc filiam Amri, præsertim cum ejusmodi generationes indicare soleant filium, aut filiam strictè, non autem filium, qui sit nepos, aut filiam, quæ neptis. Legendum videtur, *אחזיהו*, *filia Achab*, *filia Amri.* Vidimus in Libro Paralipomenon similes scribendi errores. Et ut hæc verba in *אחזיהו*, omitterentur, occasio erat in verbis *בית אחזיהו*, non nihil similibus, quæ extant linea inferiori.

Ver. 27.

— כִּי תָהֵן בֵּית־אֲחִיָּזָה הָיָה :

[Alex.] γαμβρός γὰρ οἴκου Ἀχαάβ ἐστίν.

Au. Ver.—27 — For he was the son in law of the house of Ahab.

Ged.—For with the house of Ahab he had made affinity.

Booth.—For he was related to the house of Ahab.

Gesen.—מֶלֶךְ m. one who marries the daughter of any one, Gr. γαμβρός.—Hence,

1. In respect to the bride, a *bridegroom*, spouse, Psalm xix. 6.

2. In respect to the parents, a *son-in-law*, Gen. xix. 12; Judg. xv. 6.

3. A *relative* by marriage, *affinis*, 2 Kings viii. 27.

CHAP. IX. 1.

Houb.—1 רָמֹת רָמֹת. Duo Codices Orat. רָמֹת, plene, ut etiam plene omnes Veteres in Polyglottis.

Ver. 3.

Au. Ver.—3 Then take the box of oil, and pour it on his head, &c.

Box.

Ged., Booth.—Vial.

Gesen.—פֶּסֶף m. (רָמֹת, to drop, to distil,) a flask [so Prof. Lee], bottle, 1 Sam. x. 1; 2 Kings ix. 1, 3.

Ver. 4.

וַיֵּלֶךְ הַנָּעַר הַנֶּעֱרָר מִבְּנֵי רָמֹת
גִּלְעָד :

καὶ ἐπορεύθη τὸ παιδάριον ὁ προφήτης εἰς
'Ρεμμὸθ Γαλαὰδ.

Au. Ver.—4 So the young man, even the young man the prophet, went to Ramoth-gilead.

Houb.—4 *Ivit puer propheta Ramoth Galaad.*

הַנָּעַר הַנֶּעֱרָר, *puer, puer.* Alterum הַנָּעַר superfluit, neque id videtur legere Græci Intt. ut nec Syrus. Quodd verbō Chaldæus habet, *שְׁלֹמֹה תַלְמִיד*, *adolescens discipulus*, paraphrasi utitur, ut otiosam iterationem quomodocunque expedit. Clericus, *adolescens, prophetæ minister.* Sed suprā is adolescens dictus est unus esse *ex filiis prophetarum*, non autem Elisæi minister. Est הַנָּעַר in recto casu, *propheta*, de adolescente, dictum, non de Elisæo. Ita rem accepere Græci Intt. qui, τὸ παιδάριον ὁ προφήτης. *puer propheta.*

Ver. 8.

Au. Ver.—8 *Against the wall.* See notes on 1 Sam. xxv. 22, p. 467.

And him that is shut up and left in Israel. See notes on 1 Kings xiv. 10, p. 822; and on Deut. xxxii. 36, vol. i., p. 780.

Ver. 11.

Au. Ver.—11 Then Jehu came forth to the servants of his lord: and one said unto him, *Is all well?* &c.

And (one) said.

Houb.—11 וַיֵּצֵא יְהוּ לְעַבְדָּיו, et dixit ei. Lege... וַיֵּצֵא, et dixerunt; ita Codex Orat. 42 manu priori: Ita etiam Veteres, præter unum Chaldaicum. Hæc dicunt Jehu sodales, ut liquet ex וַיֵּצֵא, nobis.

Maurer.—[וַיֵּצֵא] Plures et scripti et editi libri: וַיֵּצֵא. Sed singularis lectio sanissima est. *Et dixit ei*, sc. dicens h. e., *et dictum est ei*. Veteres liberius verterunt.

Ver. 13.

וַיִּמְחֶרֶת יְהוּ אֶת שָׂרָאֵי הַמִּצֵּלָה וְהַמִּצֵּלָה
וְהַמִּצֵּלָה וְהַמִּצֵּלָה

καὶ ἀκούσαντες ἔσπευσαν, καὶ ἔλαβεν ἕκαστος τὸ ἱμάτιον αὐτοῦ, καὶ ἔθηκαν ὑποκάτω αὐτοῦ ἐπὶ τὸ γὰρ ἐμ τῶν ἀναβάθμων κ.τ.λ.

Au. Ver.—13 Then they hastened, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king [Heb., reigneth].

On the top of the stairs.

Dr. A. Clarke.—The Chaldee, the rabbins, and several interpreters understand this of the *public sun-dial*; which, in those ancient times, was formed of *steps* like stairs, each step serving to indicate, by its shadow, one hour, or such division of time as was commonly used in that country. This dial was, no doubt, in the most *public place*; and upon the top of it, or on the platform on the top, would be a very proper place to set Jehu, while they blew their trumpets, and proclaimed him king. The Hebrew מַצְלָה is the same word which is used chap. xx. 9, 10, 11, to signify the dial of Ahaz; and this was probably the very same dial on which that miracle was afterwards wrought: and this dial מַצְלָה from מָצָה, to go up, ascend, was most evidently made of *steps*; the shadows projected on which, by a gnomon, at the different elevations of the sun, would serve to show the popular divisions of time.

Ged.—On the naked steps of the stairs.

Gesen.—עצם. 1. a bone, i. q. עצם, but rarer and only poetic.

2 The body, &c.

3. the very bone, substance of any thing, i. q., self, ipse, like עצם. 2 Kings ix. 13, then took every man his garment and spread them under him (Jehu) וַיִּפְּצוּם וַיִּשְׂרוּ אֶת הַמִּצֵּלָה וְהַמִּצֵּלָה upon the steps themselves, the very steps.

Prof. Lee.—עצם. 1 The bone.

2 Meton. Powerful, strong.

3 Hence, Frame-work, perhaps, i. e., a

sort of pulpit (the منبر, or publishing

pulpit of the Mohammedans. See my note on Job xxix. 7); 2 Kings ix. 13; 2 Chron. ix. 18.

Maurer.—*Super ipsosmet gradus*, uti bene jam Kimchi explicuit in lib. rad. "Indicari videtur, quantopere festinarint regium honorem Jehuo exhibere. Non expectabant, donec in plateas venissent, sed antequam e loco sublimi descendissent ad ipsos gradus vestes suas ipsi substernebant." Ges. Alii:

super aliquem e gradibus coll. جرم pars et

بعضهم unus eorum, propr. pars eorum.

Ver. 14.

וַיִּזְרֹם יְהוּ אֶת שָׂרָאֵי הַמִּצֵּלָה וְהַמִּצֵּלָה
וְהַמִּצֵּלָה וְהַמִּצֵּלָה

— καὶ Ἰωράμ αὐτὸς ἐφύλασεν ἐν Ῥεμμῶθ Γαλαὰδ, καὶ πᾶς Ἰσραὴλ ἀπὸ προσώπου Ἀχαὴλ Βασιλέως Συρίας.

Au. Ver.—14 So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria.)

Pool.—Joram had kept Ramoth-gilead; which interpreters conclude to have been taken by Joram before this time, though the taking of it be not mentioned. This they gather, first, from the mention of the inner chamber, ver. 2, and of the top of the stairs here; secondly, from ver. 15, *Let none go forth out of the city*. But these arguments seem not to be cogent. And if the city was taken, why should all Israel be there to keep it, for which a strong garrison was sufficient? The words therefore may be otherwise rendered, exactly according to the Hebrew, Joram had kept, or did keep (to wit, by his army left there,) or put guards, or laid siege at, or, to, (for so the particle

beth is oft used,) *Ramoth-gilead*. And therefore he had *all Israel*, i. e., all the military force of Israel, with him, that he might both maintain the siege, and withal oppose Hazael, who sought to relieve it.

Ged.—14 Thus Jehu Ben-Josaphat-Ben-Nimshi conspired against Joram; while king Joram (who had, with all the Israelites, come to defend Ramoth-gilead against Hazael king of Syria) was gone back to Jezreel to be healed of the wounds, &c.

Ver. 15.

— וַיֵּאמֶר יְהוּא אִישׁ נִפְשָׁם מֵאֵל —
יֵאָזָא פֶּלִיט מִן־הָעִיר לְלִבָּת לִּי . לִּי
בְּיִזְרְעֵאל :

לְהִיד קִי

— καὶ εἶπεν Ἰού, Εἰ ἔστι ψυχὴ ὑμῶν μετ' ἐμοῦ, μὴ ἐξέλθῃτε ἐκ τῆς πόλεως διαφευγῶς τοῦ πορευθῆναι καὶ ἀπαγγεῖλαι ἐν Ἰσραὴλ.

Au. Ver.—15 But king Joram [Heb., Jehoram] was returned to be healed in Jezreel of the wounds which the Syrians had given him [Heb., smote], when he fought with Hazael king of Syria.) And Jehu said, if it be your minds *then* let none go forth *nor* escape [Heb., let no escaper go, &c.] out of the city to go to tell *it* in Jezreel.

Pool.—*When he fought with Hazael*; when he came with an army, either to retake the city taken by Joram, or to raise the siege. *Out of the city*; or, *from the city*; either from within the city, or from before it, from the siege or army.

Houb.—יָשָׁב יִזְרְעֵאל, *sed enim Joram reversus erat*, nempe relinquens apud Ramoth Galaad exercitum suum, ut inviseret Ochoziam, in Jezrahel ægrotantem. Propterea illum Jehu facile oppressit incautum, et ab exercitu longe remotum ... כִּדְוִי: Legendum plene כִּדְוִי, *percusserant eum*... לִי: Superstitiosè Editores spatium vacuum reliquère, cum præsertim Masoretæ moneant legendum כִּדְוִי, *ad nuntiandum*, pro לִי. Clericus hæc in hunc locum: "Hinc et ex multis aliis locis, intelligere est, Massorethas ad antiquum quemdam Codicem textum, sine mutatione ulla, etiam exscriptis mendis manifestis, composuisse." Etiam colligere potuit Clericus, Codicem eum, quem Judæi sequebantur, fuisse multis aliis deteriorem, nempe illis, quos Masora consulebat, ut eum ad marginem notis brevibus emendaret.

VOL. II.

Ver. 17.

Au. Ver.—17 And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company.

A company.

Gesen.—פָּרֹץ f. (r. פָּרַץ) *to overflow*, to be *superabundant*, *abundance*, i. e., *multitude*, as of waters Job xxii. 11; xxxviii. 34; of men, 2 Kings ix. 17; of camels, Isaiah lx. 6; Ez. xxvi. 10.

Prof. Lee.—פָּרֹץ, f. constr. פָּרֹץ. (a)

An overflowing, of waters, an inundation.

(b) *An abundance, a multitude.*

Maurer.—פָּרֹץ מֵאֵל פָּרֹץ ex sequiore Hebraismo pro פָּרֹץ, vid. E. Gr. crit. p. 348; Gr. min. §. 288; G. Gr. ampl. p. 467; Gr. min. §. 79; adn. 2 d. Potest tamen etiam librarii mendum subesse, quoniam proxime præcedit פָּרֹץ.

Ver. 18, 19.

Au. Ver.—18 — And the watchman told, saying, The messenger came to them, but he cometh not again.

19 Then he sent out a second on horseback, which came to them and said, &c.

Houb.—18, 19. דָּהָה דָּהָה, *usque ad eos*. Versu 20 legitur דָּהָה דָּהָה, ut legendum videtur hoc versu 18, quomodo et Chaldaeus, דָּהָה דָּהָה, *usque ad illos*. Nam דָּהָה דָּהָה omnino inusitatum. Idem dixeris דָּהָה דָּהָה, ver. 19, *ad eos*, cujus vera forma est דָּהָה דָּהָה, quam hic habent duo Codices Orat.

Ver. 20.

— וַחֲמִנְהֵג בְּמִנְחָל יְהוּא בֶן־נִמְשִׁי

כִּי בָשָׁעוֹן יִנְהָג :

— καὶ ὁ ἄγων ἤγε τὸν Ἰού υἱὸν Ναμεσσί, ὅτι ἐν παραλλαγῇ ἐγένετο.

Au. Ver.—20 And the watchman told, saying, He came even unto them, and cometh not again: and the driving [or, marching] is like the driving of Jehu the son of Nimshi; for he driveth furiously [Heb., in madness].

The son of Nimshi.

Houb.—20 כִּי בָשָׁעוֹן נָ: Nos, filii Josaphat, filii Namsi, additis duobus verbis, filii Josaphat, ex versu 2, quæ duo verba hic omissa fuerunt, scribâ saltum faciente ex priore כִּי ad posterius; cujusmodi errores alibi non semelprehendimus.

For he driveth furiously.

Bp. Patrick.—He was noted, it seems, for fierceness and eagerness in pursuing his designs. But the Chaldee paraphrast takes

it quite otherwise, that "he drove slowly;" as if he would entice Joram to come out of the city and meet him, having no mind to engage in an assault or siege of Jezreel.

Gesen.—שָׁנַע in Kal not used, Arab. شَجَّع

to be vigorous, brave; شَجَّع one vigorous, brave, also fierce, of a camel; so the Camoos. The primary idea seems to be that of any impetuous excitement.

Hithp. to be insane, to play the madman, 1 Sam. xxi. 15, 16.—Hence שָׁנַע m. madness, Deut. xxviii. 28; 2 Kings ix. 20.

Prof. Lee.—שָׁנַע, Madness, impetuosity.

Houb.—כִּי בַשְׁנָעוֹ יֵרֵד, quia tardè iter faceret, vel duceret turmam suam. Ita Chaldeus, בְּנִי, in quiete, et Arabs, عَلَى رَسَدٍ, ad lentitudinem. Alii, celeriter, non tam commodè. Nam Jehu, si celeriter iter fecisset, ante advenisset Jezreel, quàm mitterentur ad eum legati duo, et quàm duo reges ei extra urbem obviam venissent. Conjectura probabilis utendum. Nam in radice שָׁנַע non plus continetur celeritas, quàm tarditas, ex Lexicis quidem hodiernis.

Ver. 21.

וַיִּצְאוּ לִקְרֹאת יְהוֹנָדָה וְגו' —

— και ἐξῆλθον εἰς ἀπάντην Ἰού, κ.τ.λ.

Au. Ver.—21 — And they went out against Jehu, and met [Heb., found] him in the portion of Naboth the Jezreelite.

Pool.—Against Jehu, or, to meet [so *Horsley, Ged.*] Jehu.

Bp. Horsley.—To meet Jehu; for as yet they had no suspicion of his hostile intentions.

Ver. 22.

וַיְהִי כִּרְאוֹת יְהוֹרָם אֶת־יְהוֹנָדָה וַיֹּאמֶר חֲשׁוֹנִים יִהְיֶה יְהוֹנָדָה וַיֹּאמֶר כֹּחַ הַשְּׁלוֹם עִדּוֹנִי אִיזְבֶּבֶל אִמִּי וְכַשְׁמִיּוֹת חֲרָבִים :

και ἐγένετο ὡς εἶδεν Ἰωρὰμ τὸν Ἰού, και εἶπεν, Ἡ εἰρήνη Ἰού; και εἶπεν Ἰού, Τί εἰρήνη; ἔτι αἱ πορνείαι Ἰεζάβελ τῆς μητρός σου και τὰ φάρμακα αὐτῆς τὰ πολλά.

Au. Ver.—22 And it came to pass, when Joram saw Jehu, that he said, *Is it peace, Jehu?* And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many.

Bp. Horsley.—*Is it peace, Jehu?*—ἐννύ-

θανετο εἰ πάντα ἔχει παλὼς τα κατὰ το στρατοπεδον. Joseph. lib. ix., cap. vi., sec. 3. In the same manner he takes this expression in verses 17 and 18. And that this is the true sense of it, appears from verse 23, which seems to intimate that Jehu's reply to this salutation gave the king of Israel the first suspicion of treachery. Instead of *Is it peace?* therefore the English should be, *Is all well?*

What peace? rather "How well?"

Ged.—22 As soon as Joram saw Jehu, he said, "Jehu! comest thou peaceably?" Jehu answered, "How peaceably? so long as the idolatries of thy mother Jezebel and her numerous sorceries remain unpunished."

Ver. 24.

Au. Ver.—24 And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down [Heb., bowed] in his chariot.

Horsley, Clarke, Ged.—Between his arms, i. e., between the shoulders.

Houb.—24 וַיִּצֵּד, sagitta. Meliùs וַיִּצֵּד. Affirmat Buxtorfius esse *Paragogicum*, sed nullo alio exemplo, nec aliam ob causam, quàm quia sic legebat, cum menda hod. Codicum nollet confiteri.

Ver. 25, 26.

וַיֹּאמֶר אֶל־בִּדְקָר שְׁלֹשָׁה שָׁנִים וַיִּשְׁלַח בְּחִלְקָת שָׂדֵה נָבוֹת הַיִּזְרְעֵלִי כִּי זָכַר אֲנִי וְאַחָה אֶת רֶכְבִּים צָמְדִים אַחֲרֵי אֲחָאב אֲבִיו וַיְהִי כִשְׁמֹ עָלָיו אֶת־הַפָּשָׁא הַזֶּה : וַיִּבְרַח וַאֲחֻדָּי בָנָיו רָאִיתִי אֶפְשָׁם נָאִם יְהוֹנָדָה וְשִׁלְמִיתַי לָךְ בְּחִלְקָה הַזֶּה נָאִם יְהוֹנָדָה

v. 25. κ.τ.λ.

25 και εἶπε πρὸς Βαδεκάρ τὸν τριστάτην αὐτοῦ, ῥίψον αὐτὸν ἐν τῇ μερίδι ἀγροῦ Ναβουθαί τοῦ Ἰεζραηλίου, ὅτι μνημονεύω ἐγὼ και σὺ ἐπιβεβηκότες ἐπὶ ζεύγῃ ὄπισω Ἀχαάβ τοῦ πατρὸς αὐτοῦ, και Κύριος ἔλαβεν ἐπ' αὐτὸν τὸ λῆμμα τοῦτο. 26 Εἰ μὴ τὰ αἵματα Ναβουθαί, και τὰ αἵματα τῶν υἱῶν αὐτοῦ εἶδον ἐχθεῖς, φησὶ Κύριος, και ἀναποδώσω αὐτῷ ἐν τῇ μερίδι ταύτῃ, φησὶ Κύριος.

Au. Ver.—25 Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreel-

hite: for remember how that, when I and thou rode together after Ahab his father, the Lord laid this burden upon him;

26 Surely I have seen yesterday the blood [Heb., bloods] of Naboth, and the blood of his sons, saith the Lord: and I will requite thee in this plat [or, portion], saith the Lord. Now therefore take and cast him into the plat of ground, according to the word of the Lord.

25 *Captain.* See notes on Exod. xiv. 7, vol. i., p. 267.

For remember, how that, when I and thou rode together after Ahab.

Bp. Patrick.—In the Hebrew the words are exactly thus: "Remember, thou and I were among those who rode two and two together after Ahab," &c. That is, he was attended by his guard, who were wont to ride in pairs, two and two, and Jehu and Bidkar rode at that time together, and heard Elijah's words.

The Lord laid this burden upon him:] This punishment, which is frequently by the prophets called a *burden*, Isaiah xiii. 1, &c., was denounced against Ahab, and extended to his son, 1 Kings xxi. 19, where these very words are not recorded, but Elijah said more than is there set down, which Jehu well remembered.

26 *Surely.*

Ged.—26 *Saying,* As surely, (saith the LORD) as I have seen the blood of Naboth, and the blood of his sons, recently shed here, so surely (saith the LORD) will I requite thee, on this same spot.—Therefore, &c. So *Booth.*

Houb.—25 שלש: Masora שלשו, meliùs Codices tres, שלשו, *Tribuno suo*, non sine in medio... השלכו: Codices tres, השלכו, et *projice eum*, in voce *Hiphil*... כי ור אבי ירמיה, *nam memini ego et tu*. Mutilus hic locus: nam legendum כי ור אבי ירמיה, *nam memini ego, quod ego et tu*...Syrus et Arabs bis exprimunt אבי, *Vulgatus*, bis כי, dum vertit, *memini enim, quandò ego et tu*...Ex uno אבי ad alterum Scriba saltum fecit.

Ver. 27.

וַיִּרְדּוּ אֶחָדֵי יְהוּא וַיִּהְיוּ אֵלֶיךָ נִימְקָר בָּם
אֲתָן תִּפְחָו אֶל־יְהוֹרָם בְּמַעֲלֵהוּ
אֶת־אֶת־יְהוֹרָם וַיִּגָּם בְּקִדּוֹ וַיִּמָּת
שָׁם :

— καὶ ἐδίωξεν ὀπίσω αὐτοῦ Ἰοὺδ, καὶ ἔλπε, καὶ γε αὐτὸν καὶ ἐπάταξεν αὐτὸν πρὸς τῷ

ἀρματι ἐν τῷ ἀναβαίνειν τὰτ, ἣ ἔστιν Ἰεβλαάμ· καὶ ἔφυγεν εἰς Μαγεδδὼν, καὶ ἀπέθανεν ἐκεῖ.

Au. Ver.—27 But when Ahaziah the king of Judah saw this, he fled by the way of the garden-house. And Jehu followed after him, and said, Smite him also in the chariot. *And they did so* at the going up to Gur, which is by Ibleam. And he fled to Megiddo [in the kingdom of Samaria], and died there.

Smite him also in the chariot. And they did so, &c.

Houb., Horsley.—Read גם אחר הכו ירחצו; "smite him also; and they smote him in the chariot."

Ged., Booth.—Smite him also in the chariot, and they smote him in the chariot [Syr., Arab., Vulg., and equivalently LXX] at the ascent, &c.

Houb.—... גם אחר: Etiam mutilus hic contextus. Nam hæc verba, *etiam hunc percutite super currum in ascensu Gaver, qui est juxta Jebllaam*, quæ habent geographicam loci declarationem, non conveniunt in Jehu loquentem, conveniunt autem in Sacrum Scriptorem. Ergo legendum, vel ut Græci Intt. גם אחר ירחצו, *etiam hunc; et percusserunt eum*, vel cum Syro, גם אחר הכו ירחצו, *etiam hunc percutite, et percusserunt eum*, quæ scriptio posterior magis placet.

Maurer.—27 — [בְּרִדְתוֹ הָרָדָה] "Solum mandatum commemoratur, subaudita, quæ ex eo facile intelligitur, mandati executione." Schulz. Ita et Dathio aliusque visum est. Equidem de hoc supplemento haud nihil ambigam. Excidisæ videtur ירחצו. De seq. גם אחר vid. ad Jud. vi. 39. Ceterum "res sic se habere videtur. Cum Ahasja versus domum in regio horto Samariæ exstructam aufugeret, cognitis Jehu insidiis currum in aliam viam deflexit, at prope Jebbleam ab Jehu agmine deprehensus letale vulnus accepit, curruque relicto et equo consensu Megiddonem fuga petiit ibique inter curandum non multo post ex vulnere mortuus est."

He fled to Megiddo and died there.

Pool.—*Quest.* How doth this agree with 2 Chron. xxii. 9, *He sought Ahaziah: and they caught him, for he was hid in Samaria, and brought him to Jehu: and when they had slain him, &c.* *Answ.* Either, first, Samaria is there to be understood, not of the city, but of the kingdom or territory so called, 1 Kings xiii. 32, and elsewhere, in which Megiddo was. Or, secondly, If Samaria be

the city, then the city is briefly and imperfectly described here, and the defects supplied there; (the Book of Chronicles being in great part written for that end, to supply things omitted in the Book of Kings;) and out of both the history may be thus completed: He fled first to Megiddo, and thence to Samaria, where he was caught, and thence brought to Jehu, and by his sentence was put to death at Megiddo, either because Jehu was there at that time upon some occasion, or for some other reason, which at this distance of time we cannot understand.

Bp. Patrick.—To Megiddo.] He could not get to his own country, and so sheltered himself at Megiddo, which was not far from Samaria, whither his servants carried him, as a safer place (for he was not mortally wounded), and there he hid himself for fear of Jehu, as we read 2 Chron. xxii. 9.

And died there.] Not at Megiddo; but being searched for and taken in Samaria, he was brought to Jehu at Jezreel, where he commanded him to be slain. Which seems to be beyond his commission; but as he was an idolater, so he was of the bloody house of Ahab by his mother's side, who was Ahab's daughter (viii. 18): and this destruction was of God (as the author of the second Book of Chronicles observes, xxii. 7), who prompted Jehu thus to understand his command. Thus Abarbinel understands those words, *he died there*. Not in Megiddo, mentioned before, but in that execution of God's judgments on the house of Ahab.

Dr. A. Clarke.—27 Fleed by the way of the garden.] The account of the death of Ahaziah, as given in 2 Chron. xxii. 8, 9, is very different from that given here: *When Jehu was executing judgment upon the house of Ahab—he sought Ahaziah; and they caught him (for he was hid in Samaria) and brought him to Jehu; and when they had slain him, they buried him.* "The current of the story at large is this," says Dr. Lightfoot: "Jehu slayeth Joram in the field of Jezreel, as Ahaziah and Joram were together; Ahaziah, seeing this, flees, and gets into Samaria, and hides himself there. Jehu marcheth to Jezreel, and makes Jezebel dog's meat: from thence he sends to Samaria for the heads of Ahab's children and posterity; which are brought him by night, and showed to the people in the morning. Then he marcheth to Samaria, and by the way slayeth forty-two of Ahab's kinsmen;

and findeth Jehonadab, the father of the Rechabites. Coming into Samaria, he maketh search for Ahaziah: they find him hid, bring him to Jehu, and he commands to carry him up towards Gur, by Ibleam, and there to slay him. It may be, his father Joram had slain his brethren there, as Ahab had done Naboth, in Jezreel. They do so; smite him there in his chariot; and his charioteer driveth away to Megiddo before he dies. The story in the Book of Kings is short; but the Book of Chronicles shows the order." Lightfoot's Works, vol. i., p. 88.

Ver. 29.

Au. Ver.—29 And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah [2 Chron. xxii. 9, about 886. Then he began to reign as viceroy to his father in his sickness, 2 Chr. xxi. 18, 19. But in Joram's 12th year he began to reign alone, ch. viii. 25, about 884.]

See notes on viii. 25.

Dr. A. Clarke.—In the eleventh year of Joram.] The note in our margin contains as good an account of this chronological difficulty as can be reasonably required: *Then he began to reign as viceroy to his father in his sickness; 2 Chron. xxi. 18, 19. But in Joram's twelfth year he began to reign alone; chap. viii. 26.*

Ver. 30.

וְנָתַתָּהּ עֵינֶיהָ בַּיָּדָא —

— καὶ ἐστειμμίσατο τοὺς ὀφθαλμοὺς αὐτῆς, κ.τ.λ.

Au. Ver.—30 And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face [Heb., put her eyes in painting], and tired her head, and looked out at a window.

Painted her face.

Bp. Patrick.—In the Hebrew it is, "she put her eyes in paint;" that is, in *stibium*, which made the eyes look black, and was accounted beautiful; and also dilated the eyebrows, and made the eyes appear big; which in some countries was also thought very amiable (see Grotius).

Gesen.—*פָּחַח* i. q., Gr. *φύκος*, Lat. *fucus*, i. e., *paint*, *dye*, *fucus*, with which the Hebrew women tinged their eye-lashes, prepared from antimony (*stibium*) or *minium*; see in *פָּחַח*. Sept. *στιμμή*, Vulg. *stibium*. 2 Kings ix. 30: Jer. iv. 30. Comp. pr. n. *פָּחַח* *פָּחַח*. Is. liv. 11 *with eye-paint*

(stibium) *will I lay thy stones*, i. e., I will use it as cement in laying thy walls.

Ver. 31.

הַשָּׁלוֹם זִמְרִי הִקֵּץ מָלְכִי —

— 'H εἰρήνη Ζαμβρὶ ὁ φονεὺς τοῦ κυρίου αὐτοῦ.

Au. Ver.—And as Jehu entered in at the gate, she said, *Had Zimri peace*, who slew his master? [*So Pool, Patrick, Dathe.*]

Dr. A. Clarke.—*Had Zimri peace who slew his master?* Jarchi paraphrases this place thus: "If thou hast slain thy master, it is no new thing; for Zimri also slew Elah, the son of Baasha;" which words were rather intended to *conciliate* than to *provoke*. But the words are understood by most of the versions thus: "Health to Zimri, the slayer of his master!"

Maurer.—*An incolumis fuit Simri* (cf. Gen. xliii. 27, al.), *interfector domini sui* (1 Reg. xvi. 18)!! De Wettius: "*Ist es Heil* (cf. vs. 22), *du* (zweiter) *Simri, Mörder seines Herrn?*" Sed quis credat, Isabelam regem interrogasse: num *pacato, benevolo* animo venisset, eodemque temporis momento *regis interfectorem* appellasse?

Ver. 33.

וַיִּזְוּ מִדָּמָהּ אֶל־הַתֵּימָר וְאֶל־הַסָּפִּיקִים —

וַיִּרְמְקֶנָּהּ :

— καὶ ἐρράντισθῃ τοῦ αἵματος αὐτῆς πρὸς τὸν τοίχον καὶ πρὸς τοὺς ἵππους, καὶ συνεπάτησαν αὐτήν.

Au. Ver.—33 And he said, Throw her down. So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.

Some of her blood, &c. Under foot.

Houb., Ged., Booth.—And *some* of her blood was sprinkled on the wall, and on the horses, which trod upon her.

33 וַיִּסְתֶּה, *et conculcavit eam*. Lege, וַיִּסְתֶּה, *et conculcaverunt eam*, de equis dictum. Legunt numero plurali omnes Veteres.—*Houb.*

Ver. 36.

Au. Ver.—Elijah the Tishbite. See notes on 1 Kings xvii. 1, p. 836.

Ver. 37.

Houb.—חֲדָה: Rectè Masora, חֲדָה, *et erit*. Ita Codex Orat. 57. Alii Codices

litteræ η defectum circulo intermedio castigant.

CHAP. X. 1.

וַיִּלְחָקֵב שְׂבָעִים בָּנִים בְּשִׁמְרוֹן וַיִּכְתֹּב יְהוֹנָתָן סָפֵרִים וַיִּשְׁלַח שְׂמֵרוֹן אֶל־שָׂרֵי יִזְרְעֵאל הַזְּנוּיִם וְאֶל־הָאֲמָנִים אֲחָאָב לְאִמָּר :

καὶ τῷ Ἀχαάβ ἐβδομήκοντα υἱοὶ ἐν Σαμαρείᾳ καὶ ἔγραψεν Ἰού βαβλὼν, καὶ ἀπέστειλεν ἐν Σαμαρείᾳ πρὸς τοὺς ἀρχοντας Σαμαρείας, καὶ πρὸς τοὺς πρεσβυτέρους, καὶ πρὸς τοὺς τιθῆνους Ἀχαάβ, λέγων,

Au. Ver.—1 And Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up [Heb., nourishers] Ahab's children, saying.

Ahab had seventy sons.

Pool.—*Ahab had seventy sons*; either, first, properly sons by several wives; or rather, secondly, grandsons are comprehended [so *Patrick*], who are oft called *sons*, and grandfathers *fathers*, in Scripture.

Unto the rulers of Jezreel.

Pool.—Heb., *the princes of Jezreel*, i. e., the great persons and officers of the court, which then was and had been for some time at Jezreel, who either had fled thither with Ahab's sons [so *Patrick*], upon the news of Jehu's actions and successes; or rather, had been sent by Joram with his sons to Samaria, to take care of them there.

Clarke, Ged.—To the rulers and elders of Samaria. So LXX, and equivalently Vulg., the rest Jezreel, a manifest error [so *Horsley, Maurer*].—*Ged.*

Houb., Dathe, Booth.—To the rulers and elders of the city [Vulg.].

Dathe.—In textu est: וַיִּשְׁלַח יְהוֹנָתָן, sed oi ó habent: πρὸς τοὺς ἀρχοντας Σαμαρείας, et Vulgatus: *ad optimates civitatis*. Quæ lectio verior videtur. Nam qui h. l. vocantur *principes Jezreelis*, versu 5, dicuntur *præpositi domus et urbis*, ad quos Jehu litteras miserat, qui et filios Ahab Samariæ in urbe regia educaverant. Codex Kennicotti 174 habet etiam שְׂמֵרוֹן.

Ver. 2.

Au. Ver.—2 Now as soon as this letter cometh to you, seeing your master's sons *are* with you, and *there are* with you chariots and horses, a fenced city also, and armour.

A fenced city.

Ged.—"Fenced cities," so LXX, Syr.,

Chald., Vulg., and three MSS. The present text and Arab. have a fenced city.

Ver. 5.

וַיִּשְׁלַח אֶשְׂרָאֵל־הַכְּהֹנִית וְגו'

καὶ ἀπέστειλαν οἱ ἐπὶ τοῦ οἴκου, κ.τ.λ.

Au. Ver.—5 And he that *was* over the house, and he that *was* over the city, the elders also, and the bringers up of the children, sent to Jehu, saying, 'We are thy servants, &c.

Houb.—5 וַיִּשְׁלַח, *et misit.* Græci Intt. ἀπέστειλαν; Vulgatus, *miserunt*, cum legant וַיִּשְׁלַח, numero plur. quem numerum postulat series. Etenim וַיִּשְׁלַח, significat *qui erant super domum*, non *qui erat*, quomodo et וַיִּשְׁלַח, *qui erant super urbem*, ut id accipere Græci Intt. et Vulgatus.

Ver. 6.

— וַיִּבְנֶה הַמֶּלֶךְ שְׁבַעִים אִישׁ אֶת־

גִּלְגַּי הָעִיר מִגְדָּלִים אִחָם :

— καὶ οἱ υἱοὶ τοῦ βασιλέως ἦσαν ἑβδομήκοντα ἄνδρες, οὗτοι ἄνθρωποι τῆς πόλεως ἐξέτρεπον αὐτούς.

Au. Ver.—6 Then he wrote a letter the second time to them, saying, If ye be mine [Heb., for me], and if ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to-morrow this time. Now the king's sons, being seventy persons, were with the great men of the city, which brought them up.

Houb.—וַיִּבְנֶה, *ad vocem meam.* Codex Orat. 42, וַיִּבְנֶה, plene manu priori, quomodo et alia multa vocabula ejusdem Codicis, nec non aliorum quorundam, qui postquam fuerant ad meliores Codices descripti, fuerunt deinde ad deteriores emendati, aut potius vitati.

Were with the great men of the city.

Maurer.—6 — וַיִּבְנֶה הַמֶּלֶךְ שְׁבַעִים אִישׁ אֶת־[Vulgo vertunt: *proceres civitatis eos educaverant.* Ita וַיִּבְנֶה ex sequiore Hebraismo nominativo præpositum est, ut vi. 5, al. Fortasse tamen verti potest: *cum proceribus civitatis*, h. e., ita ut horum consuetudine uterentur, *eos educaverant* (*hatte man sie erz.*, cf. ad Ex. v. 16.).

Ver. 9.

Au. Ver.—9 And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye be righteous: behold, I conspired against my master, and slew him: but who slew all these?

Pool.—To all the people; either, first, To the promiscuous multitude met there to gaze upon this sad and strange spectacle. So the sense is, Be not ye troubled nor affrighted: if anything be amiss in these actions, I do here publicly and solemnly acquit you as righteous and innocent; do not you therefore fear any vengeance from God or men for it: if there be any guilt, it is in me, and in those who cut off these heads. Or, secondly, To those who cut off and brought the heads; for the same persons did both, and were here present, as Jehu commanded them, ver. 6: to them he speaks in the audience of all the people; or by *all the people* may be meant all those who brought the heads, and were there waiting for Jehu, according to his order. So the speech is in part ironical, to this purpose, *You are righteous* in your own eyes, and you look upon me as a traitor, and rebel, and murderer, because I have risen against and slain my master, which I acknowledge I have done. But if I am guilty, you are not innocent, and therefore cannot accuse me; for I have killed one, but you a great number. This explication seems probable; only the Hebrew word *ham* being generally used of the common people, may seem not so fitly to agree to these rulers and great men, who had brought the heads; and that expression, *to all the people*, implies that Jehu did not direct his speech to some particular persons, but to the whole body of the people then present, whom he clears from all blame, and to whom he appeals as witnesses between him and these persons.

Ver. 11.

Au. Ver.—11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks [or, acquaintance], and his priests, until he left him none remaining.

His priests. See notes on 2 Sam. viii. 17, pp. 559—566.

Pool.—His priests; his domestic priests, which had waited upon Ahab and Jezebel in their idolatrous services, and were fed at the king's table. Compare 1 Kings xviii. 19. Or, *his chief officers* of state, as that word is sometimes used; of which see 2 Sam. viii. 18, compared with 1 Chron. xviii. 17. *Object.* These were included in *his great men* mentioned before. *Ans.* Yet may they well be mentioned apart, as a distinct and the most eminent sort of them. *He left him*

none remaining, to wit, in that place and kingdom; for he did leave some of the royal seed of Judah, chap. xi. 1, 2.

Ver. 12, 13.

וַיִּגְדְּ וַיִּבְלָה וַיִּקְרָא שְׁמֵרֹן חֲמָה
בֵּית-עֶקֶר הַרְעִים בְּדָרָה: 13 וַיְהִי
מִצָּא אֶת-אַחִי אֲחִיָּהוּ מֶלֶךְ-יְהוֹרָם
וַיֹּאמֶר מִי אַתָּם וַיֹּאמְרוּ אֲחִי אֲחִיָּהוּ
אֲנִי־הֵנִי וַעֲרָד לְשָׁלוֹם בְּגִיתִי־מִלֶּךָ וְגו'

12 καὶ ἀνέστη καὶ ἐπορεύθη εἰς Σαμαρείαν, αὐτὸς ἐν βαυθακάθ τῶν ποιμένων ἐν τῇ ὁδῷ. 13 καὶ ἰοῦ εὗρε τοὺς ἀδελφούς Ὀχοζίου βασιλέως Ἰούδα, καὶ εἶπε, τίνες ὑμεῖς; καὶ εἶπον, ἀδελφοὶ Ὀχοζίου ἡμεῖς, καὶ κατέβημεν εἰς εἰρήνην τῶν νύκτων τοῦ βασιλέως, κ.τ.λ.

Au. Ver.—12 And he arose and departed, and came to Samaria. *And* as he *was* at the shearing house [Heb., house of shepherds binding sheep] in the way,

13 Jehu met [Heb., found] with the brethren of Ahaziah king of Judah, and said, Who are ye? And they answered, We are the brethren of Ahaziah; and we go down to salute [Heb., to the peace of, &c.] the children of the king and the children of the queen.

12 *Came.*

Ged., Booth.—Was going.

Shearing house.

Pool.—Where they used to shear sheep, and then to feast, after their manner, 1 Sam. xxv. 36; 2 Sam. xiii. 23. Or this may be the name of a place, *Beth-heked of the shepherds*; or, *Beth-heked-rohim*.

Br. Patrick.—*At the shearing house in the way.* In the Hebrew the words are, “in the house of the shepherds’ binding [so *Dathe*].” For they bound the feet of their sheep when they sheared them; and this was the place where the shepherds of Samaria were wont to do it.

Gesen.—*בֵּית עֶקֶר* (house of the farm or encampment of shepherds, comp. Arab.

hamlet, farm) a place near Samaria, 2 Kings x. 12; without *בֵּית* v. 14.

Houb.—12 et 13 *וַיִּבְלָה חֲמָה בֵּית עֶקֶר*, *ille in Beth-Achod*. Diligenter attendenti videbitur legendum *וַיִּבְלָה*, *Jehu autem*, non *וַיִּבְלָה*, *ille*: deinde initio versús 13. *וַיִּבְלָה*, *ille autem*, non *וַיִּבְלָה*, *Jehu*: nec non post *בֵּית*, ponendum fuisse punctum minus, non punctum majus.

13 *Brethren.*

Pool.—*The brethren*; not strictly so, for they were killed before this, 2 Chr. xxi. 17; but his *brethren's sons*, as they are called, 2 Chron. xxii. 8, or others of his near kinsmen, such being oft called *brethren* in Scripture; as Gen. xiii. 8.

To salute the children of the king.

Maurer.—13 *Descendimus salutatum filios regis*, propr. *ad salutationem filiorum reg.* *וַיִּבְלָה* Hebræi etiam de *salutatione* adhibuisse videntur, quemadmodum similiter xviii. 31, vice versa *וַיִּבְרַךְ* propr. *benedictio de pace* legitur. Gesenius, Winerus, alii verba concise dicta putant pro: *וַיִּבְרַךְ* *וַיִּבְרַךְ* *וַיִּבְרַךְ*. Hitzigius *וַיִּבְרַךְ* pro infinitivo (?) habet.

Ver. 14.

Au. Ver.—Pit of the shearing house.

Ged.—Cistern of the tie-house. See notes on ver. 13.

Ver. 15.

— וַיֹּאמֶר אֵלָיו הֲיֵשׁ אֶת-לִבְךָ
יֵשׁ בְּאֵשׁ לְבָבִי עִם-לִבְךָ וַיֹּאמֶר
יְהוֹנָדָב יֵשׁ הֲיֵשׁ תִּנָּח אֶת-יָדְךָ וְגו'

— καὶ εἶπε πρὸς αὐτὸν ἰοῦ, εἰ ἔστι καρδιά σου μετὰ καρδίας μου εὐθεία, καθὼς ἡ καρδιά μου μετὰ τῆς καρδίας σου; καὶ εἶπεν Ἰωνάδᾶβ, ἔστι καὶ εἶπεν ἰοῦ, καὶ εἰ ἔστι, δὸς τῇ χειρὶ σου κ.τ.λ.

Au. Ver.—15 And when he was departed thence, he lighted on [Heb., found] Jehonadab the son of Rechab *coming* to meet him: and he saluted him [Heb., blessed], and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand, &c.

Br. Horsley.—*Is thine heart right?* literally, *is right with thy heart*; i. e., Art thou a warm friend to justice? But I would read the whole passage thus,

הֵשׁ אֵת לִבְךָ יֵשׁ כְּאֵשׁ אֵת
לִבִּי: וַיֹּאמֶר יְהוֹנָדָב יֵשׁ לִבִּי עִם
לִבְךָ: וַיִּשׁ תִּנָּח

“Is justice in thy heart as in my heart? And Jonadab said, It is; my heart is with thy heart. Since it is, give thy hand,” &c.

Houb.—15 *הֵשׁ אֵת לִבְךָ* *ישׁ*: Clerici conjectura bona est, legendum *ישׁ cor tuum rectum*, num est cum corde meo *cor tuum rectum*? Omissum fuit *לִבִּי* ex similitudine ejus cum *לִבְךָ*; neque id omittunt Græci Intt. qui, *καρδιά σου μετὰ καρδίας μου*, *cor tuum cum corde meo*. Manifestum est, quo-

niam cor in posteriori membro bis legitur, similiter id bis legendum in priori. ... *וַיֵּשׁ*, est igitur, idem ac, *quoniam est*. Hæc loquitur Jehu, Jonadabo respondens.

Dathe.—15 *Hinc progressus occurrit Jonadabo, Rechabi filio, quem, ubi salutavit, interrogat, num animo a) sit tam benevolo in se, quam ipse in eum?*

a) *Clericus* conjectat, approbante Hubigantio, post *וַיֵּשׁ* excidisse *וַיֵּשׁ*. Sic sequenti membro melius respondet, et sic *ol ó* habent: Sed defendi potest lectio vulgaris, cum constet, *וַיֵּשׁ* quoque nominativo præponi, et sic Vulgatus: *numquid est cor tuum rectum?* Item reliqui.

Maurer.—15 Præter necessitatem post Cler. Hubig. legi jussit (*עַם*) *וַיֵּשׁ* *וַיֵּשׁ* *וַיֵּשׁ*. LXX, liberius verterunt.

It is.

Bp. Patrick.—*It is.*] The expression is double in the Hebrew *Yes, yes*; to signify a vehement affection. Or, as a late learned writer (Gousset, in his *Comment. Hebr. Linguæ*) will have it, the former is spoken by Jehonadab, who said *It is*: and the other by Jehu, who answered, "Is it? then give me thy hand," &c.

Pool.—*Give me thine hand*, These may be the words, either, 1. Of Jehu; and so here is an ellipsis, *If it be*, for *And Jehu said, If it be*. Compare 1 Kings xx. 34. Or, 2. Of Jehonadab, who having said, *It is*, adds, *If it be*, i. e., if thine heart be with mine, as thou sayest it is, *give me thine hand*. But this the ellipsis is larger than the former. And it seems not so decent and proper for Jehonadab, a stranger and subject, to speak thus to the king, as for the king to say so to him.

Ver. 16.

— וַיִּרְכַּב אֹתוֹ בְּרֶכֶבּוֹ :

— καὶ ἐπεκάθισεν αὐτὸν ἐν τῷ ἄρματι αὐτοῦ.

Au. Ver.—16 And he said, Come with me, and see my zeal for the LORD. So they made him ride in his chariot.

So they made him ride.

Houb., Ged., Booth.—So he made him ride.

Ver. 25.

וַיְהִי כְּכַלְתּוֹ לַעֲשׂוֹת הָעֵלָה וַיֵּאמָר
יְהוָה לְרָצִים וְלַשָּׁלָשִׁים בָּאֵם הַבָּיִת
אִישׁ אֶל-יָצֵא וַיָּקִים לְפִי-הָרֶב וַיִּשְׁלַכּוּ

הָרָצִים וְהַשָּׁלָשִׁים וַיִּלְכְּוּ עַד-עֵיר בֵּית-
הָעֵצֶל :

καὶ ἐγένετο ὡς συνετελεσε ποιῶν τὴν ὁλοκαύτωσιν, καὶ εἶπεν Ἰοὺ τοῖς παρατρέχουσι καὶ τοῖς τριστάταις, εἰσελθόντες πατάξατε αὐτούς, μὴ ἐξελθάτω ἐξ αὐτῶν ἀνὴρ. καὶ ἐπάταξαν αὐτοὺς ἐν στόματι βομφαίας, καὶ ἔβριψαν οἱ παρατρέχοντες καὶ οἱ τριστάται. καὶ ἐπορεύθησαν ἕως πόλεως οἴκου τοῦ Βάαλ.

Au. Ver.—25 And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, and slay them; let none come forth. And they smote them with the edge [Heb., the mouth] of the sword; and the guard and the captains cast them out, and went to the city of the house of Baal.

Captains. See notes on Exod. xiv. 7, vol. i., p. 267.

Dr. A. Clarke.—*To the guard and to the captains.*] *To the couriers or runners, and the shalashim*, the men of the third rank; those officers who were next to the nobles, the king and these being only their superiors. The runners were probably a sort of light infantry.

Gesen.—PART. פָּרָא a runner, courier, Jer. li. 31; Job ix. 25. Plur. רָצִים and רָצָן 2 Kings xi. 13, runners, couriers, i. e. a) The servants who ran before the chariot of a prince, q. d. running footmen, 2 Sam. xv. 1; 1 Kings i. 5. So Lat. *cursores* Suet. Ner. 30. b) The body-guard and royal messengers of the Hebrews in the time of Saul 1 Sam. xxii. 17; and of the kings after David 2 Kings x. 25; xi. 6 sq. 2 Chron. xii. 10, 11; xxiii. 12, 30; vi. 10. Prob. the same who under David are called פָּרָא q. v. Comp. 1 Kings i. 5; xiv. 27; 2 Sam. xv. 1. c) The mounted couriers of the Persians, who carried the royal edicts to the provinces, Esth. iii. 13, 15; viii. 14.

Pool.—*As soon as he*, i. e., the chief priest of Baal: see 2 Chron. xxiii. 17. *Cast them out*, i. e., cast their carcasses out of the city. But that was not proper work for the guard; nor could they so soon have done it; nor would they stay to do it, when they were going in haste to other work; nor indeed was it necessary to be done, because they intended to pull down the house and bury them in its ruins, and turn it into a draught-house, as it follows. This word therefore is and may be joined with the next, and both

rendered, *they went hastily and eagerly*; properly, *they flung themselves out*, (*hiphil* for *hithpael*, which is not unusual in the Hebrew language,) *and went*. The like expression is used Esth. vi. 12, *hasted*, Heb., *pushed himself on*, or *flung himself*, i. e., went with great haste; and in the Greek text, Mark xiv. 72. *To the city of the house of Baal*; either 1. To some city near to Samaria, where another eminent temple of Baal was erected. But this seems not to agree with the context, there being but one house or temple of Baal mentioned, both in the foregoing and following verses. Or rather, 2. To some buildings belonging to this house of Baal, which may be here called the city, either for some particular reason now unknown, or because they were very numerous and capacious. For as there were divers chambers and rooms built without the temple, belonging to it, for the use of the priests and Levites, &c.: so it may properly be conceived that this famous temple of Baal had many such buildings, in some of which the priests of Baal, or of the groves, (whereof there were great numbers belonging to the king's court, 1 Kings xviii. 19,) peradventure might dwell; and others of them might be for divers uses belonging to the house and service of Baal. And into these buildings the guard might go, and that hastily, to surprise and kill those inferior ministers of Baal, who were there employed in preparing things for the sacrifices which were to be offered, or in other services belonging to that house, or that solemnity.

Bp. Patrick.—*They smote them—and the guard and the captains cast them out.* There is nothing in the Hebrew that answers to the word *them*: nor is it likely that the captains and soldiers troubled themselves to cast their bodies out of the temple; where they were rather buried in its ruins. But the meaning is, having done this execution, the guard and captains rushed out of the temple in great haste, and immediately ran to the city of the house of Baal, as it here follows.

Houb.—25 — *Illi eos ferro trucidarunt.* 26 *Deinde missi sunt cursores et Tribuni, qui cum urbem Beth-Baal advenissent, statuas templi Baal foras miserunt, easque combusserunt.*

25 וישלכו, *et projecerunt.* Deest verbi casus. Syrus, וישלכו, *et projecerunt eos*, addito casu *eos*. Sed neque id satis, nisi additur in quem locum. Non dubium, quin

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olim scriptum fuerit וישלכו, *et missi sunt*. Facillimum fuit ut litteræ ך et כ, quæ per aspirationem similem pronuntiabantur, temerè a scribâ permiscerentur.

Dathe.—25 *Illi igitur omnes ferro trucidarunt et ejecerunt. Deinde ingressi quoque sunt conclave templi Baalis interioris.* a)

a) Hebr. וְיָשְׁלְכוּ אֶת־הַמַּסָּכִים. Significationem vulgarem τοῦ τῷ h. l. parum aptam esse, quisque intelligit, et quæ interpretes de oppidulo in vicinia Samaritæ dicunt, finguntur ad stabiliendam illam explicationem. Sed *contextus* docet, omnia uno eodemque loco peracta esse. Ego verti per *conclave interioris*, ex significatione Arabica vocis وى *spelunca*, quo nomine ista penetralia sanorum utique insigniri poterant, quam conjecturam alii dijudicent.

Mawer.—25 — וְיָשְׁלְכוּ אֶת־הַמַּסָּכִים h. e. ea urbis pars, in qua templum Baalis erat. cf. וְיָשְׁלְכוּ אֶת־הַמַּסָּכִים 2 Sam. xii. 27. Igitur non fuit, quod hunc locum suis conjecturis vexarent interpretes.

25, 26, 27, 28, &c. *Baal.* See notes on Judg. xi. 11, p. 166.

Ver. 26.

וַיִּשְׂרֹפוּ אֶת־הַמַּסָּכִים בֵּית־הַכֹּהֲנִים

καὶ ἐξήνεγκαν τὴν στήλην τοῦ Βάαλ, καὶ ἐνέπρησαν αὐτήν.

Au. Ver.—26 And they brought forth the images [Heb., statues] out of the house of Baal, and burned them.

The images—burned them.

Bp. Horsley.—Rather, with LXX and Vulgate, *the image—burnt it*. The ך is omitted in the word סַבִּיחַ in many of Kennicott's best MSS., which give the singular סַבִּיחַ, and the pronominal suffix is singular in the printed text.

Ver. 29.

כִּן חֲסִיָּהּ יִרְבֵּעַם בְּרִנְבֵּט אֲשֶׁר חֲסִיָּהּ אֶת־יִשְׂרָאֵל לֵאמֹר יִהְיֶה מֵאֲחֵרֵיהֶם עֲגֹלָה חֲזָקָה אֲשֶׁר בֵּית־אֵל וְאֲשֶׁר בְּדָן :

πλὴν ἁμαρτιῶν Ἱεροβοὰμ υἱοῦ Ναβὰτ, ὃς ἐξήμαρτε τὸν Ἰσραὴλ, οὐκ ἀπέστη Ἰοῦ ἀπὸ θπισθεν αὐτῶν αἱ θαμάεις αἱ χρυσαὶ ἐν Βαιθὴλ, καὶ ἐν Δάν.

Au. Ver.—29 Howbeit from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after

6 B

And stole him.

Ged., Booth.—Whom she had stolen.

And they hid him, &c.

Booth.—And she put him [2 Chron. xxii. 11] and his nurse in a bedchamber of the temple; and hid him from Athaliah, so that he was not slain.

Houb.—2 *Sed Josaba, filia regis Joram, Ochoziæ soror, tollens Joas, Ochoziæ filium, surripuit eum mediis à Regis filiis, qui occidebantur, posuitque eum cum nutrice ejus, &c.*

... *אִמּוֹ, eum.* Adde *וּמִן הַמִּזְבֵּחַ*, ut loco parallelo, *et posuit (eum).* Nam verbum *וּמִן הַמִּזְבֵּחַ*, quod antecessit, cum non possit accommodari ad *וּמִן הַמִּזְבֵּחַ*, nec liceat convertere, *furata est eum in cubiculo*, (nam id cubiculum erat pars Templi, in quo Templo Josaba abscondit Joam, non autem *furata est*;) sequitur desiderari verbum, in quod aptari possit *וּמִן הַמִּזְבֵּחַ*, quod verbum est *וּמִן הַמִּזְבֵּחַ*, *et posuit in cubiculo.* Facile omissum fuerit verbum *וּמִן הַמִּזְבֵּחַ* prope duo vocabula *וּמִן הַמִּזְבֵּחַ*, ob nonnullam similitudinem: vide, si juvat, locum parallelum... *וּמִן הַמִּזְבֵּחַ, metu Athaliæ.* Antea et post legitur *וּמִן הַמִּזְבֵּחַ*, sine *ו*, quod fuerat omittendum, ut sit *Athalia*, non *Athalias*. Ita legunt Veteres. Littera *ו* fuit male iterata, ex altera littera *ו*, quæ subsequitur.

Ver. 4.

וּבִשְׁנָה הַשְּׁבִיעִית שָׁלַח יְהוֹיָדָה
וַיִּקְחָה אֶת-שָׂרֵי הַמִּצְבֹּאוֹת לִבְרִי וּלְרָצִים
וַיָּבֵא אֹתָם אֵלָיו בֵּית יְהוָה וּגְוֹ
הַמִּצְבֹּאוֹת

καὶ ἐν τῷ ἔτει τῷ ἑβδόμῳ ἀπέστειλεν Ἰωδαὶ, καὶ ἔλαβε τοὺς ἑκατοντάρχους τῶν χορῶν καὶ τῶν ῥασιμ, καὶ ἀπήγαγεν αὐτοὺς πρὸς αὐτὸν εἰς οἶκον Κυρίου, κ.τ.λ.

Au. Ver.—4 And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains' and the guard, and brought them to him into the house of the Lord, and made a covenant with them, and took an oath of them in the house of the Lord, and shewed them the king's son.

Pool.—The captains, or princes, or nobles, or commanders.

Gesen.—*רָצִים* m. (r. *רָצָה* no. 1.) pp. a digger through, piercer; hence, a stabber, executioner, a kind of body-guard or soldiers attached to the person of the king, whose duty it was to execute capital punishment, not only by beheading (*וּמִן הַמִּזְבֵּחַ*, see *וּמִן הַמִּזְבֵּחַ*) but also by stabbing. Thrice in plur. *רָצִים* (for *רָצִים* Lehrs. p. 525), 2 Kings xi. 4, 19, *וּמִן הַמִּזְבֵּחַ*

וּמִן הַמִּזְבֵּחַ executioners and runners, spoken of the guards of Athaliah; and 2 Sam. xx. 23, Cheth *וּמִן הַמִּזְבֵּחַ* of David's guards; Keri *וּמִן הַמִּזְבֵּחַ*. See more in Thesaur. p. 671.

Houb.... *וּמִן הַמִּזְבֵּחַ, tam Caræos, quàm cursores.* Habet *ו* distributionem, non dandi casum, ut observavimus loco parallelo. Quidam vellent *וּמִן הַמִּזְבֵּחַ*, non sine *ו*. Sed videtur esse *וּמִן הַמִּזְבֵּחַ*, quod sæpe legitur, sine *ו* in fine... *וּמִן הַמִּזְבֵּחַ, et introduxit eos.* Melius *וּמִן הַמִּזְבֵּחַ*, in *Hiphil*, quod circulus in Codicibus declarat. Nunquam fere hodierna Impressa omittunt litteram *ו* in verbo *Hiphil* *וּמִן הַמִּזְבֵּחַ*, quin habeant *וּמִן הַמִּזְבֵּחַ*, plene, Codices meliores et antiquiores.

Into the house of the Lord.

Pool.—*Into the house of the Lord*, i. e., into the courts of that house, which oft come under the name of the house, or temple of the Lord; for into the house none but the priests or Levites might enter.

Ver. 5.

— הַשְּׁלִישִׁית מִכֶּם בְּאֵי הַשָּׁבָת
וּשְׁמֹרֵי מִשְׁמַרְתִּי בֵּית הַמִּזְבֵּחַ :

— τὸ τρίτον ἐξ ὑμῶν εἰσελθέτω τὸ σάββατον, καὶ φυλάξατε φυλακὴν οἴκου τοῦ βασιλείως ἐν τῷ σάββῳ.

Au. Ver.—5 And he commanded them, saying, This is the thing that ye shall do; A third part of you that enter in on the Sabbath shall even be keepers of the watch of the king's house.

Pool.—*A third part of you*; either, 1. *A third part of you*, (i. e., of the whole number, including those that come in and those that go out on the sabbath,) even they that enter in on the sabbath; and so the two other third parts were to consist of those that went out on the sabbath, as some gather from ver. 6, 7. Or rather, 2. *A third part* only of those that enter in on the sabbath [so *Houb.*], who seem to be plainly divided into three thirds here, and ver. 6, as those that went forth on the sabbath are expressly distributed into two parts, ver. 7. *That enter in on the sabbath*, i. e., that come into the temple on the sabbath day. For the understanding of this matter, you must know that the Levites were, in and from David's time, distributed into twenty-four courses, which were to do the work of the temple successively, and by turns; each course consisting of about a thousand men for his week; of which see 1 Chron.

xxiii., xxiv. *The watch of the king's house*; either, 1. Of that bedchamber where the king now was. But it is unlikely, and without example, either that one bedchamber, or the temple, or any part of it, should be called *the king's house*. And besides, the king's person is secured by other persons, ver. 7. Or rather, 2. Of that part which leadeth to the king's palace, which Athaliah now possessed, and whence they might expect opposition.

Bp. Horsley.—Houbigant's transposition of the 8th verse is plausible; he subjoins it to this 5th verse.

Houb.—5 דֹּמָא דְּרֵגִיס, *domús Regis*. Post hæc verba, quæ absolvunt vers. 5, proximè collocamus verum 8 totum, in quo Joiada ea dat mandata, quæ in eos conveniunt, de quibus vers. 5, *qui custodiunt ædem Regis*, non verò in eos, qui versibus 6 et 7 memorantur, quique custodiunt portas duas, et *domum Domini*: ut omninò incommode veniat post versus 6 et 7 ille versus, qui nunc est octavus. Etenim hoc mandatum, *circum regem eritis*, ad eos solos pertinebat, qui *ædem Regis custodiebant*, quique ver. 5, memorantur, non autem ad illos qui versibus 6 et 7, quorum partes erant, ut mox diximus, ad portas atriæ excubias agere, non ipso in Templo latus Regis circumstipare. Nimirum sic dispositæ erant stationes militum. Illi qui sabbato intrant, in tres catevas dividuntur. Una excubias agit apud ipsum regem, circum exedram in quâ rex erat; duæ aliæ ad duas atriæ portas; illi autem, qui sabbato exire solent agminibus duobus, manent apud ipsum Templum ex utroque latere, positi inter Templum et exedras. Illi sunt qui memorantur versu 7. Sed versu 8, dicitur de illis qui comitantur regem *intransem et exeuntem*, sive qui apud exedram regiam excubias agunt, quique iidem memorantur ver. 5, ut planum sit verum 8, adjungi debere ad verum 5. Ordini perturbando locum dare potuit vocabulum דֹּמָא, in quo desinunt versus 5 et 7, oculo Scribæ ex unâ columnâ, in quâ erat unum דֹּמָא, ad alteram deerrante, in qua erat alterum. Cæterum וְשָׂמְרֵם, legendum וְשָׂמְרֵם, ut versu 7.

Maurer. — [וְשָׂמְרֵם כִּכְּרֵי הַשָּׁבָת] Nihil video difficultatis. Construe: *Tertia pars vestrum erunt ministerium ingredientibus sabbati*, h. e., ministerium *ingredientes sabbato*, die sabbati. Eodem modo accipiendum וְשָׂמְרֵם, vs. 7, add. vs. 9.

Ver. 6.

וְהַשְׁלֵשִׁית בְּשַׁעַר הָאֵרֶץ וְהַשְׁלֵשִׁית

בְּשַׁעַר הָאֵרֶץ וְהַשְׁלֵשִׁית בְּשַׁעַר הָאֵרֶץ
וְהַשְׁלֵשִׁית בְּשַׁעַר הָאֵרֶץ

— καὶ τὸ τρίτον ἐν τῇ πύλῃ τῶν ὁδῶν, καὶ τὸ τρίτον τῆς πύλης ὀπίσω τῶν παρατρεχόντων, καὶ φυλάξατε τὴν φυλακὴν τοῦ οἴκου.

Au. Ver.—6 And a third part shall be at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, that it be not broken down [or, from breaking up].

Guard. See notes on x. 25.

Pool.—Behind the guard; either, 1. The king's guard; or, 2. The guard of the temple; for such a guard there was, and a captain of the guard, called the *captain of the temple*, Acts iv. 1; v. 24. This gate was in the south side; and, as some think, is that which is called *sippim*, or the *threshold gate*, 2 Chron. xxiii. 4. *So shall ye keep the watch of the house, that it be not broken down*, i. e., so you shall guard all the gates or entrances into the house or temple of God, that neither Athaliah nor any of her soldiers may break into the temple, and defile it, or destroy it; as she will doubtless endeavour to do. Or, *and ye shall keep the watch of the house Massach*, as the LXX and other interpreters render it: who think this was the name of a house not far from the temple; in which, or against which, they were to keep a guard.

Bp. Patrick.—6 *A third part shall be at the gate of Sur*;] That is, the east gate of the temple, towards the city; which was the principal (and, at the first, the only) entrance into the house of the Lord. This is called, "the gate of the foundation," 2 Chron. xxiii. 5 (and by five other names, if we may believe the Talmudists), where another part were ordered to guard it. Abarbinel thinks this eastern gate was called *Sur*, being as much as to say, *go back*: because no unclean person durst enter into this gate: and the "gate of the foundation," because it was, as he speaks, the "gate of the first sanctuary."

That it be not broken down.] They were to take special care, that the house of the Lord was not any way profaned; suffering none to come nearer to it than they ought; and particularly watching those out of the palace, that they did not defile it. So De Dieu thinks the word *massach* (which we translate "be not broken down") ought to be understood, being as much as *be massach*, by pulling away those that shall dare to

pollute the holy place, and would come into hurt the king. Or, as other learned men have interpreted it, they were to keep "the watch of the house at the breach:" which the wicked sons of Athaliah (which she had by another man) had made, as we read 2 Chron. xxiv. 7. Dr. Lightfoot thinks that, besides these three parts for the design which Jehoiada intended, there were three more (six in all) for the ordinary service of the temple. For he would not have that neglected, while he took care of the affairs of the kingdom (see his book of the Temple, ch. 20).

Gesen.—3 *Sur*, pr. n. of a gate of the temple, only 2 Kings xi. 6. In the parallel passage 2 Chron. xxiii. 5, it is *הַשַּׁעַר הַזֶּה* gate of the foundation; and this is preferable.

קָצַף m. (ר. קָצַף) a keeping off, removing, sc. of people, a crowd, 2 Kings xi. 6, *et vos agitis custodiam templi ad depellendum sc. populum* (zum Abwehren). *קָצַף* cum *קָצַף* per appositionem conjunctum est q. d., die Abwehr-Wache. Male alii: vicissitudo, qua alterum excipiat in statione, quod e notatione verbi repeti non potest. *Thea.*

Houb.—*הַבַּיִת סוֹדֵה*: *Vulgatus, domus Messa.* Videtur verbum ipsum retinuisse, quod non facile erat interpretari, cum præsertim id omisissent Græci Intt. In eo etiam interpretando cæteri laborant in Polyglottis. Nos, ex probabili conjectura, in domo, vel in atrio *ejectionum*, ex radice *סָדָה*, *tollere, amovere*, quia, quæ Templi sordes ejiciebantur et avehebantur, faciles erant aditus, atque adeo indigebant custodia diligentiori.

Maurer.—*הַבַּיִת סוֹדֵה* [*הַבַּיִת סוֹדֵה*] *et agite custodiam templi arcendo*, h. e., arcentes detrimenta quævis. Ita recte Winerus. Sed minus recte idem vult *קָצַף* pro *קָצַף* positum esse. *קָצַף*, nisi me omnia fallunt, cum *קָצַף* appositione cohaeret.

Ver. 7.

וְשָׁמְרוּ תְּחִלָּתָהּ בְּיָמֵי הַשָּׁבָת
וְשָׁמְרוּ אֶת-מִשְׁמַרְתָּהּ בַּיַּת-יְהוָה אֶל-
הַמִּזְבֵּחַ :

καὶ οὗτοι χεῖρες ἐν ὑμῖν, πᾶς ὁ ἐκπορευόμενος τὸ σάββατον, καὶ φυλάξουσιν τὴν φυλακὴν οἴκου Κυρίου πρὸς τὸν βασιλεῖα.

Au. Ver.—7 And two parts [or, companies; Heb., hands] of all you that go forth on the sabbath, even they shall keep the watch of the house of the Lord about the king.

See notes on ver. 5.

Booth.—And two parts of all those of you, who go out on the Sabbath, even they shall keep guard about the king, in the house of Jehovah.

Ver. 8.

וְחָבְּטָה אֶל-יְהוָה וְיָמָת וְנוֹ—

— *καὶ ὁ ἐλπορευόμενος εἰς τὰς σάδην ὁ ἀποβαίνειαι* κ.τ.λ.

Au. Ver.—8 And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain, &c.

Pooh.—*The ranges, or fences*, i. e., the walls wherewith the courts of the temple were environed, see ver. 15. Or, your ranks, or order. If any of Athaliah's guards shall attempt to break in upon you, or within your bounds.

Bp. Patrick.—By the ranges is to be understood, if not the ranks of men that stood about the mountain of the house of the Lord, the rank of trees that grew on either side of the causeway, or the rails that were set on either side of it, for the stay and safety of those that passed upon it (see Dr. Lightfoot in the same place).

Gesen.—*וְחָבְטָה* f. (ר. חָבַט, with ט for ס) row, rank [so Prof. Lee] of soldiers, 2 Kings xi. 8, 15; of stories, chambers, 1 Kings vi. 9.

Ver. 10.

Au. Ver.—10 The priest.

Ged.—And Joiadah [Chald. and 16 MSS.], the priest.

Ver. 11.

וַיַּעֲמֵד הַכֹּהֵן אִישׁ וְכַלְיוֹ בְּיָדוֹ
מִבֵּיתָהּ הַיְּמָנִית עַד-בֵּיתָהּ הַיְּשָׁרָה
הַמִּשְׁמָאלִית לְפָנֶיךָ וּלְבַיִת עַל-הַמִּזְבֵּחַ
קָבִיב :

καὶ ἔστησαν οἱ παρατρίχοντες ἀνὴρ καὶ τὸ σκεῦος αὐτοῦ ἐν τῇ χειρὶ αὐτοῦ ἀπὸ τῆς ὠμίας τοῦ οἴκου τῆς δεξιᾶς ἕως τῆς ὠμίας τοῦ οἴκου τῆς εὐωνύμου τοῦ θυσιαστηρίου καὶ τοῦ οἴκου ἐπὶ τὸν βασιλεῖα κύκλῳ.

Au. Ver.—11 And the guard stood, every man with his weapons in his hand, round about the king, from the right corner [Heb., shoulder] of the temple to the left corner of the temple, along by the altar and the temple.

Guard. See notes on ver. 4.

Ged.—11 Then, the cherethites and

1 Kings ii. 3; Psalm cxix. 14; Jer. xlv. 23, &c.

Houb.—הוֹדוּ הָיָה, *et testimonium*, quod idem nos loco parallelo, 2 Par. xxiii. 11, *insigne regium*; utrumque ex conjecturâ. Nam *testimonium*, in capite Regis positum, quid sit, prorsus ignoratur... וְיָסֵב, *et regem fecerunt*. Duo Codices, וְיָסֵב, plenè.

God save the king.

Dr. A. Clarke.—*May the king live!* So the words should be translated wherever they occur.

Ver. 13.

וְהַשְׁמַע עֲתָלְיָה אֶת־הַקּוֹל הַרְצִין הָעָם וְגו'

καὶ ἤκουσε Γοθολία τὴν φωνὴν τῶν τρεχόντων τοῦ λαοῦ, κ.τ.λ.

Au. Ver.—13 And when Athaliah heard the noise of the guard and of the people, she came to the people into the temple of the Lord.

Of the guard and of the people.

Houb., Horsley read, with the LXX, the Vulgate, and the parallel place in Chronicles, הָעָם, "of the people running."

Maurer.—עָמַד [תָּצַן] Constructio asyndeta. De terminatione ꝑꝛ vid. ad 1 Reg. xi. 33.

Ver. 14.

וַתֵּרָא וְהָיָה חֲמֻלָּהָ עָלֶיהָ עֹמְדִים בְּמִשְׁפַּט וְהָעֹמְדִים וְהַחֲצֹצְרוֹת אֶל־הַחֲמֻלָּה וְכָל־עַם־הָאָרֶץ שָׂמְחִים וְהָקֵעַ בְּחֲצֹצְרוֹת וְהִתְקַרַּע עֲתָלְיָה אֶת־בְּגָדֶיהָ וְהִתְקַרַּע קֶשֶׁתָּהּ :

καὶ εἶδε καὶ, ἰδού, ὁ βασιλεὺς εἰστήκει ἐπὶ τοῦ στυλοῦ κατὰ τὸ κρίμα· καὶ οἱ φῆδοι καὶ αἱ σάλπιγγες πρὸς τὸν βασιλέα, καὶ τὰς ὁ λαὸς τῆς γῆς χαίρων καὶ σαλπίζων ἐν σάλπιγγι· καὶ διέτρηξε Γοθολία τὰ ἱμάτια ἑαυτῆς, καὶ ἐβόησε, Σύνδεσμος, σύνδεσμος.

Au. Ver.—14 And when she looked, behold the king stood by a pillar, as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets; and Athaliah rent her clothes, and cried, Treason, Treason.

By a pillar.

Bp. Patrick.—Some of the Jews, and many a great man among Christian writers, understand by this pillar the brazen scaffold which Solomon erected at the dedication of

the temple (2 Chron. vi. 13). But the plainest meaning seems to me, that he stood by the posts of the east gate in the inner court, where the station of the king was. Which Vitranga hath made probable in his Synagoga Vet., p. 31, &c., where he observes, that the king alone entered at the east gate on the sabbath and the new moons; but on the other days at the south or north gate, where the people entered; which he gathers from Ezek. xlvi. 1, 2.

Ged., Booth.—*By the tribunal.*

Bp. Horsley.—14 "By a pillar." הָעָם. 2 Chron. xxiii. 13, הָעָם. So of Josiah, chap xxiii. 3, הָעָם; and 2 Chron. xxxiv. 31, הָעָם. The LXX in this place have, ἐπὶ τοῦ στυλοῦ in the parallel place, 2 Chron. xxiii. 13, ἐπὶ τῆς στασεως αὐτοῦ in chap. xxiii. 3, πρὸς τὸν στυλον in 2 Chron. xxxiv. 31, ἐπὶ τὸν στυλον. The Vulgate, in this place, has "super tribunali;" in 2 Chron. xxxiv. 31, "in tribunali suo;" in chap. xxiii. 3, and in 2 Chron. xxiii. 13, "super gradum." Tremellius thinks that this pillar was Solomon's brazen scaffold, mentioned in 2 Chron. vi. 13.

Dr. A. Clarke.—*Stood on a pillar or tribunal*; the place or throne on which they were accustomed to put the kings when they proclaimed them.

Gesen.—עָמַד m. (r. עָמַד). 1. a column, pillar.

2. A stand, platform, elevated place for standing, 2 Kings xi. 14; xxiii. 3.

Prof. Lee.—עָמַד, עָמַד, pillar or column, as erected either for the Tabernacle or Temple, Exod. xxxv. 11, 17, &c. (b) A pulpit, as supported, perhaps, by a column, 2 Kings xi. 14; xxiii. 3, &c. See my note on Job xxix. 7.

Maurer.—*In suggestu illo*, qui describitur 2 Chron. vi. 12, 13, 14.

Princes.

Ged., Booth.—The singers. So Sept., Vulg., which I think the true reading. The word is wanting in Arab. The rest, chiefs. *Ged.*

Treason, Treason.

Dr. A. Clarke.—*A conspiracy, A conspiracy!* from kashar, to bind, unite together. [So *Gesen.*]

Ver. 15.

Au. Ver.—15 Ranges. See notes on ver. 8.

Ver. 16.

וַיִּקְשְׁמוּ לָהּ יְדֵימ וְגו'

καὶ ἐπέθηκαν αὐτῇ χεῖρας, κ.τ.λ.

Au. Ver.—16 And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain.

Pool.—*They laid hands on her* [so *Dathe, Booth*], or, *they gave her space or room* [so *Houb., Ged., Maurer*], to wit, to go out of the court of the temple, and did not keep her within it, as they could have done. Or, *they appointed bands for her*; they ordered two bands of the Levites to follow her, and kill her.

Houb.—דָּםָהּ לָהּ: *Nos, et spatium ei dederunt, seu liberum iter, quā Templo abiret, reliquerunt.* Ita Chaldæus. הָיָה לָהּ, *et posuerunt ei locum.* Ejusdem significatūs est דָּםָהּ, *Jos. cap. viii. 20* ubi legitur, ולא היה בהם דים לה, *et non erat illis spatium, quā fugerent.* Plerique convertunt, *et injecerunt in eam manus, quanquam exempla desunt, in quibus יָדָם, cum dandi casu, sit manum injicere.* Et verbum דָּםָהּ in eam rem potius, quā דָּםָהּ, usurpatur. Non dixerat Jojada, חָסְדָהּ, *comprehendite eam, sed חָסְדָהּ, educate, vel sinite exire.* Denique in verbo חָסְדָהּ, *et iocit, significatur Athaliah Templo exiisse, quā ei exitus dabatur, non verò fuisse à militibus raptam, et per vim Templo ejectam.*

Maurer.—[דָּםָהּ לָהּ] Vulgo vertunt: *igitur manus ei injecerunt.* cf. *Job. xl. 32.* Sed ita, si recte judico, pro דָּםָהּ scriptum esset יָדָהּ. In hujusmodi enim locutionibus Singularem amant Hebraei. Rectius itaque vertes: *et utrinque ei locum fecerunt*; id quod etiam ad contextum accommodatius est.

Ver. 17.

Au. Ver.—17 Baal. See notes on *Judg. xi. 11*, p. 166.

Ver. 19.

Au. Ver.—19 Captains and the guard. See notes on *ver. 4.*

Ver. 20.

Au. Ver.—20 And all the people of the land rejoiced, and the city was in quiet: and they slew Athaliah with the sword, beside the king's house.

And the city was in quiet: and they slew. So Heb., LXX.

Ged., Booth.—And the city was quiet, although they had slain Athaliah, &c.

Houb.—בֵּית מֶלֶךְ, *in domo regis.* Superstitiosè spatium vacuum inter utrumque

verbum relinquunt editores, ubi Masora monet legendum וּבֵית מֶלֶךְ, ut lego in *Codice Orat. 42.*

CHAP. XII. 3; Heb., 4.

Au. Ver.—*High places.* See notes on *1 Kings iii. 3*, p. 720.

Ver. 4; Heb., 5.

וַיֹּאמֶר יְהוֹשָׁפָט מִלִּי-הַכֹּהֲנִים כָּל־
חֲקֹדָשִׁים מִשְׁכָּן יוֹבָא בֵּית-יְהוָה כֹּסֶף
עוֹבֵר הָאִישׁ בְּכֶשֶׂת עָרְבָה קֶלֶ-
כֶּסֶף מִשְׁכָּן יַעֲלֶה עַל לִב־אִישׁ לְחַבֵּא
בֵּית יְהוָה:

καὶ εἶπεν Ἰωᾶς πρὸς τοὺς ἱερεῖς, Πᾶν τὸ ἀργύριον τῶν ἁγίων τὸ εἰσοδιαζόμενον ἐν τῷ οἴκῳ κυρίου ἀργύριον συντιμήσεως, ἀνὴρ ἀργύριον λαβὼν συντιμήσεως, πᾶν ἀργύριον, ὃ ἐὰν ἀναβῇ ἐπὶ καρδίαν ἀνδρὸς ἐνεγκεῖν ἐν οἴκῳ κυρίου.

Au. Ver.—4 And Jehoshaphat said to the priests, All the money of the dedicated things [or, holy things; Heb., holinesses] that is brought into the house of the Lord, even the money of every one that passeth the account, the money that every man is set at [Heb., the money of the souls of his estimation, *Lev. xxvii. 2*], and all the money that cometh into any man's heart [Heb., ascendeth upon the heart of a man] to bring into the house of the Lord.

Pool.—*All the money of the dedicated things*: this may be, either, first, The general designation of the money, the particulars whereof here follow. Or rather, secondly, A special branch of it, the money which had been either formerly or lately vowed or dedicated to the use and service of God and of his house, either by the former kings; of which see below, *ver. 18*, and compare *1 Kings vii. 51*; *xv. 15*; *2 Kings xii. 18*; *2 Chron. xv. 18*; or by this king or his people. *That is brought*, or rather, *that shall be brought*; for though the people might vow to bring it thither in convenient time, yet it is not likely they would bring much money thither in the tyrannical and idolatrous reign of Athaliah; or if they did, that Athaliah would not seize it for her own use. *The money of every one that passeth the account*, i. e., the half shekel, which was paid for every one that was numbered from twenty years old and upward; of which the very same phrase is used *Exod. xxx. 13*; compare *2 Chron. xxiv. 5, 6, 9.* *The money*

that every man is set at, Heb., the money of souls, or persons, according to his taxing, i. e., the money which every man that had vowed his person to God paid according to the rate which the priest put upon him; of which see Lev. xxvii. 2, &c. *All the money that cometh into any man's heart*; all that shall be freely offered. See Exodus xxv. 2; xxxv. 5.

Bp. Patrick.—*All the money of the dedicated things that is brought.*] That had been, or should hereafter be brought and dedicated to the service of God and of the temple.

Even the money of every one that passeth the account.] This and the following money he commandeth the priests and Levites to go through the kingdom, and gather for the repair of the temple, as we are told, 2 Chr. xxiv. 5. They were not to expect till the people should bring it in, but go and gather it, every man of his acquaintance, where he knew it to be due. And so the foregoing words are to be translated, not "that is brought," but "to be brought" into the house of the Lord. Which money arose three ways; the first is here mentioned, "the money of every one that passeth" (for the words *the account* are not in the Hebrew), which some understand of the offering which pious people of other nations made, who came to worship at Jerusalem (1 Kings viii. 41): or rather, of those who were come to twenty years of age, and being past that, were to pay half a shekel. This had been much neglected in the time of Athaliah (as the Jewish doctors think), but now being carefully gathered, there was enough to maintain the daily sacrifice (which was supported out of this money), and to carry on also the reparation of the temple. Though Abarinel thinks it was wholly applied to the reparation; and the people voluntarily offered for the maintaining of the daily morning and evening sacrifice.

The money that every man is set at.] This was the second way: by the money that every man who had vowed himself to God, was to pay, by the estimation that the priest should make for his redemption; according to that law, Lev. xxviii. 2, 3. For so the words are here in the Hebrew, "the money of a man whose taxation is the money of his soul:" that is, who is taxed such a sum of money, whereby his soul might be freed from the vow wherewith he had bound

himself. For till this money was paid, his life was not his own, but God's.

Bp. Horsley.—*All the money, &c.* In the second Book of Chronicles, chap. xxiv. we are told that the priests and Levites were sent through the country to collect a tax, which seems to have been the half-shekel tax paid by every one who attained the age of twenty. The money mentioned here is what was paid for the redemption of vows (Levit. xxvii.), or given as an offering of free will. The chest, with the hole in the lid, in Chronicles, is set at the gate, on the outside. The chest here was to contain the redemption money and the voluntary offerings. It should seem therefore that, in this place, and in 2 Chron. xxiv. we have different parts of the story, and that the whole progress of the business was after this manner:

First, the king sent the priests and Levites through the country to collect the poll-tax, and gave in charge to apply the money raised to the reparation of the temple. The priests and Levites embezzled the money, and nothing was done to the temple in the space of almost twenty-three years. The king, therefore, took the business out of their hands. He contracted with architects for the repairs, and he prepared two boxes, each with a hole in the lid, to receive the money. The one was placed at the entrance of the gate of the temple to receive the poll-tax, which the people were ordered by proclamation to bring thither. The other was placed within the temple, near the altar of burnt-offering, on the right hand of those who were entering to receive the money payable to the priests for the redemption of vows, and any voluntary vows. Each priest was to put into this box the money which he received from every bargain of redemption, and every voluntary gift, as each sum came in, and not to keep it to accumulate in his own hands.

Even the money of every one that passeth the account; rather, the money which every one maketh over; by virtue of the bargain of redemption made with the priest.

Ged.—4 JOASH, having a mind to repair the house of the Lord, had, early in his reign, said to the priests and Levites: "All the hallowed money, that should come into the house of the Lord; the money which, by ordinance, each man should pay for the ransom of his life; and whatsoever money,

no *more* money of your acquaintance, but deliver it for the breaches of the house.

No more money of your acquaintance.

Bp. Horsley.—No more money from your sales, LXX. See verse 5.

Maurer.—8 — *וְנָאִם* *nam*. Scilicet pecuniam ad suum commodum avertisse videntur. In eadem sententia est Schulzius, qui “sacerdotes, ait, pecuniam, quam quisque a notis sibi Israelitis collegerat, sibi propriam vindicarent, nec ad instaurandum templum adhibuerant.”

Heb., 9; Au. Ver., 8.

וַיֹּאמְרוּ הַכֹּהֲנִים לְבִלְתִּי הַחֵת-בְּקָמָה
מֵאֵת הָעָם וּלְבִלְתִּי חֹזֵק אֶת-בְּדָרְךָ
הַבָּיִת :

καὶ συνεφώνησαν οἱ ἱερεῖς τοῦ μὴ λαβεῖν ἀργύριον παρὰ τοῦ λαοῦ, καὶ τοῦ μὴ ἐνσχυσαὶ τὸ βεδὲκ τοῦ οἴκου.

Au. Ver.—8 And the priests consented to receive no *more* money of the people, neither to repair the breaches of the house.

Bp. Patrick.—8 They submitted to the king's new orders, and wholly committed the business to those whom he thought fit to employ. So *Pool*.

Ged.—8 The priests consented to collect no more money, on condition that they should not repair the house.

Dathe.—9 Obsecuti sunt sacerdotes, neque pecuniam a populo acceperunt, neque templi ruinas refecerunt.

Heb., 10; Au. Ver., 9.

וַיִּקָּח יְהוֹיָדָע הַכֹּהֵן אֶת־הַכֶּסֶף
וַיִּקְלֹב חֹר בְּדִלְתּוֹ וַיִּתֵּן אֹתוֹ אֶצְלֵ
הַמִּזְבֵּחַ בְּיָמִין בְּבוֹאֵר־אֵשׁ בַּיִת יְהוָה
וַנִּתֵּן-לְשֹׁמֵר הַכֶּהֱנִים לְמַעַרְי הַסֵּף אֶת־
כָּל-הַכֶּסֶף הַמִּצְבָּא בַּיִת-יְהוָה :

מִמֶּנּוּ כֶסֶף בְּנֵי הַדָּב' וְשֶׁה

καὶ ἔλαβεν Ἰωδαὲ ὁ ἱερεὺς κειβωτὸν μίαν, καὶ ἔτρησε τράγλην ἐπὶ τῆς σανίδος αὐτῆς, καὶ ἔθηκεν αὐτὴν παρὰ Ἀμμαιεβὶ ἐν τῷ οἴκῳ ἀνδρὸς οἴκου κυρίου. καὶ ἔθηκεν οἱ ἱερεῖς οἱ φυλάσσοντες τὸν σταθμὸν πᾶν τὸ ἀργύριον τὸ εὑρεθὲν ἐν οἴκῳ κυρίου.

Au. Ver.—9 But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the Lord; and the priests that kept the door [Heb.,

threshold] put therein all the money that was brought into the house of the Lord.

Pool.—*Beside the altar*, in the priests' court. *Object.* It was placed *without at the gate of the house of the Lord*, 2 Chron. xxiv. 8. *Ans.* Either, first, It was first placed by the altar, and afterwards thence removed to the gate of the court, for the people's greater satisfaction [so *Dr. A. Clarke*], that they might come thither, and put in their money with their own hands. Or, secondly, That place 2 Chron. speaks of the gate of the temple strictly so called, nigh unto which the altar of burnt-offerings was. Or, thirdly, It was placed near the entrance into the priests' court, which was over against the altar, and not far from it; so as the people standing in their own court might either put their money into it, or see when the priests put it in. *The priests that kept the door*; the door of the priests' court, which, together with the temple and all its utensils, was committed to the charge of the priests and Levites, Num. xviii. 4; 1 Chron. ix. 26, &c.

Bp. Patrick.—*Set it beside the altar, on the right side as one cometh into the house of the Lord.* On the right side of the gate that went into the court of the priests: not far from the altar which was within the court, as appears from 2 Chron. xxiv. 8. *Dr. Lightfoot* thinks these two texts do not relate to the same time. For at the first the chest was set in the very court of the priests near to the altar, as it is here said in this place: so that the money still passed through the priests' fingers; who took it of the people and put it into the chest which was in their court, where the people could not come at it. But the money not coming in so fast as was expected this way, he removed the chest, or made another, and set it without the court, at the entrance of it, where every one might have access unto it.

Heb., 11; Au. Ver., 10.

וַיִּצְרְפוּ וַיִּקְבְּצוּ אֶת-הַבָּקָה וְגו'

— καὶ ἔσφρηξαν καὶ ἠρίθμησαν τὸ ἀργύριον, κ.τ.λ.

Au. Ver.—10 And it was so, when they saw that *there* was much money in the chest, that the king's scribe [*or*, secretary] and the high priest came up, and they put up in bags [Heb., bound up], and told the money that was found in the house of the Lord.

Scribe. See notes on 2 Sam. viii. 17, p. 560.

And they put up in bags.

Houb.—10 רצו, *et ligabant.* Vulgatus, *effundebant*, cum legeret רצו, quod multò melius. Nam sequitur, *et numerabant* (*pecuniam*). Atqui pecunia ante numerabatur, quàm ligaretur. Ergò incommode, *ligabant et numerabant*; commodè autem, *effundebant* (*ex arcè*) *et numerabant.*

Heb., 12; Au. Ver., 11.

Houb.—... ה. ספרים. Adhuc superstiosè editores litteræ, quæ desideratur, spatium vacuum relinquere, ut suprâ xi. 20. Cæterum, quanquam Masora vult ut legatur ספרים, non malè ספרים, *qui perfecti erant.*

Heb., 14; Au. Ver., 13.

אף לא יצא בית יהנה כפות
בסוף מנחות מנחות המצדות פל
כלי זקב וכלי קק מיהקק המבא
בית יהנה :

πλὴν οὐ ποιθήσονται οἶκφ κυρίου θύραι ἀργυραί, ἡλοι, φιάλαι, καὶ σάλπιγγες, πάν σκεῦος χρυσοῦν, καὶ σκεῦος ἀργυροῦν, ἐκ τοῦ ἀργυρίου τοῦ εἰσενεχθέντος ἐν οἶκφ κυρίου.

Au. Ver.—13 Howbeit there were not made for the house of the Lord bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the Lord.

Bowls, snuffers, basons. See notes on 1 Kings vii. 40, 45, 50, p. 778, 779.

Howbeit there were not made.

Houb.—אשר לא נא: Nos, *nondum enim fiebant.* Utimur adverbio *nondum*, quia in paralipomenis narratur de eâ pecuniâ, quæ conflabatur, facta fuisse templi vasa, nimirum postquam templum fuisset instauratum, et post hæc, quæ hîc narrantur, de templo nondum penitus instaurato. Cæterum pro אשר, legendum אשר, numero plur. Ita legitur Syrus et Græci Intt.

Trumpets.

Gesen.—הצפה and הצפה f. a trumpet, Num. x. 2; 2 Kings xii. 14, &c. This was the straight trumpet, different from the שופר buccina or horn, which was crooked like a horn; see Joseph. Ant. 3, 12, 6. Hieron. ad Hos. v. 8. Buxtorf. Lex., p. 816.—The etymology has occasioned various conjectures. With most interpreters, I have

formerly referred it to שופר, Arab. ضفر to be present, Conj. X. to call together, to convoke; whence then the form שופר after the analogy of Arab. conj. xii. i. q., to convoke sc. with the trumpet; and hence שופר trumpet, so called as used for convoking an assembly. Others, as recently Ewald, Heb. Gram., p. 242, suppose the trumpet to be so called as being narrow and slender; a meaning which is not found in the root either in Hebrew or Arabic. But there can be little doubt, that this is an onomatopoeic word, imitating the broken pulse-like sound of the trumpet, like the Lat. *taratantara* in the verse of Ennius ap. Serv. ad Virg. Æn. ix. 503. Germ. *trarara*. Similar to this is the Hebrew word, especially if pronounced in the Arabic manner, ضافرة *hadâderah*. Hence the denom. verb.

Prof. Lee.—הצפה, and הצפה, f. pl. הצפות, redup. הצפ. Arab. حصر, *arctè*

circumdedit; whence, حصر, *angustus animo*; *flatus venti a re cohibens*; *gravis difficilis loquela*. Where the Arab. conj.

xii. would make, as a verb, احصر; and

eliding the *h*, which has no vowel of its own, and adding *è*, in order to form a

noun, we have حصر, which is as near

as possible to our word. A trumpet, as seen in the engravings of the Arch of Titus in Reland's Palestine, &c.: and so differs from שופר, which was a curved horn. See Joseph. Antiq. lib. iii., 12, 6, who says, στερῇ δ' ἐστὶ σὺρυγξ, *sed fistula ejus angusta est*; and from this circumstance it probably received its name.

Of the money that was brought into the house of the Lord.

Bp. Horsley.—By the money brought into the house of the Lord, I understand what was collected in the box within the temple. The whole of this was expended on the repairs, and part of the poll-tax collected in the box without the gate. But of this there was a remainder, which was laid out upon the furniture of the sanctuary. See 2 Chron. xxiv. 14.

Heb., 16; Au. Ver., 15.

וַיִּבְרֹא אֶת־הָאֲמֹנִית הַזֶּה עִשָּׂיִם :

— ὅτι ἐν πίστει αὐτῶν ποιούσιν.

Au. Ver.—15 Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen : for they dealt faithfully.

For they dealt faithfully. So *Houb.*, *Dathe*, *Booth*.

Bp. Horsley.—Rather, “for they dealt upon honour.”

Ged.—They acted in trust.

Houb.—באמנות Codices tres באמנות, ut et legendum, cum fidelitate.

Ver. 17.

Au. Ver.—17 Then Hazael king of Syria went up, and fought against Gath, and took it : and Hazael set his face to go up to Jerusalem.

Pool.—Set his face; i. e., directed his march, and led his forces. Or, undertook in good earnest. So the same phrase is used 2 Chron. xx. 3; Jeremiah xxi. 10; Ezek. xxxv. 2.

Heb., 19; Au. Ver., 18.

וַיֵּצֵא מִצֵּל יְהוֹשָׁפָט :

— καὶ ἀνέβη ἀπὸ Ἱερουσαλὴμ.

Au. Ver.—18 And Jehoash king of Judah took, &c. — and all the gold that was found in the treasures of the house of the Lord, and in the king's house, and sent it to Hazael king of Syria : and he went away [Heb., went up] from Jerusalem.

And he went, &c.

Dathe, *Ged.*, *Booth.*—That he might go away from Jerusalem.

Ver. 19.

Au. Ver.—19 —Book of the chronicles of the kings of Judah?

See notes on 1 Kings xiv. 19.

Heb., 21; Au. Ver., 20.

וַיִּקְרָא יְהוֹשָׁפָט וַיִּבְרֹא אֶת־הָאֲמֹנִית הַזֶּה עִשָּׂיִם : אֶת־יְהוֹאָשׁ בֵּית מִלּוֹ חִיָּד קִלָּא :

καὶ ἀνέστησαν οἱ δοῦλοι αὐτοῦ καὶ ἔδησαν πάντα σύνδεσμον, καὶ ἐπάταξαν τὸν Ἰωάσ ἐν οἴκῳ Μάλλω τῷ ἐν Σέλα.

Au. Ver.—20 And his servants arose, and made a conspiracy, and slew Joash in the house of Millo [or, Beth-millo], which goeth down to Silla.

House of Millo. See notes on 2 Sam.

v. 9, pp. 521, 522; and on 1 Kings ix. 15, p. 792.

Pool.—In the house of Millo; either in that strong and famous place in Jerusalem called Millo; of which see 2 Sam. v. 9; 1 Kings ix. 15, 24; xi. 27; into which he possibly retired for his security, being afraid even of his own subjects and servants; or in some other place called by the same name, for some resemblance it had with it. Which goeth down to Silla, i. e., which standeth upon the descent to Silla, or upon that descending causeway which leadeth from Millo to the king's house. Some refer this to Joash, and render the place thus, they slew him at or near the house of Millo, descending, or as he was going down to Silla, to escape their hands.

Bp. Patrick.—20 The Syrians had left him labouring under great diseases at this place called Millo, where his servants slew him in his bed, as we read 2 Chron. xxiv. 25. There was another place called Millo, hard by the king's palace at Jerusalem; therefore, to distinguish this from that, this is called “Millo that goeth down to Silla;” as Abarbinel thinks.

Dr. A. Clarke.—The house of Millo.] Was a royal palace, built by David (see 2 Sam. v. 9); and Silla is supposed to be the name of the road or causeway that led to it. Millo was situated between the old city of Jerusalem, and the city of David.

Gesen.—סִלָּא (twig, basket) Silla, pr. n. of a town near Jerusalem, 2 Kings xii. 21.

CHAP. XIII. 2.

Au. Ver.—2 In the three and twentieth year [Heb., the twentieth year and third year] of Joash the son of Ahaziah king of Judah Jehoahaz the son of Jehu began to reign over Israel in Samaria, and reigned seventeen years.

Bp. Patrick.—Some have raised a doubt about this account, because Joash began to reign in the seventh year of Jehu (xii. 1), who reigned but twenty-eight years (x. 36); from whence if seven years be deducted, there remains no more than one-and-twenty, not three-and-twenty, as is here said. To which Kimchi and Abarbinel answer, there were two incomplete years: for when it is said Joash reigned in the seventh year of Jehu, it must be understood of the beginning of his seventh year; and in like manner, when he speaks here of the three-

and-twentieth year of Joash, it must be understood of the beginning of the same year. And so they are called three-and-twenty, when they were but one-and-twenty perfect years. But it is better to say (as my worthy friend Dr. Alix thinks) that there was an interregnum of a year between the death of Jehu and the first of Jehoahaz.

Bp. Horsley.—In the three and twentieth year of Joash, &c. Hence it appears that Jehu reigned twenty-eight years complete, and died in his twenty-ninth. For the seventh of Jehu was the first of Joash. See chap. xii. 1; and compare chap. xi. 3, 4, and 2 Chron. xxii. 12, and chap. xxiii. 1. Therefore the twenty-third of Joash was the twenty-ninth of Jehu.

1 שבע עשרה שנה, *septemdecim annos*. Addimus, ante hæc verba, *regnavit autem*, quia non patitur Latina oratio hæc reticere, quæ in Hebraicâ, compendii causâ, reticetur. Sic infra ver. 10. Vide ad Lib. 1, xvi. 8, et infra xiv. 23.

Ver. 3.

— וַיִּתְּנֵם יְהוָה לְחַזְקֵי אֲחִיזַב מֶלֶךְ סוּרְיָה

וַיִּבְרַח יְהוֹאָחָז מִלְּפָנֵי אֲחִיזַב מֶלֶךְ סוּרְיָה

— καὶ ἔδωκεν αὐτοὺς ἐν χειρὶ Ἀζαή βασιλέως Συρίας, καὶ ἐν χειρὶ υἱοῦ Ἀδερ υἱοῦ Ἀζαή πάσας τὰς ἡμέρας.

Au. Ver.—3 And the anger of the Lord was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all their days.

Bp. Patrick.—[All their days.] The word *their* is not in the Hebrew, so that it may be translated all his days, as it is explained ver. 22.

Ged.—On every occasion he delivered them.

Booth.—He delivered them continually.

Ver. 4, 5, 6, 7.

4 וַיִּחַל יְהוָה אֶת־פָּנָיו יְהוָה וַיִּשְׁמַע

אֱלֹהֵי יְהוָה כִּי רָאָה אֶת־לַחַץ יִשְׂרָאֵל

כִּי־לַחַץ אֲחִיזַב מֶלֶךְ סוּרְיָה : 5 וַיִּתֵּן

יְהוָה לְיִשְׂרָאֵל מוֹשָׁע וַיִּצְאֻהוּ מִמָּוֶת

יְדֵי־אֲחִיזַב בְּגֵר־יִשְׂרָאֵל בְּמַחֲלָה

כִּי־מָוֶת שָׁלָשׁוֹם : 6 אֵת לֶאֱסֹר

מִחַטָּאת בֵּית־יִזְרְבָבֶל אֲשֶׁר־הִחֲמִי אֶת־

יִשְׂרָאֵל כִּיָּהּ וְנִם הָאֲשֶׁר־הָיָה עִמָּוֶה

בְּשִׁמְרוֹן : 7 כִּי לֹא הָשָׁאִיר לִיהוֹאָחָז

עָם כִּי אֲסַחֲמָשִׁים חֲרָשִׁים וַעֲשָׂרָה זָבָב
וַעֲשָׂרָה אֲלָפִים רִגְלֵי כִי אֲבָדָם מִלָּחָם
אֲדָם וַיִּשְׁלָמָם בְּעֶקֶר לָהֶם :

ק' מ"ד פ"ח י' ב.

4 καὶ ἐδείδθη Ἰωάχαζ τοῦ προσώπου κυρίου, καὶ ἐπῆκουσεν αὐτοῦ κύριος, ὅτι εἶδε τὴν θλίψιν Ἰσραὴλ, ὅτι ἐθλίψεν αὐτοὺς βασιλεὺς Συρίας. 5 καὶ ἔδωκε κύριος σωτηρίαν τῷ Ἰσραὴλ, καὶ ἐξῆλθεν ὑποκάτωθεν χειρὸς Συρίας· καὶ ἐκάθισαν οἱ υἱοὶ Ἰσραὴλ ἐν τοῖς σκηνώμασιν αὐτῶν καθὼς ἔχθες καὶ τρίτης. 6 Πλὴν οὐκ ἀπέστησαν ἀπὸ ἀμαρτιῶν οἴκου Ἰεροβοάμ, ὅς ἐξήμαρτε τὸν Ἰσραὴλ, ἐν αὐτῇ ἐπορεύθη· καὶ γε τὸ ἄλσος ἐστάθη ἐν Σαμαρείᾳ. 7 ὅτι οὐχ ὑπέλειφθη τῷ Ἰωάχαζ λαὸς, ἀλλ' ἡ πεντήκοντα ἱππεῖς καὶ δέκα ἄρματα καὶ δέκα χιλιᾶδες πεζῶν, ὅτι ἀπώλεσεν αὐτοὺς βασιλεὺς Συρίας, καὶ ἔθεντο αὐτοὺς ὡς χυτὸν εἰς καταπάτησιν.

Au. Ver.—4 And Jehoahaz besought the Lord, and the Lord hearkened unto him: for he saw the oppression of Israel, because the king of Syria oppressed them.

5 (And the Lord gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as beforetime [Heb., as yesterday and third day].)

6 Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, but walked [Heb., he walked] therein: and there remained [Heb., stood] the grove also in Samaria.)

7 Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing.

4 Because the king of Syria, &c.

Dathe, Ged., Booth.—With which the king of Syria, &c.

Houb.—Dum eos Syria rex, &c.

And the Lord gave.

Houb., Ged., Booth.—The Lord [Heb., Booth.] Jehovah therefore gave, &c.

Dathe.—Sed dedit Jova, &c.

Bp. Horsley.—5—7 The text here has suffered some disarrangement, for the 7th verse connects not at all with the 6th. It were better that they stood in this order, 7, 5, 6. But what I should like best of all would be, that these verses should be removed to another part of the chapter; the 7th inserted between 22 and 23, and the 5th and 6th between 24 and 25.

Dr. A. Clarke.—5 *And the Lord gave Israel a saviour.*] This was undoubtedly *Joash*, whose successful wars against the Syrians are mentioned at the conclusion of the chapter. *Houbigant* recommends to read the seventh verse after the fourth, then the fifth and sixth, and next the eighth, &c. So *Dathe*, *Ged.*, *Booth*.

6 *The grove.* See notes on *Exod.* xxxiv. 13, vol. i., p. 376.

7 *Neither did he leave.*

Houb., *Dathe*, *Ged.*, *Booth.*—For he only left.

Pool.—*Neither did he*, i. e., the king of Syria, ver. 4, with which this verse is to be joined; ver. 5 and 6 being put within a parenthesis, as it is in our translation. But this verse may be translated otherwise, *Although he* (either the king of Syria, ver. 4, or the Lord, ver. 5, to whom judgments are oft ascribed, even when wicked men are the instruments of executing it) *had not left*, &c. And so it may be joined with the next foregoing verse, as a great aggravation of their impiteny, and obstinate continuance in their idolatry, notwithstanding such terrible judgments, which in all reason should have driven them from it. *Leave of the people*, i. e., of his army, or men of war, as the following words evince.

Houb.—7 כִּלְאוֹ וְהָיָה. *non enim reliquit.* Ordinem vitiosum frustra parentheses obvolvunt plerique Interpretes, cum ea, quæ versibus 5 et 6 narrantur, non dicta sint ex occasione eorum, quæ habet versus 4. Quod si parenthesis non adhibebis, qualem dicemus esse ordinem talem: *non recessit à peccato domus Jeroboam...etiam erat Samaria lucus, quia non reliquerat Joachazo nisi quinquaginta equites...* Num enim Joachaz à peccato Jeroboam propterea non recesserat, quia Rex Syriæ ipsi non reliquerat plus, quam quinquaginta equites? Et quanquam כִּי non convertes *quia*, ne sic quidem ordinem bonum reperies, quoniam sententiæ, quæ extant versibus 5 et 6, ad sententiam, quam habet versus 7, annecti non possunt. Itaque ordo sic constituendus, ut eum nos, interpretando, exsequimur; nimirum ut post versum 4, sequatur versus 7, deinde quintus et sextus, postea octavus. Quo in ordine, post וְהָיָה, quo verbo absolvitur versus 7, legitur continenter וְהָיָה, quod inchoat versum 5 non וְהָיָה, quod versum 8. Atque ex similitudine verborum וְהָיָה et וְהָיָה potuit oriri perturbatio, quanquam ejus aliæ causæ esse

potuerunt, non satis cognitæ. Porro meliùs וְהָיָה, plenè, quàm וְהָיָה: Plenè scriptum reperio in Codicibus duobus Orat.

Dathe.—4 *Tunc Joahasus Jovam imploravit, qui quoque eum exaudivit, respiciens calamitatem, qua Israëlita a rege Syriæ affligebantur.* a)—7 *Nam non reliquerat Joahas milites, nisi quinquaginta equites, decem currus et decem millia peditum. Reliquos rex Syriæ perdiderat, et instar pulveris contriverat.*—5 *Sed dedit Jova Israelitis defensorem, ut ab Syrorum imperio vindicti in tentoriis suis tuto uti antea habitare possent.* 6 *Atque tamen non recesserunt a peccatis Jerobeami, qui eos seduxerat; iis inhæserunt adeo, ut lucus Samariæ exstaret.*

a) Placuit h. l., trajectio versuum, septimi nimirum post quartum, quam *Houbigantius* ausus est. Quæ admissa non solum particula כִּי, quæ versum 7 incipit, apte connectit, quæ præcedunt, sed etiam reliquorum versuum nexus est facillimus. In verbis ipsis nihil mutatur. Ordinis autem perturbatio ex similitudine verborum וְהָיָה et וְהָיָה, quæ versum quintum et octavum incipiunt, facile oriri potuit.

Maurer.—7 Hic vs. multum sudoris fecit interpretibus. *Dathius* eum post quartum inserendum putavit, quæ trajectio jam *Houbigantio* placuit. “Ita non solum particula כִּי apte connectit quæ præcedunt, sed etiam reliquorum versuum nexus est facillimus. In verbis ipsis nihil mutatur. Ordinis autem perturbatio ex similitudine verborum וְהָיָה et וְהָיָה quæ versum quintum et octavum incipiunt, facile oriri potuit.” Sed hoc est dissecare nodum. De *Wettius* ante כִּי cogitando supplet: *J. non amplius potuit subvenire*, quod itidem duriusculum videtur. *Schulzius* “כִּי plane abundare” dicit! Sententiarum nexus hic esse videtur: vs. 6, *tamen non recesserunt a peccatis Jerobeami* cet. tamen constanter neglexerunt Jovam, vs. 7, *nam Jova facta facere infecta non poterat, Israelitis tantum imbecillum auxilium tulerat.* וְהָיָה] *non reliquerat* sc. Jova. Igitur non opus est, ut cum *Fäbio* aliisque וְהָיָה intransitive capias cf. ad Num. xxi. 35; Deut. xxviii. 51.

Ver. 8.

Book of the chronicles. See notes on 1 Kings xiv. 19.

Ver. 9.

9 וְהָיָה, *Johas (Rex Israel)*. Infra ver. 10, וְהָיָה, addito ה, quam scripturam sequimur,

ut sit *Johas*, rex Israel; *Joas* autem, Rex Judæ. Sic יְהוֹשָׁפָט nominatur *Jehu*, non *Jeü*.

Ver. 10.

Au. Ver.—10 In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz [in consort with his father, ch. xiv. 1] to reign over Israel in Samaria, and reigned sixteen years.

Bp. Patrick.—10 A difficulty seems to arise by comparing this verse with the first, where it is said Jehoahaz king of Israel began to reign in the twenty-third year of Joash king of Judah, and reigned seventeen years: from whence it follows, that Jehoash began to reign not in the thirty-seventh, but in the thirty-ninth or fortieth year of Joash king of Judah. But this only shows the truth of what I said upon ver. 5, that he reigned with his father three years; after God was so gracious as to raise up a deliverer to them, who was this son of his, by whom peace was restored to them. This we note in the margin, he reigned in concert with his father (xiv. 1).

Bp. Horsley.—In the thirty and seventh; Read, with the Aldine LXX, thirty and ninth. Compare chap. xiii. 1, and xii. 1, and xiv. 1.

Ver. 11.

וַיֵּצֵאָה חֲרָשׁ בְּעֵינָי יְהוָה לֹא סָר
מִכָּל-חַטֹּאוֹת יִרְבָּעָם בְּיָרְדֵּן וְיִשְׂרָאֵל
וְיִהְיֶה אֶת-יִשְׂרָאֵל בְּהָ הַלָּה :

καὶ ἐποίησε τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου· οὐκ ἀπέστη ἀπὸ πάσης ἱεροβοὰμ υἱοῦ Ναβὰτ ἀμαρτίας, ὃς ἐξήμαρτε τὸν Ἰσραὴλ, ἐν αὐτῇ ἐπορεύθη.

Au. Ver.—11 And he did that which was evil in the sight of the Lord; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: but he walked therein.

All the sins.

Ged., Booth.—Any of the sins.

Dathe.—וַיֵּצֵאָה pro וַיֵּצֵא, uti v. 2 aliasque semper et hoc etiam loco in sex codicibus Kennicotti legitur, error scribarum est ex sequenti ה ortus.

Pro מָ legendum videtur בָּ. Sic codex Kennicotti 84, sed correctus, et veteres omnes [so *Houb.*].

Ver. 12, 13.

Au. Ver.—12 And the rest of the acts of Joash, all that he did, and his might where-

with he fought against Amaziah king of Judah, are they not written in the book of the chronicles of the kings of Israel?

13 And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

Ged. and Booth. place these verses after verse 25.

12 *Book of the chronicles.* See notes on 1 Kings xiv. 19.

Ged.—13 Joash slept with his forefathers, and was buried at Samaria, among the kings of Israel: and his son Jeroboam sat upon his throne, and reigned in his stead.

The words in italic are partly in the Syriac and Arabic versions: and partly supplied from Chronicles xiv. 15. See the place.

Ver. 14.

Au. Ver.—The chariot of Israel, and the horsemen thereof.

See notes on ii. 12.

Ver. 20.

וַיָּבֹא יְרֵמְיָהּ מִבְּלֶת מִצְרָיִם
וַיֵּצֵאָה מִצְרָיִם מִלְּפָנֵי יְהוָה :

— καὶ μονάζωντοι Μωὰβ ἦλθον ἐν τῇ γῇ, ἐλθόντος τοῦ ἐναντιοῦ.

Au. Ver.—20 And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

At the coming in of the year.

Bands.

See notes on vi. 23.

Houb.—Ineunte anno.

בָּא שָׁנָה, Chaldaeus, מִצְרָיִם, in introitu anni. Sic Græci Intt., veniente anno, ex scripturâ, vel בָּאָה, vel בָּאָה, ut legendum. Nam gerundia hæc, quæ tempora notant, nunquam veniunt, nisi præpositione comitante.

Dathe.—Anno sequenti.

Pro מָ legendum fortasse בָּאָה vel בָּאָה. Sic Chaldaeus: in adventu anni. Vulg.: in ipso anno, et sic quoque Syrus. Legerunt igitur וַיָּבֹא. Kennicottus observat, in cod. 1, מ esse erasum.

Maurer.—וַיָּבֹא מִצְרָיִם] Locus difficilioris explicationis, quem Ewaldus Gr. crit. p. 528, ita expedit: venire solebant in terram quotannis, propr. "sie pflegten zu kommen ein Kommen (מ inf.) des Jahrs, ein jährliches Kommen," nescio an non audacius. Fortasse verti potest sine ulla mu-

tatione: *veniebant in terram veniente anno* propr. *kam das Jahr*, ut פֶּנָה מָא omissa conjunctione sit pro פֶּנָה מָא. Vulg. et Syrus: *in ipso anno*, ut suspicetur aliquis, hos legisse פֶּנָה. Ita in פֶּנָה מָא *aurium* error subesset.

Ver. 21.

וַיְהִי כֵּן וַחֲבָרִים אִישׁ וַחֲבֵרָא
אֶת־הַגִּדְדִּי וַיִּשְׁלִיכוּ אֶת־הָאִישׁ בְּבֶקֶר
אֵלֶיָּשָׁע וַיִּלֶּךְ וַיִּגַּע הָאִישׁ בְּעַצְמוֹת
אֵלֶיָּשָׁע וַיְחִי וַיָּקָם עַל־רַגְלָיו :

καὶ ἐγένετο αὐτῶν θάπτοντων τὸν ἄνδρα, καὶ, ἰδοὺ, εἶδον τὸν μονόζωνον, καὶ ἔρριψαν τὸν ἄνδρα ἐν τῇ τάφῳ Ἑλισαίου· καὶ ἐπορεύθη καὶ ἦψατο τῶν ὀστέων Ἑλισαίου, καὶ ἔζησε καὶ ἀνέστη ἐπὶ τοὺς πόδας αὐτοῦ.

Au. Ver.—21 And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down [Heb., went down], and touched the bones of Elisha, he revived, and stood up on his feet.

As they were burying.

Pool.—*As they were burying*, or, *were about to bury*, as that particle is oft used in the Hebrew tongue.

Ged., Booth.—As some Israelites were burying.

A band.

Ged., Booth.—The horde of Moabites.

And when the man was let down.

Houb.—21 *Homines, qui mortuum sepelebant, ut conspexerunt latrones, mortuum conjecerunt in sepulcrum Elisæi, et abierunt. Mortuus verò, ut ossa Elisæi tetigit, &c.*

21 *homines, illis sepelientibus.* Non dictum est antea de illis, qui mortuum sepelebant. Nec pronomen הֵם, *de hominibus*, in genere usurpatur; ut credam aliquid deesse, ubi narrabatur, homines quosdam eo venisse, ut hominem sepelebant. Nos, *homines*, ut lacunam aliquo modo expleamus. ... וַיָּךְ, *et abiit.* Liqueat hoc non dici de homine mortuo; ut perspicuum sit legendum וַיָּךְ, *et abierunt*, postquam mortuum in sepulcrum Elisæi projecissent.

Maurer.—פֶּנָה מָא פֶּנָה מָא [פֶּנָה מָא] Pro פֶּנָה Hitzigius Begriff p. 127, legi jubet פֶּנָה. Noli obtemperare. Pingitur illo פֶּנָה, quod etiam de rebus inanimatis dici notissima res est, pingitur, inquam, corpus mortui in sepulcrum *remiter decurrens*, ita quidem, ut tuis oculis rem intueri tibi videaris.

VOL. II.

Ver. 22, 23.

Au. Ver.—22 But Hazael king of Syria oppressed Israel all the days of Jehoahaz.

23 And the Lord was gracious unto them, &c.

Ged., Booth.—22 Although Hazael, king of Syria, had oppressed Israel all the days of Jehoahaz; 23 Yet Jehovah was gracious unto them, &c.

CHAP. XIV. 1.

Au. Ver.—1 In the second year of Joash son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah.

Dr. A. Clarke.—*In the second year of Joash.*] This second year should be understood as referring to the time when his father Jehoahaz associated him with himself in the kingdom: for he reigned *two* years with his father; so this *second* year of Joash is the *first* of his absolute and independent government.—See *Calmet*.

Ver. 2.

Houb.—פֶּנָה מָא, *Joadan*; Græci; Ιωαδὴμ, non sine ultimâ in syllabâ, quam litteram sine causa tollunt Masoretæ, quanquam ita Chaldæus et Syrus. De nominibus propriis audiendi sunt potius Vulgatus, aut Græci Intt. quàm Judæi recentiores.

Ver. 4.

Au. Ver.—*High places.* See notes on I Kings iii. 3, p. 719—721.

Ver. 7.

וַהֲמַתְהוּ אֶת־יִצְחָק בְּנֵי־חֶלֶל
עַשְׂרֵת אֲלָפִים וַתִּקַּח אֶת־הַסֵּלַח
בְּמִלְחָמָה וַיִּקְרָא אֶת־שֵׁמָּהּ יִקְהָל עַד
הַיּוֹם הַזֶּה :

סו פו

αὐτὸς ἐπάταξε τὴν Ἑδὼμ ἐν γεμελῇ δέκα χιλιάδας, καὶ συνέλαβε τὴν πέτραν ἐν τῇ πολέμῳ, καὶ ἐκάλεσε τὸ ὄνομα αὐτῆς Ἰεθοὴλ ὥς τῆς ἡμέρας ταύτης.

Au. Ver.—7 He slew of Edom in the valley of salt ten thousand, and took Selah [or, the rock] by war, and called the name of it Joktheel unto this day.

Bp. Patrick.—*And took Selah by war.*] The metropolis of Arabia Petræ: which took its name from hence; for *Selah* is the same with the word *Petra*, a rock; upon which the city stood. From this rock he seems to have thrown down the ten thousand whom he took alive, and broke in pieces, as is said in the forenamed place, 2 Chron. xxv. 12. *Hagar* signifies the same, as

6 D

Bochartus observes, by which name the Arabians called it, from the rocky mountain which hung over this place, which St. Paul calls by the Arabic name, *Hagar*.

Joktheel.] Which name imports "obedience of God, or to God:" because, having taken it, he settled, as some imagine, the laws and statutes of Moses in this place; or rather, he acknowledged, by giving it this name, that the possession of this place, was a reward of his obedience to the man of God, who required him to dismiss all the forces he had hired of the Israelites (2 Chron. xxv. 10).

Pool.—*Joktheel*, which signifies *the obedience of God*, i. e., given him by God as a reward of his obedience to God's message by the prophet, 2 Chron. xxv. 8, 9.

Gesen.—יִתְּעַל (subdued of God, for יִתְּעַל, from יִתְּעַל) *Joktheel*, pr. n.

Houb.—7 בני הסלח, in *vulle salis*. Masora, סלח, sublato ה: melius, בגיא סלח, non neglecto מ, quod excidit culpâ Librariorum. Duo Codices Orat. habent בגיא, plenè. Ex quo colligitur, Masoretas, qui hunc locum iis annumerant, in quibus מ deficiat, quosdam Codices adisse, sed non plures, eos autem deteriores, quod sæpe accidit Judæis Masoretis. Ita ut ex eorum animadversionibus nihil certum haberi possit de Codicum, qui tunc extabant, statu generali, quod et declaravimus in Prolegomenis nostris ad Pentateuchum. Habent etiam בגיא Plantin. et Munst. Editiones.

Ver. 9.

—הַחוּיִם אֲשֶׁר בְּלִבְנֹן וְגו'

—'Ο ἄκαν ὁ ἐν τῷ Λιβάνῳ, κ.τ.λ.

Au. Ver.—9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle.

Thisle.

Gesen.—חַיִּים m. 1. a thorn, thorn-bush, Job xxxi. 40; Prov. xxvi. 9; 2 K. xiv. 9. Plur. חַיִּים Cant. ii. 2, and with Vav moveable חַיִּים, 1 Sam. xiii. 6; *thorn-bushes, thickets*.—It seems to be from an obsol. root חַי, which see. In the kindred languages

is found ^εχον, ^γσμε the sloe, sloe-thorn.

Prof. Lee.—Thorn or bramble generally.

Ver. 10.

הִנֵּה הַפִּיךָ אֶת־יְדֹהָאִם וְנִשְׁאַחַהּ לַפֶּה
הַקָּבֵר וְשָׁב בְּיָדָהּ וְגו'

τύπτων ἐπάταξας τῇ Ἰδουμαίαν, καὶ ἐπῆρέ σε καρδία σου, ἐνδοξάσθῃ καθήμενος ἐν τῷ οἴκῳ σου, κ.τ.λ.

Au. Ver.—10 Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory of *this*, and tarry at home [Heb., at thy house]: for why shouldst thou meddle to *thy* hurt, that thou shouldst fall, *even* thou, and Judah with thee?

Thine heart hath lifted thee up: glory of this.

Bp. Horsley.—For הכבד, read, as in the parallel place, 2 Chron. xxv. 19, להכבד: "thine heart hath lifted thee up to boast; but tarry at home," &c.

Dathe, Ged., Booth.—But tarry.

That thou shouldst fall.

Houb.—וְנִשְׁאַחַהּ, et *cadas*. Melius וְנִשְׁאַחַהּ, sine ה, Codex Orat. 56. Cæteri Codices ה tollendum circulo demonstrant.

Ver. 13.

—וַיָּבֹאוּ יְרוּשָׁלַם וַיַּפְרֹץ בְּחוֹמֹתַי
יְרוּשָׁלַם בְּשַׁעַר אֶפְרַיִם עַד־שַׁעַר חֲפָזָה
אַרְבַּע מֵאוֹת אַמָּה :

רמב"ם

— καὶ ἦλθεν εἰς Ἱερουσαλὴμ, καὶ καθεῖλεν ἐν τῷ τείχει Ἱερουσαλὴμ ἐν τῇ πύλῃ Ἐφραὶμ ὥς πύλης τῆς γωνίας τετρακοσίου πήχεις.

Au. Ver.—13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Bethshemesh, and came to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits.

Houb.—13 רבא, et *venerunt*. Masora רבא, et *venit*. Melius רבא, et *deduxit eum* (*Amasiam*) ut legit Vulgatus... ובש, in *portâ*. Melius Codices Orient. שש à portâ, ut observat Lud. Cappellus; ita Syrus, כן ורשא. Respondet id, à portâ, illi, usque ad *portam*, quod sequitur.

Vers. 15, 18.

Book of the Chronicles. See notes on 1 Kings xiv. 19, p. 824.

Ver. 21.

וַיִּהְיוּ כָל־עַם יְהוּדָה אֶת־עֲרֹזָה וְהָיָה
כִּדְשָׁן שֶׁשֶׁר שָׁמָּה וַיַּמְלִכוּ אֹתוֹ הַחֵת
אֲבִיו אֲמַצְיָהוּ :

καὶ ἔλαβε πᾶς ὁ λαὸς 'Ιούδα τὸν Ἀζαρίαν, καὶ αὐτὸς νίδος ἑκαταίδεκα ἐτῶν, καὶ ἐβασίλευσαν αὐτὸν ἀντὶ τοῦ πατρὸς αὐτοῦ Ἀμεσσίου.

Au. Ver.—21 And all the people of Judah took Azariah [ch. x. 15, 13; and 2 Chron. xxvi. 1, he is called Uzziah], which was sixteen years old and made him king instead of his father Amaziah.

Azariah.

Ken., Gesen., Booth.—Uzziah. See notes on xv. 1.

Ged.—Oziah.

Maurer.—[עֲזַיָּה] Sic. h. l. et xv. 1, 6, 8, 23, 27, vocatur, qui alias עֲזַיָּה nominatur. Plerique existimant, regem utroque nomine usum esse. Potuit tamen עֲזַיָּה per litterarum vicinitatem facile in עֲזַיָּה inutari. Idem valet, opinor, in nomina עֲזַיָּה et עֲזַיָּה, 2 Chr. xxi. 17; xxii. 6.

Houb.—21 et 22 וְעֲזַיָּה, et regem fecerunt. Codices circulo animadvertunt, Codex Orat. 53, וְעֲזַיָּה, cum notā vocis *Hiphil*. Sic sæpe illud *Hiphil* in Codicibus plenè, ubi Impressa deficienter. Sic versu 22, quatuor Codices וְעֲזַיָּה, et recuperavit eam, ubi Impressa, וְעֲזַיָּה.

Ver. 22.

Au. Ver.—22 Built.

Ged., Booth.—Rebuilt.

Dathe.—Restauravit.

Ver. 26.

כִּי־רָאָה יְהוָה אֶת־עֲנִי יִשְׂרָאֵל מִכָּר מֵאֵר וְנָפֶס עֲזוּב וְאֵין לֵוִי לִישְׁעָאֵל :

ὅτι εἶδε κύριος τὴν ταπείνωσιν 'Ισραὴλ πικρὰν σφόδρα, καὶ ὀλιγοστοὺς συνεχομένους, καὶ ἐσπανισμένους, καὶ ἐγκαταλειμμένους, καὶ οὐκ ἦν ὁ βοηθῶν τῷ 'Ισραὴλ.

Au. Ver.—26 For the LORD saw the affliction of Israel, that it was very bitter: for there was not any shut up, nor any left, nor any helper for Israel.

That it was very bitter.

Gesen.—עֲזַיָּה 1. pp. i. q. עֲזַיָּה No. 1, Arab.

عِصْر to stroke, to stripe, espec. with a whip, to lash, as عِصْر; or the skin with a razor, whence عِصْر razor. See Schultens ad Harir. Cons. I. p. 24. De defect. ling. Hebr. p. 117.—Kindred is عِصْر to rub, to rub over, etc.—Hence

2 to be perverse, refractory, to rebel; pp. to resist, to repel, by striking and fighting with the hands and feet. Arab. عِصْر to

refuse one's duty, Conj. III., to dispute, &c. Metaph. 2 Kings xiv. 26 עֲנִי יִשְׂרָאֵל מִכָּר the affliction of Israel was very perverse, i. e., stubborn, incurable. The ancient versions render it bitter; either reading עֲזַיָּה, adj. or assigning this sense to the verb עֲזַיָּה.

Houb.—26 מִכָּר מֵאֵר: Syrus, multum acerba; videtur legere, עֲזַיָּה, addito עֲזַיָּה, quia erat amara. Ita incedere solet Hebr. oratio; exciderit עֲזַיָּה ex ejus cum litterâ עֲזַיָּה similitudine. Arias, mutabilem, ex puncto vocali male notato, quasi radix esset עֲזַיָּה, mutare. De eâ re vide, si juvat, Clericum in hunc locum.

Dathe.—26 Nam rationem habebat calamitatis Israelitarum perquam acerbæ, a) qui omnibus rebus privati defensorem non habebant.

a) Pro עֲזַיָּה legendum videtur עֲזַיָּה, ut sit a עֲזַיָּה, amarus fuit. Sic omnes veteres intellexerunt, nisi malis explicare ex significatione verbi עֲזַיָּה primaria, quam Schultensius ei tribuit: strinxit, strigillavit, quæ transfertur ad plagam stringentem, urentem et angentem.

Maurer.—26 Calamitatem Israelitarum amaram, acerbam. Hanc significationem עֲזַיָּה petit a עֲזַיָּה, quemadmodum vice versa עֲזַיָּה Exod. xxiii. 21 (vid. ad h. l.) rebellandi notionem mutuatur a עֲזַיָּה. Alii malunt confugere ad significationem verbi עֲזַיָּה primariam strinxit, quæ hic transferatur ad plagam stringentem, urentem et angentem.

Shut up, nor any left. See notes on Deut. xxxii. 36, vol. i., p. 780, 781, and on 1 Kings xiv. 10, p. 822.

Ver. 27.

וְלֹא־דָבַר יְהוָה לְמַחֹת אֶת־שֵׁם יִשְׂרָאֵל מִתַּחַת הַשָּׁמַיִם וְנִשְׁעָם וְגו'

καὶ οὐκ ἔλαλησε κύριος ἐξαλείψαι τὸ σέπρμα 'Ισραὴλ ὑποκάτωθεν τοῦ οὐρανοῦ καὶ ἔσωσεν αὐτοὺς. κ.τ.λ.

Au Ver.—27 And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

And the Lord said not, &c.

Ged., Booth.—27 So Jehovah said that he would not blot out the name of Israel from under the heavens; and he saved them, &c.

Houb.—Propterea noluit, &c.

Dathe.—27 Sed cum nollet eos delere, per Jeroboamum, &c.

Ver. 28.

וַיָּחַדְדוּ דָבָרִי יִרְבֵּעַם וְכָל-אֲשֶׁר עָשָׂה
וַיִּקְבְּרוּהוּ אֲשֶׁר-נִלְחָם וְאֲשֶׁר הֵשִׁיב אֶת-
יְהוּדָה וְאֶת-חֶמֶת לַיהוּדָה בְּיִשְׂרָאֵל
הַלְלָתָהּ עֲתוּבִים עַל-סֶפֶר דָּבָרִי הַיָּמִים
לְמַלְכֵי יִשְׂרָאֵל :

ק' צכ"ב

καὶ τὰ λοιπὰ τῶν λόγων Ἰεροβοὰμ καὶ
πάντα, ὅσα ἐποίησε, καὶ αἱ δυναστεῖαι αὐτοῦ,
ὅσα ἐπολέμησε, καὶ ὅσα ἐπύκνυνε τὴν Ἀμα-
σκὸν καὶ τὴν Ἀλμὰθ τῷ Ἰούδα ἐν Ἰσραὴλ,
οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίου λόγων τῶν
ἡμερῶν τοῖς βασιλεῦσιν Ἰσραὴλ.

Au. Ver.—28 Now the rest of the acts of
Jeroboam, and all that he did, and his might,
how he warred, and how he recovered Dam-
ascus, and Hamath, which belonged to
Judah, for Israel, are they not written in
the book of the Chronicles of the kings of
Israel?

Which belonged to Judah, for Israel.

Bp. Patrick.—*For Israel.*] Or rather,
by Israel, as Abarbinel expounds it: by the
hand or power of Israel they were restored.
For when David fought against the Syrians,
and brought them in subjection to him he
put garrisons into Damascus and Hamath
(2 Sam. viii. 6, &c.). Which the Syrians
afterward recovered when they rebelled
against Judah: but Jeroboam possessed
himself of them again, and by his valour
made them as subject to Israel as they had
been to Judah.

Houb.—28 — *Damascumque et Emath
Israelii restitueret, hæc scripta reperiuntur,*
&c.

יְהוּדָה בְּיִשְׂרָאֵל, *Jude in Israel.* Omnino
tollendum יהודה, quod non legebat Syrus,
qui etiam rectè יִשְׂרָאֵל, legebat, non autem
יהודה: Ille enim sic, וַיִּשְׁבֵּת וַיִּסְמְךָ לְיִשְׂרָאֵל,
et restituit Damascus et Hemath Israeli,
atque eum sequitur Arabs. Non erat illa
urbs Hemath in Tribu Judæ, sed in Tribu
Nephthali. Vide Josue xix. 35. Vult
autem dandi casum יִשְׂרָאֵל verbum יהודה,
restituit, quomodo idem verbum ver. 22,
sequitur dandi casus יהודה. Non esset
mirabile, Scribam, postquam, pro יִשְׂרָאֵל,
scripsisset, יהודה, posuisse deinde יִשְׂרָאֵל,
quod, alio mendo, deinde factum fuerit
יהודה, oblitumque esse, delere רֹד יהודה
Hæc verba in Libris Regum sæpe recurrunt,
ut perquam proclive fuerit, unum pro altero
exarari.

Book of the Chronicles. See notes on
1 Kings xiv. 19, p. 824.

CHAP. XV. 1.

בְּשָׁנָה עֶשְׂרִים וְשֶׁבַע שָׁנָה לְיִרְבֵּעַם
מָלָךְ יִשְׂרָאֵל מָלָךְ עֲזַרְיָה בֶרֶךְ-אֲמָצִיָּה
מָלָךְ יְהוּדָה :

ἐν ἔτει εἰκοστῷ καὶ ἐβδόμῳ τῷ Ἰεροβοὰμ
βασιλεῖ Ἰσραὴλ ἐβασίλευσεν Ἀζαρίας υἱὸς
Ἀμεσσίον βασιλέως Ἰούδα.

Au. Ver.—1 In the twenty and seventh
year of Jeroboam king of Israel began
Azariah [called Uziah, ver. 13, 30, &c.;
and 2 Chron. xxvi. 1] son of Amaziah king
of Judah to reign.

In the twenty and seventh year, &c.

Houb.—In the fourteenth year.

Maurer.—In the fifteenth year.

Pool.—In the twenty and seventh year.

Quest. How can this be true, seeing Amaziah,
the father of this Azariah, lived only till
the fifteenth year of Jeroboam's reign,
chap. xiv. 2, 23? *Ans.* This might be
either, first, Because Jeroboam was made
king by and reigned with his father eleven
or twelve years, and afterwards reigned
alone; and so there is a twofold beginning
of his kingdom; by the former this was his
twenty-seventh year, and by the latter his
fifteenth year. Or, secondly, Because there
was an interregnum [so *Dr. Lightfoot*] for
eleven or twelve years in the kingdom of
Judah; either through the prevalence of
that faction which cut off Amaziah the
father, and kept the son out of his kingdom;
or because Azariah was very young when
his father was slain, and the people were
not agreed to restore him to his right till
his sixteenth year, chap. xiv. 21; 2 Chron.
xxvi. 1. And yet these eleven or twelve
years of interregnum, in which he was excluded
from the exercise of his regal office, some
think to be included in those fifty-two years
which are here ascribed to Azariah's reign,
ver. 2, which may well be doubted. *Azariah*,
called also *Uzziah* here, ver. 13, 30. *Began
Azariah to reign*; solely and fully to exercise
his regal power.

Dr. A. Clarke.—There are insuperable
difficulties in the chronology of this place.
There is probably some mistake in the
numbers.

Houb.—1 Anno vigesimo septimo Jero-
boam...(*regnavit Azarius*). Hæc temporum
ratio stare non potest cum antedictis. Dictum

est capite sup. ver. 23, regnasse Jeroboam anno Amasiae, patris Azariae, *decimo quinto*. Dictum fuerat eodem capite ver. 2. Amasiam, patrem Azariae, regnasse *annos viginti novem*. Jam ab anno Amasiae *decimo quinto*, quo Jeroboam regnavit, usque ad annum ejusdem Amasiae *vigesimum nonum*, quo expleto regnavit Azarias, intercedunt tantum anni quatuordecim. Ergo Jeroboam, cum Amasias mortuus est, non regnarat, plus quam annos quatuordecim, atque adeo Azarias, mortuo Amasiae succedens, initium regnandi habuit anno Jeroboam decimo quarto, non autem ejusdem *vigesimo septimo*. Ergo ut temporum ratio hæc constet, quam vidimus capite sup. ver. 2 et 23, legendum, non *שנים שבע*, *vigesimo septimo*, sed *שנים ארבע*, *decimo quarto*, quem numerum habet Josephus Historicus.

Maurer. — *בשנה ששית עשרה שנה*] Sed hæc iis, quæ 2 Reg. xiv. 23, et ib. vs. 17; cf. 2 Chron. xxv. 25 leguntur, manifesto repugnant. Quod si enim anno Amasiae decimo quinto Jerobeamus imperium inivit, Amasia autem postea adhuc quindecim annos vixit, luce clarius est, ad Usiam regnum venisse anno Jerobeami *decimo quinto*. Hinc igitur ut se expedirent, alii interregnum supposuerunt, alii Jerobeamum Joaso, patri, ad bellum Syriacum profecturo in imperii societatem adjunctum esse suspicati, annum Jerobeami vigesimum septimum ab eo tempore computandum censuerunt, quo ille cum patre regnare coepisset. Sed neque interregni neque communionis imperii vestigium reperitur. Præterea temporum sequentium rationes impediunt, quo minus interregnum supponamus. Societatem vero imperii non admittunt rationes temporum præcedentium. Vid. *Obs.* meas in *Hoseam* in *Commentt. theoll.* T. II. P. I., p. 285, sq. Quare ego quidem non dubito, subesse in loci nostri numero errorem, ex litterarum *ו* (15) cum *ו* (27) permutatione fortasse natum, quam conjecturam etiam aliis nostrae ætatis hominibus video esse probatam.

Azariah.

Ken., Gesen., Maurer, Ged., Booth.—*Uzziah.*

Ken.—The confusion arising from a corruption of proper names has been already noted; and is a just cause both of surprise and complaint. The person here mentioned is no less than a king of Judah, and yet we can scarce tell what his real name was; at least, it would be very difficult, if we

consulted only the printed Hebrew text, for there it is expressed four different ways in this same chapter; *Ozriah, Ozrihu, Oziah, and Ozihu!* Our oldest Heb. MS. happily relieves us here, by reading truly (in verses 1, 6, and 7) *זרזיה, Ozihu (Uzziah)* where the printed text is differently corrupted. This reading is called *true*; because it is supported by the Syriac and Arabic versions, in these three verses; because the printed text itself has it so, in verses 32 and 34 of this very chapter; because it is so expressed in the parallel place in *Chronicles*; and because it is (not *Azarias*, but) *Ozias*, in St. Matthew's Genealogy.

Gesen.—*זרזיה* (whom Jehovah helps) and *זרזיה* pr. n. m. *Azariah*. a) A king of Judah called also *זרזיה* q. v.

זרזיה and *זרזיה* (might of Jehovah, fr *ו*) *Uzziah*, pr. n. m. Sept. *Ozias*. a) A king of Judah from 811 to 759 a.c., 2 Kings xv. 13, 30, &c. In 2 K. xiv. 21; xv. 1, 6, 7, 8, 23, 27, he is also called *זרזיה* and *זרזיה*, which however is prob. not another name of the same king, but would seem to have arisen from an error of the copyists, *ו* and *ו* being similar; see Thesaur. p. 1011.

Gesen. Thesaur.—*זרזיה* et *זרזיה*, in codd. passim *זרזיה* (potentia Jovæ) n. pr. LXX. *Ozias*, Vulg. *Ozias*, quod gerunt 1) rex Judæ, Amasiae filius, Jothami pater, Hoseæ et Amosi prophetarum æqualis (Hos. i. 1; Am. i. 1), post 52 annorum (811—759 a. Chr.) imperium in nosocomio, in quo propter lepram inclusus erat, mortuus. 2 Reg. xv. 13, 30, &c. Sed in altero libro Regum octo novemve locis continuis xiv. 21; xv. 1, 6, 7, 8, 17, 23, 27 (addendus enim locus xv. 13, ubi pæne 60 codd. Kenn. et Rossii habent *זרזיה*) pro eo legitur *זרזיה* et *זרזיה* LXX. *Azarias*, Vulg. *Azarias*. Quum ex contextu manifestum sit, nullo modo duo ejusdem regis nomina ibi cogitari posse, sed omne hoc discrimen ex antiquo librariorum *ו* et *ו* confudentium (v. infra no. 3) errore profectum esse, iam veteres interpretes, ut sibi constaret rerum gestarum memoria, omnibus locis idem nomen reponendum esse existimarunt: idque LXX ita instituerunt, ut ubique (etiam xv. 13, 30, 32, 34) scriberent *Azarias*, quum contra Peschito cum Arabe ubique (ex Paralipp.) scribant

זרזיה. Et hi quidem recte.

Namque scripturam *זרזיה* concors quinque

diversorum V. T. librorum (Am. Hos. Jes. Zach. Parall.) auctoritas tuetur : a qua postquam semel aberraverat librarius in altero libro Regum (xv. 1) pro ויהי scribens ויהו (quod usitatius est nomen), non poterat non in hoc errore per omnem de Usia narrationem perseverare : commata enim 30, 32, 34, quæ ad sequentium regum narrationem pertinent, eius aciem (si qua erat) facile effugere poterant. Paralipomenon auctor vel in eo quo usus est codice libri regum veterem incorruptamque scripturam reperit vel eam restituit, Alexandrino contra scriptura iamiam corrupta ob oculos erat, quam, ut sibi constaret narratio, etiam in tres quatuorve reliquos locos introduxit.

Ver. 4.

Au. Ver.—4 Save that the high places were not removed : the people sacrificed and burnt incense still on the high places.

Pool.—*Save that* ; understand this as *howbeit*, chap. xiv. 4.

High places. See notes on 1 Kings iii. 3, p. 719—721.

Ver. 5.

— וַיָּשֶׁב בְּבֵית הַחֲפָצִית וְגו' —

— καὶ ἐβασίλευσεν ἐν οἴκῳ ἀφροσύωθ. κ.τ.λ.

Au. Ver.—5 And the LORD smote the king, so that he was a leper unto the day of his death, and dwelt in a several house, &c.

In a several house.

Gesen.—חֲפָצִית and חֲפָצִית f. weakness, infirmity, disease, whence חֲפָצִית a sick-house, infirmary, hospital, 2 Kings xv. 5; 2 Chron. xxvi. 21; R. חֲפָצִית No. 2, to lie prostrate, and hence to be weak, feeble, exhausted.

Prof. Lee.—חֲפָצִית, Keri, חֲפָצִית, f. once, 2 Chron. xxvi. 21. *Freedom*; i. e., retirement from the business of public life. So 2 Kings xv. 5. חֲפָצִית, house of liberation, freedom, from public service. There is neither necessity, therefore, nor authority, for the “*nosocomium*” infirmary, of Gesen., &c. Aquila, ἐν οἴκῳ ἐλευθερίας. Sym. καὶ ᾧκει ἐγκαλεισμένος, less exactly. Vulg. in domo libera.

Ver. 6.

6, 11, 15, 21, 26, 31, 36 *Book of the Chronicles.* See notes on 1 Kings xiv. 19.

Ver. 8.

בְּשָׁנָה שְׁלֹשִׁים וָשֶׁמֶנֶה שָׁחֲחָה

לְעֶזְרִיָּהוּ מֶלֶךְ יְהוּדָה מֶלֶךְ זְכַרְיָהוּ
בְּיָדָהֶם עַל-יִשְׂרָאֵל בְּשָׁמְרוֹן שְׁשָׁה
חֳדָשִׁים :

ἐν ἔτει τριακοσῷ καὶ ὀγδῶ τῷ Ἀζαρίου βασιλεῖ Ἰουδα ἐβασίλευσε Ζαχαρίας υἱὸς Ἱεροβοάμ ἐπὶ Ἰσραὴλ ἐν Σαμαρείᾳ ἑξάμηνον.

Au. Ver.—8 In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months.

Azariah.

Ken., Gesen., Maurer, Ged., Booth.—Uzziah. See notes on ver. 1.

Bp. Patrick.—8 Some are confident the throne was vacant two-and-twenty years between the death of Jeroboam and the inauguration of his son ; either through wars from abroad (which Jeroboam might have provoked against his house, by the conquest of Hamath and Damascus), or through war at home, which appears, they think, from this disastrous end of Zachariah, ver. 10 (see Dr. Lightfoot, in his Prolegomena to his Harmony of the Evangelists, sect. 6). But there are few that follow this opinion, though one most learned in these, as well as other things (Dr. Alix), thinks there was an interregnum of twenty-four years. If there be any difficulty in this account, most think it is sufficiently solved, by saying, that it was the thirty-eighth year, from the time that Azariah began to reign with his father.

Houb.—8 בשנת שלשים ושמונה, anno trigesimo octavo (*Azaria*), regis Juda, regnavit in Israel Zacharias, filius Jeroboam. Si quis negat, esse in numeris quidquam emendandum, erit ei explicandum, quoniam hæc ratio temporum cum eâ conciliari possit, quam suprâ voluit esse intactam, nempe Azariam regnasse in Judam, anno Jeroboam vigesimo septimo? Nam ab anno eo 270. Jeroboam in Israel regnantis, usque ad annum ejusdem quadragesimum primum, eundemque ultimum, non sunt plures anni, quàm quatuordecim. Ex quo efficitur, ut Azarias, si anno tantum Jeroboami 270. regnavisset, non plures annos regnaverit, cum Jeroboam mortuus est, quàm annos quatuordecim, utque adeo Zacharias, filius Jeroboam, regnare cœperit anno Azariæ 140. non autem anno 380. ut hic legitur. Sed neque ille annus 380. stare potest cum eo, quod suprâ effectum est, Azariam reg-

the son of Pul, and is called by other authors Phul, or Phul-assur, and here Tiglath-pul-assur: the former part of this name being taken from the river Tigris, which is called by the inhabitants Diglito; from whose borders this king came. There is a learned man of our own, who hath lately given another account of the name of Pilesar. For he thinks it is compounded of the names of two of their gods, Pil being the same with Bel, and Azer or Azar was the name of a planet worshipped by the Persians, viz. Mars: and they much affected to have the names of their gods in their own names; which was a common thing also among the Jews: for which reason the name of Tiglath was added, which was the name of Tigris, which, as all great beneficial rivers, mountains, and trees, was accounted sacred among the heathen (see Dr. Hyde, *Histor. Relig. Vet. Persar.*, cap. 3).

Gesen.—תִּגְלַת פִּלְאֶסֶר pr. n. m. *Tiglath-pileser*, king of Assyria, a.c. 753—734. 2 Kings xv. 29; xvi. 10. Written also תִּגְלַת פִּלְאֶסֶר 2 Kings xvi. 7; תִּגְלַת פִּלְאֶסֶר 1 Chron. v. 6; 2 Chron. xxviii. 20; and תִּגְלַת פִּלְאֶסֶר 1 Chron. v. 26.—The first part of the name seems to be equivalent to *Diglath*, the river Tigris, see תִּגְלַת; pp. *acer*, swift. The latter part, which appears also in the name *Nabopolassar*, is prob. i. q., Pers. *یالسر* *magnum* rex, comp. Sanscr. *pāla* lord, king, from r. *pāl* to guard, to rule; unless perh. *Pilesar* and *Polassar* may be, i. q., Sanscr. *pura sara*, preceding, a leader: see Bopp's Glossar., p. 109. The whole name may be translated: *lord of the Tigris*.

Ver. 30.

וַיִּקְשֹׁרֶת אֶשֶׁר הוֹשֵׁעַ בְּנוֹ-אֵלָה עַל-
בְּקֶרֶת בְּנוֹ-רִמְלִיָּהוּ וַיַּבִּיחֵהוּ וַיִּמְלִיכֵהוּ
וַיִּמְלִיכֵהוּ בְּשָׁנָה עֶשְׂרִים לְיוֹתָם
בְּרִצְיָהוּ :

καὶ συνέστρεψε σύσπρεμμα Ὡσηὲς υἱὸς Ἠλὰ
ἐπὶ Φακεὲ υἱὸν Ῥομελίου, καὶ ἐπάταξεν αὐτόν,
καὶ ἐθανάτωσεν, καὶ ἐβασίλευσεν αὐτῷ αὐτοῦ
ἐν ἔτει εἰκοστῇ Ἰωάθαμ υἱοῦ Ἀζαρίου.

Au. Ver.—30 And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead [after an anarchy for some years, chap. xvii. 1; Hos. x. 3, 7, 15], in the twentieth year of Jotham the son of Uzziah [in the fourth year of

Ahaz, in the twentieth year after Jotham had begun to reign: Ush. 758].

Pool.—*In the twentieth year of Jotham the son of Uzziah.*] *Quest.* How could this be, when Jotham reigned only sixteen years, below, ver. 33? *Ans.* The meaning is, that he began his reign in the twentieth year after the beginning of Jotham's reign; or, which is the same thing, in the fourth year of Ahaz, son of Jotham, as appears from chap. xvi. 2. But the sacred writer, having not yet made mention of Ahaz, thought it more proper to number Hoshea's years by Jotham, of whom he had spoken, than by Ahaz. Besides, as Jotham did reign divers years in his father's life, so might Ahaz in Jotham's life, and Jotham might for divers reasons (which it is needless here to inquire) resign up the administration of the kingdom wholly into Ahaz's hands some years before his death, and therefore might be said to reign but sixteen years, though he lived longer.

Bp. Patrick.—*And reigned in his stead, in the twentieth year of Jotham.*] These words create a difficulty; for it is said, ver. 33, that Jotham reigned but sixteen years. Which Seder Olam Rabba thus reconciles (for none can think any writer whatsoever would so soon contradict himself), that this conspiracy was begun in the latter end of Jotham's reign, but not put in execution till four years after his death. So that these words are to be understood as if he had said, "Twenty years after Jotham began to reign over Judah Pekah was slain." Dr. Lightfoot gives another account of it; that the wickedness of Ahaz was so great, that the holy writer would not mention him on this occasion, but rather speaks of his good father, as if he were yet alive, in which he follows R. Solomon Jarchi. But this hath no show of truth in it; since so much is said of Ahaz in the following part of this history. A late very learned writer (in his short view of the Chronology of the Old Testament, p. 47) hath given a better account of it, in these words: "Because there had been yet no mention made of Ahaz's reign, therefore the old epocha of his predecessor Jotham is still made use of." But the plain truth is, that Jotham reigned four years with his father Azariah.

Bp. Horsley.—*In the twentieth year of Jotham, the son of Uzziah.* Jotham the son of Uzziah did not reign twenty years. And

Ahaz was older than thirty-six, if his son was twenty-five at his death. But dying in the sixteenth year of his reign, he must have been more than twenty when he began to reign, if he died more than thirty-six. For twenty years, therefore, read, in this place, "twenty and five," which is the reading of the Vatican LXX in the parallel place, 2 Chron. xxviii. 1.

Dr. A. Clarke.—Twenty years old was Ahaz.] Here is another considerable difficulty in the chronology. Some think that the *twenty years* mentioned here respect the beginning of the reign of Jotham, father of Ahaz; so that the passage should be thus translated: *Ahaz was twenty years of age when his father began to reign*; and consequently he was *fifty-two years* old when he died, seeing Jotham reigned *sixteen years*; and therefore Hezekiah was born when his father was *twenty-seven years* of age. This however is a violent solution, and worthy of little credit. It is better to return to the *text* as it stands, and allow that Ahaz might be only *eleven* or *twelve years* old when he had Hezekiah: this is not at all impossible; as we know that the youth of both sexes in the eastern countries are marriageable at *ten* or *twelve years* of age, and are frequently betrothed when they are but *nine*. I knew a woman, an East Indian, who had the *second* of her *two* first children when she was only *fourteen years* of age, and must have had the *first* when between *eleven* and *twelve*. I hold it therefore quite a possible case that Ahaz might have had a son born to him when he was but *eleven* or *twelve years* old.

Houb.—2 בן עשרים שנה אחד בלתי, *filius annorum viginti erat Achaz, cum regnavit*. Docemur ex xviii. 2 Ezechiam, filium Achaz, regnandi initium habuisse, anno vitæ ejus *vigesimo quinto*. Jam Achaz non regnavit plus, quam annos *sexdecim*, ut hoc versu narratur, mortuusque est adeo anno vitæ suæ *trigesimo sexto*. Quoniam igitur Ezechias, filius Achaz, annum agebat vitæ suæ *vigesimum quintum*, quo tempore Achaz moriebatur, annos natus *triginta sex*, quæritur an Achaz genuerit Ezechiam annos natus tantum *undecim*. Conquirunt exempla Interpretes hominum, qui patres extiterint, antequam pervenirent ad annum vitæ suæ *quartum decimum*, quibus fuerat potius inquirendum, num quis error hic lateat. Qui si adissent ad Veteres Inter-

pretes, vidissent in loco parallelo. 2 Par. xxviii. 1, Syrum, Arabem Græcosque Intt. legisse, בן עשרים ומשנה, *filius annorum viginti quinque (erat Achaz cum regnavit)*, fuisseque adeo Achaz, cum mortuus est, annos natum *unum et quadraginta*; itaque Ezechiam filium fuisse ab eo procreatum, cum annum vitæ ageret *decimum quintum*; nihil igitur superesse difficultatis.

Maurer.—בן עשרים שנה אחד בלתי annis imperii primo et ultimo, utrovvis non integro, pro integris computatis.

Ver. 3.

Au. Ver.—3 But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, &c.

Made his son to pass through the fire. See notes on Levit. xviii. 21, vol. i., p. 459.

Pool.—*Made his son to pass through the fire*; either, 1. By way of lustration, to pass hastily through it, so as to be scorched, and, as it were, baptized with it. Or, 2. By way of oblation, so as to be utterly consumed, and offered for a burnt-offering, which was the practice of heathens, and of some Israelites, in imitation of them; of which see 2 Kings xxi. 6; Ps. cv. 36; Jer. vii. 31; which seems best to agree with 2 Chron. xxviii. 3, where it is said *he burnt his children*, i. e., some of them; first one, as is here noted; and afterwards others of them, as is there observed.

Ver. 4.

High places. See notes on 1 Kings iii. 2, p. 719.

Ver. 5.

Au. Ver.—5 Then Rezin king of Syria, and Pekah son of Remaliah king of Israel came up to Jerusalem to war? and they besieged Ahaz, but could not overcome him.

Bp. Patrick.—This seems not to agree with 2 Chron. xxviii. 5, &c. where these two princes are represented as getting great victories over him. To which Abarbinel answers, that these things happened at different times. For the wars mentioned in the book of Chronicles were made severally by these two kings, wherein they prospered, being the ministers of Divine Providence. But when now they joined their forces together, and not only came against other cities, but against Jerusalem, God was pleased to make them miscarry.

Maurer.—Quæ de expeditione a Pecacho

et Recino suscepta belloque Assyrico inde exorto in libro 2 Chron. xxviii. 5 seqq. exposita leguntur, ab hac narratione in nonnullis differunt. Præterea illa narratio hac multo copiosior est. Hinc multi interpretes duas expeditiones fuisse statuunt, in eo tantum discrepantes, utra prior fuerit, eane, quæ hic describitur, an illa, quæ 1. I. Chron. narratur. Sed unam eandemque utroque loco narrari, cum Gesenio (Comment. in Jes. i., p. 269) existimandum puto. Scilicet duas expeditiones susceptas esse, ne verbulo quidem dicitur, quæ vero in utraque narratione inter se dissentiunt, ea rationibus tribuenda videntur, quas sequi libros Chronicorum omnibus constat. De singulis vid. Ges. l. 1.

Ver. 6.

בַּעֲתָ הָיָה חֲשִׁיב רִצִּין מֶלֶךְ־אַרָם
אֶת־אֵילָת לֶאֱדָם וַיִּשְׁלַל אֶת־הַיְּהוּדִים
מֵאֵילָת וַיִּרְמִים בָּאוּ אֵילָת וַיִּשְׁבּוּ
שָׁם עַד הַיּוֹם הַזֶּה׃
וְדַרְסִים

ἐν τῷ καιρῷ ἐκείνῳ ἐπέστρεψε Ῥαασσὼν βασιλεὺς Συρίας τὴν Αἰλὰθ τῇ Συρίᾳ, καὶ ἐξέβαλε τοὺς Ἰουδαίους ἐξ Αἰλὰθ, καὶ Ἰδουμαῖοι ἦλθον εἰς Αἰλὰθ, καὶ κατῴκησαν ἐκεῖ ἕως τῆς ἡμέρας ταύτης.

Au. Ver.—6 At that time Rezin king of Syria recovered Elath to Syria, and drove the Jews from Elath [Heb., Eloth]: and the Syrians came to Elath, and dwelt there unto this day.

To Syria—the Syrians.

Houb., Dathe, Geddes.—To Edom—the Edomites.

Dathe.—Res ipsa facile persuadet, pro Ἰαρί, Syris legendum esse Ἰαρί, Edomit. Erat enim Elatha ad mare rubrum sita oppidum ditionis Edomitæ, quod rex Syriæ antiquis suis possessoribus restituit, qui contra Judæos arma ceperant, uti docemur 2 Chron. xxviii. 17. Ipsi Masorethæ observarunt, pro Ἰαρί legendum esse Ἰαρί. Quam emendationem priori etiam adscribere debuissent. Sed error hic jam satis antiquus est. Nam sic quoque versiones antiquæ, hinc mirum non est, Kennicotti codices quoque consentire. Verum pro altera voce Ἰαρί multi hanc veriorē lectionem, alique non pauci accuratiorē quoque scriptionem sine Vau exhibent. Item in 26 codd. rectius Vau est omissum.

Maurer.—אֲרָם = אַרָם. K'ri אַרָם, quod etiam plurimi libri exhibent. Sed nihil mutandum videtur. C'tib præter alios vett. legit Josephus.

Ver. 7.

Au. Ver.—*Tiglath-pileser.* See notes on chap. xv. 29.

Ver. 9.

וַיַּעַל מֶלֶךְ אֲשּׁוּר אֶל־דַּמָּשֶׁק
וַיִּהְיֶה פֶּשֶׁתָּהּ וַיִּגְלָהּ קִירָה וְאֶת־רִצִּין
הָקִית׃

— καὶ ἀνέβη βασιλεὺς Ἀσσυρίων εἰς Δαμασκὸν, καὶ συνέλαβεν αὐτήν, καὶ ἀπόκτισεν αὐτήν, καὶ τὸν Ῥαασσὼν βασιλέα ἐθανάτωσε.

Au. Ver.—9 And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus [Heb., Dammesek], and took it, and carried the people of it captive to Kir, and slew Rezin.

And carried the people of it captive to Kir. So most commentators.

Houb.—וַיַּעַל, et revelavit murum ejus; i. e., vel mænibus nudavit, vel murum per-rupit, ut per muri ruinas ingrederetur. Non negandum fuisse Damascenos *Cyram*, vel *Cyrenem* deportatos; nam id legitur in propheta Amos, i. 5. Sed videtur hoc loco intelligi urbs ipsa Damascus, et durum est urbem fuisse Cyrenem abductam, pro civibus Damascenis.

Ver. 10.

Au. Ver.—*Tiglath-pileser.* See notes on chap. xv. 29.

Houb.—מִלְּחָם, (*Theglat*) phalasar. Antea ver. 7. מִלְּחָם, locis parallelis; מִלְּחָם; quæ varietates Scribarum, non Sacrorum sunt Scriptorum. Sic modo דַּמָּשֶׁק, *Damascus*, modo דַּמָּשֶׁק; modo etiam דַּמָּשֶׁק.

Ver. 13, 15.

Au. Ver.—*Meat offering.* See notes on Levit. ii. 1, vol. i., p. 391.

Au. Ver.—*Peace offering.* See notes on Levit. iii. 1, vol. i., p. 395.

Ver. 14.

וְאֶת הַמִּזְבֵּחַ הַחֹשֶׁת אֲשֶׁר לִפְנֵי
יְהוָה וַיִּהְיֶה מֵאֵת פֶּגַע הַפִּיִּת מִבְּנֵי
הַמִּזְבֵּחַ וּמִבְּנֵי בֵּית יְהוָה וַיִּפֹּן אֹתוֹ
עַל־יָדָהּ הַמִּזְבֵּחַ צִפּוֹנָה׃

τὸ χαλκοῦν τὸ ἀπέναντι Κυρίου καὶ προσ-
ήγαγε τὸ πρόσωπον τοῦ οἴκου Κυρίου ἀπὸ τοῦ

ἀναμέσον τοῦ θυσιαστηρίου καὶ ἀπὸ τοῦ ἀναμέσον τοῦ οἴκου Κυρίου· καὶ ἔδειξεν αὐτὸ ἐπὶ μηρὸν τοῦ θυσιαστηρίου κατὰ βορρᾶν.

Au. Ver.—14 And he brought also the brazen altar, which was before the Lord, from the forefront of the house, from between the altar and the house of the Lord, and put it on the north side of the altar.

Pool.—The brazen altar of burnt-offerings, made by Solomon. Which was before the Lord, i.e., from before the Lord's house. From between the altar and the house of the Lord; or rather, from between his altar, &c., or, that altar, &c. His new altar was at first set below the brazen altar, and at a further distance from the temple. This he took for a disparagement to his altar; and therefore most impiously and audaciously takes that away, and puts his in its place. On the north side of the altar; or, of that altar; or, of his altar; as before. So he put God's altar out of its place and use.

Houb.—14 וַיָּבֵן: Lege וַיָּבֵן, sine ך, quod seriem abruptit. Hoc versu vocatur המזבח, sine addito, illud altare magnum novumque, quod structum fuerat ad formam altaris Damasceni, et ea re ab antiquo altari distinguitur, quod antiquum vocatur *æneum*. Posuerat Urias Sacerdos istud altare novum inter sanctuarium et vetus altare, ne altare vetus a novo opprimeretur, quod erat majus antiquo, et ut pateret populi aspectibus. Propterea impius Achaz amovet vetus ad latus septentrionale, ut novum fiat spectabilius.

Maurer.—Aram æneam, quæ posita erat ante Jovam (aditum sanctuarii), admovit ex eo loco ubi constiterat, nempe ante sanctuarium inter aram (novam) et inter sanctuarium, eamque collocavit ad latus illius aræ septentrionale, propr. und den ehernen Altar, der vor Jehova war, den rückte, er her, von seiner Stelle vor dem Hause Jehovas weg, zwischen dem (neuen) Altar und dem Hause Jehovas hervor, und stellte ihn cet. Constructio וַיָּבֵן—וַיָּבֵן אֶת הַמִּזְבֵּחַ non caret exemplis. De articulo ante nomen constructum וַיָּבֵן vid. E. Gr. crit., p. 581. Gr. min. § 516, 1, c. וַיָּבֵן vero, quod interpretes perperam vertunt et remouit, non solum cum proxime sequentibus, verum etiam (et hoc quidem cogitatione) cum postremis verbis construendum est, non obstantibus vocc. וַיָּבֵן אֶת הַמִּזְבֵּחַ, quæ scriptor nulla

alia ex causa inseruit, quam ut rem planius exprimeret.

Ver. 15.

וַיִּצְוֶהוּ הַמֶּלֶךְ אֶת-אֲחִיזָה הַכֹּהֵן לֵאמֹר עַל הַמִּזְבֵּחַ הַגָּדוֹל הַקָּטָן אֶת-לֶחֶת-חֲבִיבִי וְאֶת-מִנְחָתוֹ הָעֶרֶב וְאֶת-עֹלֹת הַפֶּלֶךְ וְאֶת-מִנְחָתוֹ וְאֶת עֹלֹת פֶּלֶעֶם חֲמִירָה וּמִנְחָתָם וְנִסְכֵּיהֶם וְכִלְיָם עֲלָה וְכִלְיָם זָבַח עֲלֵיו הַזֶּה וּמִזְבֵּחַ הַנֶּחֱשֵׁת יִהְיֶה-לִּי לְבָקָר:

וַיִּצְוֶהוּ

καὶ ἐνετείλατο ὁ βασιλεὺς Ἀχαζ τῷ Οὐρίᾳ τῷ ἱερεῖ, λέγων, ἐπὶ τὸ θυσιαστήριον τὸ μέγα πρόσφερε τὴν ὀλοκαύτωςιν τὴν πρωΐνῃν καὶ τὴν θυσίαν τὴν ἑσπερινήν, καὶ τὴν ὀλοκαύτωςιν τοῦ βασιλέως καὶ τὴν θυσίαν αὐτοῦ, καὶ τὴν ὀλοκαύτωςιν παντὸς τοῦ λαοῦ, καὶ τὴν θυσίαν αὐτῶν καὶ τὴν σπονδὴν αὐτῶν, καὶ πᾶν αἷμα ὀλοκαυτώσεως, καὶ πᾶν αἷμα θυσίας ἐπ' αὐτῷ ἐκχεεῖς· καὶ τὸ θυσιαστήριον τὸ χαλκοῦν ἔσται μοι εἰς τοπρωΐ.

Au. Ver.—15 And king Abaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt offering, and the evening meat offering, and the king's burnt sacrifice, and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: and the brazen altar shall be for me to enquire by.

Pool.—Upon the great altar, i.e., this new altar; which was greater than Solomon's, either in quantity, or in his estimation. Whatsoever is offered to the true God, either in my name, (for possibly he did not yet utterly forsake God, but worshipped idols with him,) or on the behalf of the people, shall be offered upon this new altar; which he seems to prescribe not only to gratify his own humour, but also in design to discourage, and by degrees to extinguish, the worship of the true God; for he concluded that the worshippers of God would never be willing to offer their sacrifices upon his altar. The brazen altar shall be for me to inquire by; that shall be reserved for my proper use, to inquire by, i.e., at which I may seek God, or his favour, or inquire of his will, to wit, by sacrifices joined with prayer, when I shall see fit. He saith only to seek, or to

inquire; not *seek the Lord*, or *to inquire of the Lord*, as the phrase is more largely expressed elsewhere; but he would not vouchsafe to mention the name of the Lord, whom he had so grossly forsaken and despised.

Bp. Patrick.—*The brazen altar shall be for me to enquire by.*] He would not have it thought that he intended wholly to lay aside the altar made by Solomon; but rather to do it great honour, by reserving it for his own private use, when he pleased to inquire of God by it. But there being no mention of the name of the Lord, some think the meaning is no more but that he would have it stand where he had set it, till he considered what to do with it: and they fancy that he made the famous dial of Abaz with the brass of it. So they understand the Hebrew words *li lebakar*—I will take care of it, and order what shall be done with it. And therefore, according to this interpretation, he laid it quite aside. But the other seems more agreeable to the Hebrew phrase, "it shall be to me to inquire, or seek, or pray:" a private altar for his proper use; whereby he pretended to have still some regard to it, though he had degraded it.

Ged.—And let the brazen altar remain at my disposal.

Booth.—As to the brazen altar, I will inquire what must be done.

Gesen. Thes.—*Quod autem ad æneum altare attinet* לְעֹזֶר לִי לֵבָרֶךְ *de eo ulterius circumspiciam s. mecum deliberabo.* Vulg. paratum erit ad voluntatem meam.

Dathe.—*De ara autem ænea velle se deinceps cogitare.*

Ver. 17.

Au. Ver.—*Borders of the bases.* See notes on 1 Kings vii. 28.

Ver. 18.

וְאֶת־מִבְּנֵי הַשָּׁפָת אֲשֶׁר־בְּבֵית
וְאֶת־מְבֹאֵי הַמֶּלֶךְ הִחְיִזוֹנָה הַסָּבִיב
יְהוָה בְּפָנָיו מִלֶּךְ אֲשֹׁר׃
מִסַּךְ כִּי מַלְעַל

καὶ τὸν θεμέλιον τῆς καθέδρας ᾠκοδόμησεν ἐν οἴκῳ κυρίου, καὶ τὴν εἰσόδον τοῦ βασιλέως τὴν ἐξω ἐπέστρεψεν ἐν οἴκῳ κυρίου ἀπὸ προσώπου βασιλέως Ἀσσυρίῳ.

Au. Ver.—18 And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from

the house of the Lord for the king of Assyria.

Pool.—*The covert for the sabbath*; the form and use whereof is now unknown. It is generally understood of some building or covert; either that where the priests, after their weekly course was ended, abode until the next course came and relieved them, which was done upon the sabbath day; see 2 Kings xi. 5, 7; or that in which the guard or watchmen of the temple kept their station; or that under which the king used to sit to hear God's word, and see the sacrifices; which is called *the covert of the sabbath*, because the chief times in which the king used it for those ends was the weekly sabbath, and other solemn days of feasting, or fasting, (which all come under the name of *sabbaths* in the Old Testament,) upon which the king used more certainly and solemnly to present himself before the Lord than at other times.

Bishop Patrick.—There is a vast variety of opinions concerning this *musach* (which we translate *covert*), and why it is called *the covert for the sabbath*. The most probable is, that it was a covered place, where the king sat in the porch of the temple, or at the entrance of it, upon the *sabbath*, or other great solemnities which were called by that name. Thus Procopius Gazæus: This Ahaz took away, intending not to trouble himself to come to the temple, but to sacrifice anywhere; in every corner of Jerusalem, and in the several cities of Judah, which he would have been thought as holy as Jerusalem (2 Chron. xxviii. 24, 25). And it is a probable conjecture of a very learned man of our own, that Ahaz did this to express his hatred and contempt of the *sabbath*: for the worship of idols and violation of the sabbath are frequently joined together in Scripture, especially in Ezek. xx. 16; xxii. 8, 9; xxiv. 37, 38, and in a remarkable place in the Maccabees, i. 44 (see Spencer, De Leg. Hebræor., lib. i., cap. 1, 12).

The king's entry without, turned he from the house of the Lord.] The passage through which the king came from his own house to the temple [so *Pool*], he turned another way.

For the king of Assyria.] That he might ingratiate himself with him [so *Pool*, *Ged.*], by contemning his own country religion, and approaching nearer to his. But Procopius takes it the quite contrary way; that

he did this "for fear of [so *Houb.*] the king of Assyria." Which moved him to make a shorter passage into the house of the Lord, that he might flee thither instantly for safety, in case of any danger: which is not probable, because he profaned it, and shut up the doors of it.

Dr. A. Clarke.—As the word כִּסָּה, and others derived from the same root, signify *covering* or *booths*, it is very likely that this means either a sort of *canopy* which was erected on the sabbath days for the accommodation of the people who came to worship, and which Ahaz took away to discourage them from that worship; or a canopy under which the king and his family reposed themselves, and which he transported to some other place to accommodate the king of Assyria when he visited him. Jarchi supposes that it was a sort of *covert way* that the kings of Judah had to the temple, and Ahaz had it removed lest the king of Assyria, going by that way, and seeing the sacred vessels, should covet them. If that way had been open, he might have gone by it into the temple, and have seen the sacred vessels, and so have asked them from a man who was in no condition to refuse them, however unwilling he might be to give them up. The removing of this, whatever it was, whether *throne*, or *canopy*, or *covered way*, cut off the communication between the king's house and the temple; and the king of Assyria would not attempt to go into that sacred place by that other passage to which the priests alone had access.

Gesen.—כִּסָּה m. (r. כָּסָה) *covered walk, portico*, 2 Kings xvi. 18 Keri, where Chethibh כִּסָּה.

Prof. Lee.—Lit. *Covering, porch.*

From the house of the Lord.

Dathe, Maurer.—Into the house of the Lord. See below.

For the king of Assyria.

Houb.—For fear of the king of Assyria.

Ged.—In compliment to the king of Assyria.

Houb.—18 *Tabernaculum autem, quod pro Sabbato ædificatum fuerat, aditumque Regis exteriorem, septo conjunxit cum domo Domini, metu regis Assyriorum.*

כִּסָּה: Melius כִּסָּה, Masoretæ, etsi hoc verbum quid significet, satis est incertum. Videtur intelligendum tabernaculum, in quo, per Sabbata, expectaretur, donec victimæ, quas quisque afferebat, offerri possent:

potest etiam כִּסָּה, de *sede* intelligi, ut Græci Intt. *kabêdros*, vel de scamnis, in quibus requiescerent, qui victimas afferebant.

Dathe.—18 *Tectum etiam sabbati, a) quod in templo ædificarent, et introitum regis exteriorem b) in templum transtulit propter regem Assyriæ.*

a) אֶת כִּסָּה הַמִּסָּה OI ó vertunt: τὸ θεμέλιον τῆς *kabêdros*, quasi legissent *קִבְצֵי הַיָּסֵד*, *fundamentum sellæ*, sed hoc æque obscurum. Vulgatus vocabulum Hebr. retinuit: *Musach quoque sabbati*, et Syrus vertit per *domum sabbati*. Placent præ aliis, quæ Clericus habet: Si licet, ex antecedentibus verbis conjicere, crediderim, fuisse æneas laminas, quibus tecta erat porticus quædam, aut area, in quam die sabbati convenire solebat populus, quas vendidit aut tradidit Ahasus Assyriorum regi, ut bases concharum et labri ænei.

b) Æque incertum est, quid fuerit, ac præcedens. Fortasse vestibulum fuit, quod, cum ære tectum ornatumque esset, dirutum est, ut æs traderetur Assyriæ regi, aut venderetur. Simile quid fecisse legimus Hiskiam cap. xviii. 16.

Maurer.—18 הַיָּסֵד הַזֶּה Vulgo vertunt: *amovit a Jovæ æde*, quod non est ferendum. Sensus, ni fallor, hic est: *transtulit in ædem Jovæ.*

Ver. 19.

Au. Ver.—Book of the chronicles. See notes on 1 Kings xiv. 19, p. 824.

CHAP. XVII. 1.

בְּשָׁנָה שְׁתַּיִם עֶשְׂרִית לְאַחָז מֶלֶךְ יִשְׂרָאֵל חֹשֶׁעַ בְּרָאחֵל בְּשָׁמְרוֹן עַל-יִשְׂרָאֵל תָּשַׁע שָׁנִים:

ἐν ἔτει δωδεκάτῳ τῷ Ἀχαζ βασιλέως Ἰουδα ἐβασίλευσεν Ὡσηὲ υἱὸς Ἠλα ἐν Σαμαρείᾳ ἐπὶ Ἰσραὴλ ἐννέα ἔτη.

Au. Ver.—1 In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years.

In the twelfth year of Ahaz, &c.

Pool.—*Quest.* How can this be true, seeing it is said that he *reigned*, or *began to reign*, in Israel in the twentieth year of Jotham, chap. xv. 30, which was the fourth year of Ahaz, as was there noted? *Ans.* He usurped the kingdom in Ahaz's fourth year; but either was not owned as king by the generality of the people, or was not accepted and established in his kingdom by

the Assyrian, till Ahaz's twelfth year; or in his eight first years he was only a tributary prince, and the king of Assyria's viceroy; and after that time he set up for himself, which drew the Assyrian upon him.

Bp. Patrick.—In the twelfth year of *Ahaz king of Judah began Hoshea the son of Elah to reign.*] This doth not agree with xv. 30, where it is said he began to reign in the twentieth year of Jotham, which was the fourth of Ahaz. To this Ralbag thinks it sufficient to say, that till the twelfth year of Ahaz he was but a servant of the king of Assyria; nor was reputed a king, but only a governor under him. And so Abarinel. And it is no improbable conjecture of Dr. Lightfoot's, that Ahaz gave him a great deal of trouble after the death of Pekah, in revenge of the slaughter he had made in Judah: so that he kept Hoshea out of the throne a great while, and upon this account is called the king of Israel (2 Chron. xxviii. 19), as well as because he walked in the ways of those kings. Our learned chronologer Mr. Whiston thinks there was an interregnum, for the space of full twelve years, from the death of Jeroboam the second. Which he takes to be most probable, and almost certain, from those words of Hosea, who prophesied in that king's time: "Now (or ere long) they shall say, We have no king, because we feared not the Lord; what then should a king do to us?" Hos. x. 3 (see his Short View of the Chronology of the Old Testament, p. 48).

To reign in Samaria over Israel nine years.] viz. After his peaceable possession of the throne [so Pool]: for, from the time that he pretended to it, upon the slaughter of Pekah, he reigned seventeen or eighteen years; viz. twelve in the time of Ahaz, who reigned sixteen years, and six in the time of Hezekiah (xviii. 10).

Gen.—In the second year of Ahaz, &c.

Houb.—1 Anno duodecimo Achaz (regn timer Osee). Hæc temporum ratio concordat cum eo, quod narratur xviii. 1 regnasse Ezechiam anno Osee tertio, et post, ver. 9 annum Ezechiaë quartum fuisse Osee septimum. Nam cum regnaverit Achaz annos sexdecim, sequitur Osee, si regnavit anno Achaz duodecimo, regnasse ante Ezechiam quatuor annos inchoatos, vel tres totos, quod fere idem est, in Chronologia sacra. Sed idem annus duodecimus pugnat cum iis, quæ supra vidimus, xvi. 1 regnasse

Achaz anno Phacee decimo septimo, et xv. 27 regnasse Phacee annos viginti. Nam ex eo sequitur, Osee, qui interfecto Phacee, regnavit, initium regnandi fecisse anno Achaz, vel tertio absoluto, vel quarto inchoante, non autem duodecimo, ut hic narratur. Eas temporum pugnas tollere Interpreter, ut volunt, ita non possunt, nisi numeros emendant. Nos vero Clerico assentimur ad cap. xviii. 2 sic disputanti, "Scio hæc conciliari a Cappello, posito duplici initio Achazi, altero regni, quo cum patre regnarit, altero, quo solus rerum summæ præfuerit, et quod sex vel septem annis altero serius fuerit. Verum tam facile menda quædam in numeros irrepisse statuere possumus, quamvis ea certo judicare nequeamus, quam duplicia multorum regnorum fuisse initia, de quibus tacet scriptura." Vide præfationem de Ezechia et de Osee, ubi statuimus regnasse Osee anno Achaz 14 Phacee autem regnasse annis 30.

Ver. 3.

עָלָיו עֲלָה שְׁלֹמְנָמֶסֶר מֶלֶךְ אַשּׁוּר
וַיְהִי־לּוֹ הַשָּׁעַר צֶבֶד וַיָּשֶׁב לוֹ מִנְּחָה :

ἐπ' αὐτὸν ἀνέβη Σαλμανασσάρ βασιλεὺς Ἀσσυρίων. καὶ ἐγενήθη αὐτῷ ὡς ἡ δοῦλος, καὶ ἐπέστρεψεν αὐτῷ μανὰν.

Au. Ver.—3 Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave [Heb., rendered, 2 Sam. viii. 2;] him presents [or, tribute].

Shalmaneser.

Gesen.—שָׁלְמָנֶסֶר Hos. x. 14: fully שָׁלְמָנֶסֶר 2 Kings xvii. 3, &c, *Shalman, Shalmaneser*, pr. n. of a powerful king of Assyria. Vulg.

Salmanassar. — Comp. Pers. شَرْمَان آذَر *Sherman Azar* verecundus erga ignem.

Presents.

Gesen.—מִנְּחָה f. 1. a gift, present, Gen. xxxii. 14, &c.

2. tribute, which was exacted from a subject nation under the milder name of a present, see Diod. Sic. i. 58. So 2 Sam. viii. 2, 6; 1 Kings v. 1 [iv. 21]; 2 Kings xvii. 4; Psalm lxxii. 10.

3. an offering to God, a sacrifice.

Ver. 5.

וַיַּעַל מֶלֶךְ־אַשּׁוּר בְּכֹל־הָאָרֶץ וַיַּעַל
שָׁמָר וַיִּצֹר עָלֶיהָ שָׁלֹשׁ שָׁנִים :

καὶ ἀνέβη ὁ βασιλεὺς Ἀσσυρίων ἐν πάσῃ τῇ γῇ, καὶ ἀνέβη εἰς Σαμάρειαν, καὶ ἐπολιοῖρησεν ἐπ' αὐτὴν τρία ἔτη.

Au. Ver.—4 And the king of Assyria found conspiracy in Hoshea : for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as *he had done* year by year : therefore the king of Assyria shut him up, and bound him in prison.

5 Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

Pool.—4 Shut him up, &c. To wit, after he had come up against him, and taken him, with Samaria; the particular relation whereof follows in ver. 5.

5 Then the king of Assyria.

Dathe, Ged., Booth.—For the king of Assyria.

Maurer.—[מלך] nonnulli in plusquamperfecto vertunt, invita grammatica. Non est cur longus sim in re aperta. Reddendum est : *tum ascendit*. Sed hoc non obstat, quo minus statuas, Hoseam demum *post* expugnatam Samariam a Salinanassare in vincula conjectum esse (vs. 4). Nam quum de Hosea rege ejusque cum Ægyptiis foedere scriptor exposuisset, induci facile potuit, ut ante omnia his adderet, quæ e facto isto male sano in regem mala redundarint, et tum demum de Salmanassar in Samariam facta expeditione narraret, ita quidem, ut, quum deberet scribere : מלך אֶלְיָהוּ, cogitando ipse se eo referret, unde erat egressus (vs. 4), ut fere solent Hebræorum scriptores. Veri utique similis est, Hoseam imminente hostili exercitu in Samariam se recepisse, Ægyptiorum fretum auxilio, quam Salmanassari obviam profectum in aperto campo cum eo conflixisse.

Ver. 6.

וַיִּשְׁבּוּ אוֹתָם בְּחֶלֶחַ וּבְחָבֹר
בְּהָר גּוֹזָן וְעַרֵי מְדִי

— καὶ κατέκλινον αὐτοὺς ἐν Ἀλαῖ καὶ ἐν Ἀβὼρ ποταμοῖς Γωζάν, καὶ ὁρῇ Μήδων.

Au. Ver.—6 In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah, and in Habor by the river of Gozan, and in the cities of the Medes.

In Halah and in Habor, by the river Gozan. So Houb.

Booth.—*Habor-nahar-gozan.*] I make this one name, with several modern critics. So *Geddes*.

Gesen.—[חֶבֶר] (joining together, ר. חֶבֶר) pr. n. *Habor*, i. e., *Chaboras*, a river of Mesopotamia which rises in Mount Masius near

Rds el-'Ain, and flows into the Euphrates near Circesium, 2 Kings xvii. 6; xviii. 11; 1 Chron. v. 26. Arab. *خابر* *Khábûr*. Gr. Ἀβὼρπας Strabo XVI. p. 748. Casaub. *Χαβώπας* Ptolem. See more under חֶבֶר.

חֶבֶר pp. subst. *length*, both of space and time, see the root חֶבֶר no 2 [*to be great, to be long*]. Hence

1. *Chabar*, pr. n. of a river in Mesopotamia, called also חֶבֶר q. v. Gr. and Lat. *Chaboras*, Ez. i. 3; iii. 15, 23; x. 15, 22. This orthography of the name approaches to Syriasm, Syr. *ܚܒܪ*, *ܚܒܪ*; while the form

חֶבֶר (*خابر*) imitates the Arabic. Although each form admits of a tolerable etymology, (חֶבֶר conjoining, חֶבֶר long river,) yet in a river of Mesopotamia the Aramæan would be more likely to exhibit the genuine and primitive orthography.

חֶבֶר river of *Gozan*, the *Chaboras*, 2 Kings xvii. 6.

Houb.— — *et in Habor juxta*, vel *ad fluvium Gozan*. Ita versio Anglicana, *by the river Gozan*, quæ tamen non probatur Erud. viro *Thomas Stackhouse, The History, &c.*, p. 930, cui videtur sic fuisse convertendum, *and by the river Habor, in Gozan*, quia non erat flumen, quod *Gozan* nominaretur. Sed non licet convertere חֶבֶר, *in Habor flumine*; quia nomen חֶבֶר semper antecedit in Sacro Codice nomen fluminis proprium, neque id unquam subsequitur. Præterea loco parallelo 1 Par. v. 26, legitur חֶבֶר חֶבֶר נָחַר, *et Habor, et Era, et fluvium Gozan*, nomine חֶבֶר juncto cum נָחַר, non autem cum חֶבֶר. Multa nomina Sacræ Geographiæ mutata sunt, et fieri potest ut *Gozan* esset urbis nomen, quam allueret flumen aliquod, nomine alio notum: vide caput xix. versu 12.

Ver. 9.

וַיִּתְּנֵם בְּנֵי-יִשְׂרָאֵל דְּבָרִים אֲשֶׁר
לֹא-יָנֹן עַל-יְהוָה אֱלֹהֵיהֶם וַיִּבְנוּ לָהֶם
בְּמִוֹת בְּכָל-עֲרֵיָהֶם מִסְגָּדִים כּוֹזְרִים
עַד-עִיר מְבַבֵּר

καὶ ὅσοι ἠμφιέσαντο οἱ υἱοὶ Ἰσραὴλ λόγους, οὐχ οὕτως κατὰ κυρίου θεοῦ αὐτῶν καὶ φκοδόμησαν ἑαυτοῖς ὑψηλὰ ἐν πάσαις ταῖς πόλεσιν αὐτῶν ἀπὸ πύργου φυλασσόντων ἕως πόλεως ὀχυρᾶς,

Au. Ver.—9 And the children of Israel did secretly *those things that were* not right

against the Lord their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.

Pool.—*Things that were not right against the Lord*: this belongs, either, 1. To their gross idolatries, and other abominable practices, which they were ashamed to own before others, compare Ezek. viii. 12. Or, 2. To the worship of calves; and so the words are otherwise rendered, and that agreeably to the Hebrew text, *they cloaked, or disguised, or covered things that were not right against, or before, or towards the Lord*, i. e., they covered their idolatrous worship of the calves with fair pretences of necessity, the two kingdoms being now divided, and at enmity; and of their honest intention of serving the true God, and retaining the substance of the Jewish religion, from which they alleged that they differed only in circumstances of worship. *From the tower of the watchmen to the fenced city*; in all parts and places, both in cities and in the country; yea, in the most uninhabited and neglected parts, where few or none dwell beside the watchmen, who are left there in towers, to preserve the cattle and fruits of the earth, or to give notice of the approach of enemies.

Bp. Horsley.—*And the children of Israel did secretly, &c.* I think the passage might be thus rendered: "And the children of Israel put on things [wrapt themselves up in things, made a merit of things] which were not right towards Jehovah." They made a merit of these things, inasmuch as they were done under the pretence of religion, and of many, even of their idolatrous rites, Jehovah, in the first institution, was the ultimate object; as of the worship of the calves at Dan and Bethel.

Geđ.—*Acted insincerely*; i. e., they partly retained the worship of the Lord; but blended with it idolatries of every kind.

Booth.—*And the Israelites devised things which were not right, against the command of Jehovah, &c.*

Devised things.] So Michaëlis; and the following words explain what is meant. They associated the worship of idols with Jehovah.

Gesen.—*אָהַר* prob. i. q. *אָהַר* and *אָהַר* no. 1, to cover; whence Piel, to do covertly, secretly, 2 Kings xvii. 9. So *Prof. Lee*.

Houb.—9 *Et protulerant sermones Domino Deo suo indignos, &c.*

אָהַר: Magna mendii suspicio. Nam et

id verbum sine altero exemplo est, et à quibusdam frustrà convertitur, et *absconditè egerunt*, quasi esset idem, ac *אָהַר*. Nimirum quæ Israelitæ scelera patrârant, non erant *abscondita*, sed palàm facta, publicæ infamiae. Huc accedit, aliter legisse Veteres. Et Hieronymus quidem, cùm interpretetur, *et offenderunt*, declarat se legisse *אָהַר*. Chaldæus et Syrus, *אָהַר*, *et dixerunt* (*verba*:) Legebant videlicet *אָהַר*; nam *אָהַר* est *proferre* (*sermones*). Eam vero scriptionem nos credimus esse hodiernæ antefereendam, nec non germanam.

Dathe.—9 *Ausi sunt cum Jova, Deo suo, contendere a) modis plane indignis. Sacella sibi exstruxerunt in omnibus oppidis cum parvis tum magnis. b)*

a) Sic verto *אָהַר* ex significatione tertiae conjugationis verbi Arab. *حَفِيَ*; vid. *Golius* p. 635.

b) Hebr. *a turre custodum usque ad oppidum munitum*, est dictio proverbialis. *Turres* intelliguntur, quæ ædificari solebant in agris ad fructus custodiendos; cf. cap. xviii. 8, ubi eadem forma loquendi.

Maurer.—*אָהַר*] *clam faciebant a אָהַר אָהַר obtexit, operuit.* Alii aliter. *אָהַר אָהַר אָהַר*] construendum cum *אָהַר*.

High places. See notes on 1 Kings iii. 3, p. 719, 721.

Ver. 10.

Au. Ver.—10 And they set them up images [Heb., statues] and groves in every high hill, and under every green tree.

Groves. See notes on Exod. xxxiv. 13, vol. i., p. 376.

Bp. Patrick.—*They set them up images and groves.*] The Hebrew word *asherim*, which we translate *groves*, should be rendered idols of that name, as Selden hath observed, Syntag. De Diis Syris, ii. cap. 2; where he plainly demonstrates this word doth not signify the grove, but the *numen* or *deity* placed in the grove. For how should groves "be set under every green tree?" as it is here said the *asherim* were. And thus Kimchi saith in the root *ashur*, that every wooden thing that was worshipped was called *asherah*. And Procopius Gazæus observes, that this word, which the LXX here translate *ἄλση*, *groves*, others everywhere translate *Ἀσραῖδ*, which word, saith he, *ἀσραῖδ* τὴν *Ἀσραῖδ*, *Ἀφροδίτην*, denotes *Astarte*, that is *Nenus*.

Ver. 13.

וַיַּעַד יְהוָה בְּיָשָׁרָאֵל וּבִיהוּדָה בְּכָל-בְּיָאֹו כְּלִיהוּדָה לֵאמֹר שְׁבֹנוּ
מִדְרָכֵיכֶם הָרָעִים וְגו'

נבא קר' ב' עצמים במילה א'

kai diemartúrate kýrios én tḗ 'Israhēl kai én tḗ 'Iouda kai én cheiri pántwn tṓn prophētōn autōu pantōs ὁρώντος, λέγων, ἀποστράφητε ἀπὸ τῶν ὁδῶν ὑμῶν τῶν πονηρῶν, κ.τ.λ.

Au. Ver.—13 Yet the Lord testified against Israel, and against Judah, by all [Heb., by the hand of all] the prophets, and by all the seers, saying, Turn ye from your evil ways, &c.

Houb.—13 נבא כל Masora, *prophetis*, quasi status esset constructus, pro absoluto, et ita duo Codices Orat. Sed obstat ויה, quod sequitur, numero sing. Melius in ' non mutatur, sed sequenti verbo attribuitur, ut sit... וכל, per omnem prophetam et Videntem, ut legere videtur Syrus quem vide... שבנו, revertimini; quatuor Codices, שבו, plenè; sicque antea, יעד, plenè, contestatus est, et versu 12, והכלים, *Diis vanis*, non sine '.

Maurer.—13 בָּיַד מְבִינָא פְּלִדָּה Ewaldus Gr. Crit. p. 295, et Hitzigius Begriff p. 127, legendum ducunt וְכָל־יְהוּדָה וְכָל־יִשְׂרָאֵל se, quæ lectio quanquam summa facilitate se commendat, tamen lectioni receptæ videtur posthabenda, quandoquidem hæc etiam sensum commodum fundit, nempe hunc: per omnes ejus prophetas, omnes vates.

Ver. 15.

וַיִּמָּסְקוּ אֶת־חֲקָיו וְאֶת־בְּרִיתוֹ אֲשֶׁר
כָּתַב אֲתָבוֹתָם וְאֶת עֲדוּתָיו אֲשֶׁר
חָסִידָם וַיִּלְכְּדוּ אֶת־בְּנֵי הַהָבֶל וַיַּהַבְּלוּ
וְגו'

קצ' ב'ו'

kai ta martúria autōu, ὅσα diemartúrate autois ouk ἐφύλαξαν, kai ἐπορεύθησαν ὀπίσω τῶν ματαίων, kai ἐματαιώθησαν, κ.τ.λ.

Au. Ver.—15 And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them.

Statutes, testimonies. See notes on Deut. vi. 20, vol. i., p. 667.

And his testimonies which he testified against them, &c.

Booth.—15 And his testimonies which he testified among them; and they followed vain idols, and became vain.

And his testimonies.] Dathe agrees with the version given.

Dathe.—15 Contemserunt ejus statuta et fœdus, quod cum eorum majoribus pepigerat, et doctrinam, quam ab eo acceperant. Vana idola sectantes ipsi vani facti sunt, &c.

Houb.—15 Posthabuerantque statuta ejus fœdusque, quod cum patribus ipsorum fecerat, admonitionesque ipsas, quibus eos obtestabatur, &c.

Ver. 16.

Au. Ver.—16 And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal.

Houb.—שנים עולים, *duos vitulos.* Masora, שני, sine necessitate. ... אשירה, *lucum.* Debuisset Masora tollere; nam sic alibi passim sine ' , ut et hoc loco duo Codices Orat.

Grove. See notes on Exod. xxxiv. 13, vol. i., p. 376.

Baal. See notes on Judges xi. 11, p. 166.

Host of heaven. See notes on Deut. iv. 19, vol. i., p. 662.

Ver. 17.

וַיַּעֲבִירוּ אֶת־בְּנֵיהֶם וְאֶת־בָּנוֹתֵיהֶם
בְּאֵשׁ וַיַּקְסְמוּ הַקְּסָמִים וַיַּנְחֲשׁוּ וַיַּתְמַקְרוּ
לַעֲשׂוֹת הָרָע בְּצִיגֵי יְהוָה לְהַקְעִיסוֹ :

kai diŷgon tous vious autōn kai tās thygáteras autōn én pyri, kai émantréounto manteías, kai oiwónizonto kai épratḥhsan tou poiḗsai tò ponhròn én ὀφθαλμοῖς κυρίου παροργίσαι αὐτόν.

Au. Ver.—17 And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger.

To pass through the fire. See notes on Levit. xviii. 21, vol. i., p. 458.

Used divination. See notes on Deut. xviii. 10, vol. i., p. 695.

Enchantments. See notes on Levit. xix. 26, vol. i., p. 466.

Sold themselves. See notes on 1 Kings xxi. 25, p. 864.

Ver. 18—21.

18 וַיִּתְּאֶפֶף יְהוָה מֵאֵד בְּיִשְׂרָאֵל וַיִּסְרֶם
 מֵעַל פָּנָיו לֹא נִשְׁאַר כָּה שְׂבֵט יְהוּדָה
 לְבָדוֹ : 19 גַּם־יְהוּדָה לֹא שָׁמַר אֶת־
 מִצְוֹת יְהוָה אֱלֹהֵיהֶם וַיַּלְכוּ בְּחִקּוֹת
 יִשְׂרָאֵל אֲשֶׁר עָשָׂו : 20 וַיִּמָּאֵם יְהוָה
 בְּכָל־זֶרַע יִשְׂרָאֵל וַיַּעֲזֹם וַיִּתְּנֵם בְּיַד
 שָׁסִים עַד אֲשֶׁר הִשְׁלִיכֵם מִפָּנָיו :
 21 קִיָּתְרַע יִשְׂרָאֵל מֵעַל צִית דָּוִד
 וַיִּמְלִיכוּ אֲחֵי־זִרְבָבָע בְּזִרְבָבָע וַיִּזְחֹ
 יִרְבָּעָם אֶת־יִשְׂרָאֵל מֵאַחֲרֵי יְהוָה
 וַהֲחִמָּאֵם הַמֶּלֶךְ נְדָלָה : 22 וַיַּלְכוּ
 בְּנֵי יִשְׂרָאֵל בְּכָל־הַטָּאוֹת הָרַבִּים אֲשֶׁר
 עָשָׂה לֹא־סֵרוּ מִמֶּנָּה : עַד אֲשֶׁר־הִסִּיר
 יְהוָה אֶת־יִשְׂרָאֵל מֵעַל פָּנָיו מֵאֲשֶׁר דָּבַר
 בְּיַד פְּלִי־עֲבָדָיו חֲפָזִיִּים וַיִּגַּל יִשְׂרָאֵל
 מֵעַל אֲדָמְתוֹ אֲשֶׁר־הָיָה עַד הַיּוֹם הַזֶּה :

יחזקאל v. 21.

18 καὶ ἐθυμώθη κύριος σφόδρα ἐν τῷ
 Ἰσραὴλ, καὶ ἀπέστησεν αὐτοὺς ἀπὸ τοῦ προσ-
 ὤπου αὐτοῦ, καὶ οὐχ ὑπέλειφθη πλὴν φυλὴ
 Ἰούδα μονωτάτη. 19 καὶ γε Ἰούδας οὐκ
 ἐφύλαξε τὰς ἐντολὰς κυρίου τοῦ θεοῦ αὐτῶν·
 καὶ ἐπορεύθησαν ἐν τοῖς δικαίωμασιν Ἰσραὴλ,
 οἷς ἐποίησαν, καὶ ἀπέωσαντο τὸν κύριον,
 20 καὶ ἐθυμώθη κύριος παντὶ σπέρματι Ἰσραὴλ,
 καὶ ἐσάλευσεν αὐτοὺς, καὶ ᾤδωκεν αὐτοὺς ἐν
 χειρὶ διαρπαζόντων αὐτοὺς, ἕως οὗ ἀπέρριψεν
 αὐτοὺς ἀπὸ προσώπου αὐτοῦ. 21 ὅτι πλὴν
 Ἰσραὴλ ἐπᾶνῳθεν οἶκου Δαυὶδ, καὶ ἐβασίλευσαν
 τὸν Ἰεροβοὰμ υἱὸν Ναβὰτ καὶ ἐξέωσεν Ἰερο-
 βοὰμ τὸν Ἰσραὴλ ἐξόπισθε κυρίου, καὶ ἐξή-
 μαρτεν αὐτοὺς ἁμαρτίαν μεγάλην. 22 καὶ
 ἐπορεύθησαν οἱ υἱοὶ Ἰσραὴλ ἐν πάσῃ ἁμαρτίᾳ
 Ἰεροβοὰμ, ἥ ἐποίησεν, οὐκ ἀπέστησεν ἀπ'
 αὐτῆς. 23 ἕως οὗ μετέστησε κύριος τὸν
 Ἰσραὴλ ἀπὸ προσώπου αὐτοῦ, καθὼς ἐλάλησε
 κύριος ἐν χειρὶ πάντων τῶν δούλων αὐτοῦ τῶν
 προφητῶν. καὶ ἀποκίσθη Ἰσραὴλ ἐπᾶνῳθεν
 τῆς γῆς αὐτοῦ εἰς Ἀσσυρίους ἕως τῆς ἡμέρας
 ταύτης.

Au. Ver.—18 Therefore the LORD was very angry with Israel, and removed them out of his sight : there was none left but the tribe of Judah only.

19 Also Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.

20 And the LORD rejected all the seed of

Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.

21 For he rent Israel from the house of David ; and they made Jeroboam the son of Nebat king : and Jeroboam drave Israel from following the LORD, and made them sin a great sin.

22 For the children of Israel walked in all the sins of Jeroboam which he did : they departed not from them ;

23 Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.

Commandments, statutes. See notes on Deut. iv. 45, vol. i., p. 664.

But walked in the statutes of Israel which they made.

Ged., Booth.—But walked by the statutes which the kings of Israel [*Ged.*, the Israelites] had made: they did evil in the eyes of Jehovah, so as continually to provoke him to anger [*Syr., Arab., and partly LXX.*].

21 *Drave Israel.*

Gesen.—I. קָדַח in Kal not used, i. q. קָדַח, to flee, to recede. *Syr. et Sam. id.*

Piel קָדַח, to remove, to put away, seq. ῥ. Am. vi. 3 ; to thrust out, to exclude, Isaiah lxvi. 5. Here belongs too קָדַח 2 Kings xvii. 21, Cheth. for קָדַח.—With the Rabbins קָדַח signifies excommunication.

23 See notes on verses 34—41.

Houb.—18 *Dominus adversum Israel irā inflammatus est, et eos ē suo conspectu eripuit, nihil eorum relinquens, præter unam tribum Judā.* (21) *Etenim secessionem fecerat Israel à domo David, et Jeroboam, filium Nabat, regem fecerant; qui cū deinde Israelem à Domino avertisset, et in peccatum grande pertraxisset, 22 Filii Israel omnia peccata, quæ Jeroboam fecerat, secuti sunt, nec ab eis recesserunt, 23 Donec Dominus, ut dixerat per omnes servos suos prophetas, eriperet ē conspectu suo Israelem, transferretque eos ex terrā suā in Assyriam, ut hactenus fecit.* (19) *Sed neque Judā præcepta Domini Dei sui servavit; nam quæ Israel statuta fecerat, hæc sequutus est. 20 Propterea Dominus sprevit Israel universum semen, affligens eos, tradensque in manus eorum, qui ipsum diripiebant, donec eos tandem ē conspectu suo projeceret.*

18 יחזקאל, *Juda solus.* Post hunc

debet, posset conferri **ند** *terruit, deterruit,*
a quo si, litteris et punctis servatis, **نم** de-

Au. Ver.—16 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed and placed in the

wherein their daughters were prostituted to every one that came to worship Venus, as the manner was in Babylon, from whence the forenamed authors testify this filthiness had its original (see Selden, *De Diis Syris Syntag.* ii. cap. 7, and Vossius, *De Idolol.* lib. ii. cap. 22).

Nergal.] Which the Jews would have to signify a cock. But their conjecture is better, who think it signified fire. For the men of Cuth are those that were afterward called Persians: who, it is certain, anciently worshipped the fire (see Selden, cap. 8). But the famous Bochartus ingeniously confesses he doth not know what *nergil* was; but that there is a sort of palm-tree called *nergil* by the Persians, Arabians, and Indians, of which they report strange things. From whence, perhaps, the Persians gave the name of *Nergal* to this idol, as in Syria their god was called *Rimmon*, from the pomegranate (*Hieroicoicon*, par. ii. lib. i. cap. 16).

Ashima.] I know no ground the Jews have to say this word *Ashima* signifies a smooth goat. Our great Selden modestly acknowledges he doth not know what god it was (ib. cap. 9). But a late author takes *Ashima* to be the same with Mars; because among the ancients *AS* signified the same with *Ἀρης* among the Greeks; and *shemah* is as much as hearing or obedient (*Jo. Gensius De Victimis Humanis*, par. i. p. 92). And this *AS*, he conjectures, is the same whom the Romans called *Hesus*, whom Lucan mentions in his *Pharsalia*, lib. i. ver. 443.

—“Horretque feris altaribus Hesus.”

But, after all, my learned friend Dr. Alix hath made the most probable conjecture, that *Ashima* is the name of God, whom the Hebrews call *Hashem*, the name from whence *Ashima*, I doubt not, is derived. Accordingly, Aben Ezra saith, in his preface to the book of Esther, that he saw in a Samaritan Pentateuch, Gen. i. 1, *bara Ashima*, instead of *bara Elohim*. Which Bochart censures as a falsity, because no such word is to be found in the whole Samaritan Pentateuch: but it might be then in some paraphrase upon it.

31 *Nibhaz and Tartak.*] Nobody knows what these were; for no credit is to be given to the Jews, who say the former was in the shape of a dog, and the other of an ass. Selden thinks they were the same idol called by different names, but was not able to give an account of them.

Adrammelech and Anammelech.] These were the same gods with Moloch: unto whom the same sacrifices were offered. The Jews, after their vain fancies, make one of them to have been in the form of a peacock, and the other of a pheasant; but in all probability they were but different names of Moloch, which was the sun, as is evident from xxiii. 10, 11; and the addition of *addir*, which signifies magnificent or potent, makes *Adrammelech* as much as the mighty Moloch; and of *ana*, which signifies to answer, makes *Anammelech* as much as oracular Moloch. For Moloch, and Melech, and Milcom, are all the very same in the language of different people, signifying a king; the sun being by them accounted the king, as the moon the queen of heaven. And there is nothing more known than that the gentiles burnt their children in sacrifice to him. But whether these people did so, or only made them pass through the fire to purify them may be questioned; though the words seem to import the former: which was the practice of the Phœnicians, Syrians, Tyrians, Carthaginians, Cretans, Arabians, and many other nations; and is still practised by the Americans, and other gentiles.

A learned writer of our own, Dr. Hyde, in the book before mentioned, had a quite different apprehension of these words, for he will have *Adrammelech* to signify the king of the flock, *adre* being as much as *greges*: and *Anammelech* he thinks is much of the same signification, *ana* being as much as *pecus*, in the Persian language: always signifying collectively in the plural number, the lesser cattle, sheep and goats. Of which he imagines these Gods had the care, and were therefore worshipped; the riches of those people consisting much in cattle. They were also celestial constellations (as he there observes), which they imagined promoted the breeding and growth of cattle.

Parkhurst. — סוכות בנות *Succoth Benoth*. The sacred historian, in recounting the idolatrous worship of the heathen people, whom the king of Assyria transplanted into the cities of Samaria, 2 Kings xvii. observes, ver. 30, that the men of Babylon made סוכות בנות. The words may be literally rendered *The tabernacles of the daughters or young women*; or if בנות be taken as the name of a female idol from בנה to build up, procreate children, then the words will express *The tabernacles sacred to the productive powers*

feminine; and agreeably to this latter exposition, the Rabbins say the emblem was a *hen and chickens*. But however this be, there is little reason to doubt, but these נָחוֹשׁ were *tabernacles*, wherein young women exposed themselves to *prostitution* in honour of the Babylonish goddess Mylitta. Herodotus, lib. i., cap. 199, gives a particular account of this detestable service. "Every young woman of the country (of Babylon, says he) must once in her life sit at the temple of Aphroditè, or Venus (whom he afterwards tells us the Assyrians called Mylitta), and prostitute herself to some stranger. Those who are rich, and so disdain to mingle with the crowd, present themselves before the temple in covered chariots, attended by a great retinue. But the generality of the women sit near the temple, having crowns of * cord upon their heads, some continually coming, others going. † Ropes are held by them in such a manner as to afford a free passage among the women, that the strangers may choose whom they like. A woman who has once seated herself in this place, must not return home till some stranger has cast money into her lap, led her from the temple and defiled her. The stranger who throws the money must say, *I invoke the goddess Mylitta for thee*. The money, however small a sum it be, must not be refused, ‡ because it is appointed to sacred uses. The woman must follow the first man that offers, and not reject him; and after *prostitution*, having now duly honoured the goddess, she is dismissed to her own house. In Cyprus, adds the historian, they have the same custom." § And this abomination implied by נָחוֹשׁ the men of Babylon brought with them into the country of Samaria. The Babylonish מַלִּיטָא, Mylitta, i. e., מַלְחֵמָה, signifies *the procreatrix*, from the Chaldee מְלִיטָא *to procreate*; and both the name of the idol and the execrable service performed to

her honour, shew that by Mylitta was originally intended the *procreative* or *productive* power of nature, or of the heavens, the *Αφροδιτη* of the Greeks, and Venus of the Romans.*

"A very learned † author of our own nation (say the writers of the Universal Hist., vol. xvii., p. 295) imagines that some traces of the Succoth Benoth—may be found in Sicca Venerea, the name of a city in Numidia, not far from the borders of Africa Propria. The name itself bears a near allusion to the obscene custom above taken notice of (i. e., *prostitution*), and seems to have been transported from *Phœnicia*. Nor can this well be disputed, when we consider that here was a temple where women were obliged to purchase their marriage-money by the *prostitution* of their bodies."

See also Vossius De Orig. and Progr. Idol., lib. i., cap. 22.

נֶרְגַל As a N. from נֹר *a light*, and נָחַל *to revolve*, *Nergal*, the aleim or idol of the men of Cuth, mentioned 2 Kings xvii. 30. It seems to denote the *solar fire* or *light*, considered as causing the *revolution* of the earth, and so the *return* of the *morning light* upon it. The rabbins say the idol was represented in the shape of a *cock*; and probably they tell us the truth, for this seems a very proper emblem. Among the latter heathen, we find the *cock* was sacred to Apollo, or *the sun*; because, saith Proclus, "He doth, as it were, invite his influence, and, with songs congratulate his rising;" † or, as Pausanias in the first book of his *Eliacs*, "They say this bird is sacred to *the sun*, because he proclaims his approaching *return*." So Heliodorus, speaking of the *time when cocks crow*, comes still nearer to the literal meaning of the Heb. נֶרְגַל; for, says that writer, αἰσθησεί φυσικῇ τῆς τοῦ ἩΛΙΟΥ καθ' ἡμᾶς ΠΕΡΙΣΤΡΟΦΗΣ ἐπὶ τὴν τοῦ θεοῦ προσήρῳ κινουμένων, "by a natural sensation of the *sun's revolution* to us, they are incited to salute the god." Æthiop., lib. 1. §

* So Strabo, lib. xvi., p. 1681, edit. Amstel. Θερμὴν δ' ἐσθῆτα ἑκάστη. Each of the women is crowned with a cord.

† See Baruch, vi. 43.

‡ A like desecration among the Egyptians or Canaanites was probably one reason of the laws, Deut. xxiii. 18, 19. See Lev. xix. 29.

§ So Justin, lib. xviii., cap. 5, "Mos erat Cyprii, virginem ante nuptias statutis diebus dotalem pecuniam quæsituras, in quæstum ad litus maris mittere, pro reliqua pudicitia libamenta Veneri soluturas."

* See the beginning of Lucretius's first book De Rerum Natura, and above, under נֶרְגַל IV.

† Selden De Diis Syr. syntag. ii. cap. 7, whom see.

‡ See Pierii Hieroglyph. p. 223, fol. edit.

§ May not the Greek name for a *cock*, *Αλεκτρυς*, be most probably derived from the Heb. נֶרְגַל *The coming of the Light*, of which that bird gives such remarkable notice?

And perhaps under this name Nergal they meant to worship the sun, not only for the *diurnal return* of his light upon the earth, but also for his *annual return or revolution* to our northern hemisphere. We may observe that the emblem, *a cock*, is affected by the latter as well as by the former, and is frequently crowing both day and night at the time of the year when the days begin to lengthen.—This that great painter of nature, Shakespeare, has remarked.

"Some say, that ever 'gainst that season comes,
Wherein our Saviour's birth is celebrated,
The bird of dawning singeth all night long.

HAMLET, Act I., scene 1.

And here it may not be amiss to take notice of the beautiful propriety with which a *cock* was made use of to awaken St. Peter from his guilt, after he had denied our Lord; and to remind him, in a most striking manner, that *Christ the Divine Light* must, as his material type, the natural light, be glorified through opposition and sufferings. Comp. John xii. 23; xiii. 31; xvii. 1.*

Steph. Morinus, in his Dissertation concerning the terrestrial Paradise, prefixed to Leusden's edition of Bochart's works (p. 24), observes from Josephus, Ant., lib. ix., cap. 14, § 3, that the Cuthites were of Cutha, which is a country of Persia, and that this may be confirmed by the idol they worshipped, namely *נרגל*: "For," says he, "that word seems compounded of *נ*, *fire*, a luminary, and *ל* to roll, roll round, as denoting the sun illuminating the world by his circular motion. This is the opinion of Selden, De Diis Syris, syntag. ii., cap. 8. Now no one is ignorant that the sun was the principal god of the Persians, and that his symbol, *fire*, was religiously worshipped by them, whence their priests were called *ῥηπαῖοι*, their temples *ῥηπαῖα*, in which the *unextinguished fire* was preserved, &c." It is therefore the opinion of Morinus, that the Cuthites worshipped immediately the sun or the fire, as an emblem. But does not the phrase *נרגל נא נא* — they made Nergal, rather incline one to think they made some *graven or molten image*, as an emblem of their god? To which may be added, that the modern † Persees in India, who are descended from the ancient fire-

worshippers of Persia, pay a religious regard to the cock. And in the nineteenth chapter of the Vendidad Sade, one of the works of Zoroaster, the great prophet or teacher of the Magian or Persee religion (which is still extant, and which Mr. Perron a few years ago deposited in the French king's library), he celebrates the cock, who next to the angel Sseroach is the guardian of the world, and secures mankind against the snares of the devil.* However, if the Cuthites, mentioned 2 Kings xvii. 30, were really of Persia, it must be observed on the other hand, that *Magism* or the *worshipping of fire*, and not *Zabium* or *image-worship*, was at this time the national religion of that country.† But the learned Dr. Hyde (Relig. Vet. Pers., cap. ii., p. 39, edit. 1700) strenuously contends that the *נא* or *נא* mentioned in 2 Kings xvii. 24, 30, was situated in Babylonia, and so called, by the usual dialectical variation of *ו* into *נ*, from *נא* the son of Ham, who at first settled in this country. See Gen. x. 6, 10. And accordingly we find the name of this idol *נרגל* made a part of the appellation of two of the king of Babylon's princes, Jer. xxxix. 3, and of that of Neriglassor king of Babylon.

נא. 1. To be guilty, liable to punishment or penalty, or actually to undergo it. &c. As a N. *Guilt, guiltiness*.

II. As a N. in the Chaldee form, *נא*, *Ashima*, the Aleim of the men of Hamath, mentioned 2 Kings xvii. 30. The word, if uncompounded, should mean the atoner, expiator. The Rabbins say the emblem was a goat, or of a form compounded of a man and a goat, as the Roman poets describe the Satyrs and Pan. And indeed it seems probable that this idol was of a form in which the goat was prevalent, since that *lustful* animal seems a very proper, and is indeed a scriptural emblem of a vicarious atoner, as bearing the body of the sins of the flesh. See Lev. iv. 23, 24; ix. 15; x. 16; xvi. 7.

In the Samaritan version *נא* is used for the Hebrew *נא* a kind of goat, Deut. xiv. 5.

It is known to every one who is acquainted with the mythology of the heathen, how strongly and generally they retained the

* See the late Mr. Lee's valuable work, entitled *Sophron*, vol. ii., p. 428, Note.

† Modern Universal History, vol. vi., p. 234.

* See Gentleman's Magazine for November, 1762, p. 529.

† See Prideaux's Connect., pt. i., book iv., An. 486.

tradition of an *atonement* or *expiation* for sin; although they expected it from a false object, and by wrong means. We find it expressed in very clear terms among the Romans, even so late as the time of Horace, lib. i., ode 2, lin. 29.

נָבִיחַ. As a N. from נָבַח to bark, and נָבִיחַ to see, *Nibhaz*, the Aleim or idol of the Avites, mentioned 2 Kings xvii. 31. "The Rabbins say it had the shape of a dog, much like Anubis of the Egyptians;"* and in this instance I am inclined to think they tell us nearly the truth. In Pierius's Hieroglyphics (p. 53, fol. edit.) is the figure of a † Cynocephalus, a kind of ape, with a head like a dog, standing upon his hinder feet, and looking earnestly at the moon. Pierius there teaches us that the Cynocephalus was an animal eminently sacred among the Egyptians, hieroglyphical of the moon, and kept in their temples to inform them of the moon's conjunction with the sun, at which time this animal is strangely affected, being deprived of sight, refusing food, and lying sick on the ground; but on the moon's re-appearance it seems to return thanks, and congratulate ‡ the return of light to both himself and her. This being observed, the name נָבִיחַ gives us reason to conclude that this idol was in the shape of a Cynocephalus, or perhaps of a man with a dog's head (for it does not appear that the Cynocephalus was known to the Avites), looking, barking, or howling at the moon. It is obvious to common observation, that dogs in general have these properties; and an idol of the form just mentioned seems to have been originally designed to represent the power or influence of the moon on all sublunary bodies, with which the cynocephali and dogs are so eminently affected. Thus the influence of the returning solar light was represented by a cock (see above כֹּכַב), and the generative power of the heavens, by a fishy idol. See דָּג under י"ד IV. And hence, perhaps, *Apereus*, or *Diana*, i. e., the moon, was among the Greek and Roman heathen attended by dogs, and at last converted into a huntress.

תַּרְתַּק. As a N. *Tartak*, the Aleim or idol of

the Avites, mentioned 2 Kings xvii. 31. It seems compounded of תָּרַח to go about, and תָּרַח to swathe, gird, round, as with a chain, and so may denote the heavens, or celestial fluid, carrying the earth and planets about in their orbits, and at the same time swathing them round as it were, according to the expression in Job xxxviii. 9. Comp. also Job xxvi. 7, under גִּלְתִּי II.

The Jews have a tradition that the emblematic idol was an ass, which seems not improbable, as that animal, when tethered, might, though in a gross manner, represent the physical truth intended.* And from this idolatrous worship of the Samaritans, joined perhaps with some confused account of the Cherubim, seems to have sprung that stupid story of the heathen, that the Jews had an ass's head in the Holy of Holies of their temple, to which they paid religious worship.†

VI. אֲדַמְמֶלֶךְ (from אֲדַמְמֶלֶךְ illustrious, or a gorgeous robe, and מֶלֶךְ king) *Adrammelech*. The solar fire was worshipped under this name by the Sepharvites, who burnt their children in fire to him, occ. 2 Kings xvii. 31. It was also the name of one of Sennacherib's sons, probably in honour of the same idol, occ. 2 Kings xix. 37. The idol seems to have been thus denominated from his glorious appearance, or from the gorgeous robe in which he was invested, and which might be designed to represent the solar splendour.

VII. אֲנַמְמֶלֶךְ (from עָנַן a cloud, and מֶלֶךְ king), an idol mentioned with *Adrammelech*, 2 Kings xvii. 31, and worshipped in the same horrid manner. A nimbus or cloud of gold, or &c. seems to have been the distinguishing insigne of this idol.

Dr. A. Clarke.—30 Succoth-benoth.] This, literally, signifies the tabernacles of the daughters or young women, and most evidently refers to those public prostitutions of young virgins at the temple of Melitta or Venus among the Babylonians. From *benoth* it is probable that the word Venus came, the B being changed into V, as is frequently the case, and the th into s, *benoth*, *Venos*. The rabbins say that her emblem was a hen with her chickens; see Jarchi on the place.

The men of Cuth made Nergal.] This is sup-

* Calmet's Dictionary.

† Κυνόκεφαλος, from κύων a dog's and κεφαλή a head.

‡ So Johnston, Nat. Hist. de Quadruped, p. 100. Luna exorienti congratulari dicuntur. Comp. Shaw's Travels, p. 353.

* See Hutchinson's Trinity of Gentiles, p. 434, and Holloway's Primævity, &c., of Sacred Heb., p. 41.

† See Bochart, vol. ii., p. 221, et seq., and Vossius De Orig. et Prog. Idol., lib. iii., cap. 75.

posed to have been the *solar orb* or *light*. According to the rabbins, his emblem was a *cock*.

The men of Hamath made Ashima.] Perhaps the *fire*; from אשם to make atonement or to purify. Jarchi says this was in the form of a *goat*.




31 *The Avites made Nibhaz.*] This was supposed to be the same as the Anubis of the Egyptians; and was in form partly of a *dog*, and partly of a *man*. A very ancient image of this kind now lies before me: it is cut out of stone about *seven* inches high; has the *body, legs, and arms*, of a *man*; the *head and feet* of a *dog*; the *thighs and legs* covered with *scales*; the *head* crowned with a *tiara*; the *arms* crossed upon the breasts, with the fingers clenched. The figure stands upright and the belly is very protuberant.

And Tartak.] This is supposed by some to be another name of the same idol; Jarchi says it was in the shape of an *ass*. Some think these were the representations of the *sun* in his *chariot*; *Nibhaz* representing the solar orb, and *Tartak* the chariot.


Adrammelech.] From אד, *glorious*, and מלך, *king*. Probably the *sun*.


Anammelech.] From anah, to return, and מלך, *king*. Probably, the Moloch of the Ammonites. Jarchi says, the first was in the form of a *mule*, the second in the form of a *horse*; this was probably the *moon*.

Gesen.—2 Kings xvii. 30 גִּזְרֵי בָּתִּים *booths of the daughters*, usually taken for booths in which the maidens prostituted themselves in the Babylonian manner; see Hdot. i. 199, and art. גִּזְרֵי. Perhaps it should read גִּזְרֵי בָּתִּים *booths in high places*, consecrated to idols; see in גִּזְרֵי No. 3.

נִגְלֵי *Nergal*, pr. n. of an idol of the Cuthites, 2 Kings xvii. 30. According to Norberg, נִגְלֵי is i. q., Zab.  the planet Mars, corresponding to Arab.  id. The  is









then the mark of a diminutive, for the use of which in the names of the gods see in גִּזְרֵי. Better, according to Bohlen, נִגְלֵי i. q. Sanscr. *Nrighal*, man-devourer, spoken of a fierce warrior, and corresponding to נִגְלֵי. See Thesaur., p. 913.


אֲשִׁימָה 2 Kings xvii. 30, *Ashima*, the domestic idol of the city of Hamath. The name is of uncertain etymology; most probably it stands in connexion with Pers.  *asuman* heaven, Zend. *ašmānō*.





נִבְחָז *Nibhaz*, pr. n. of an idol of the Avites 2 Kings xvii. 31, to which the Hebrew interpreters have chosen to assign the figure of the dog, prob. deriving it by conjecture from נִבְחָז to bark, although there are no traces of any idol with this figure anciently worshipped in Syria; see Iken Dissert. de idolo Nibchas, in his Dissertations, Bremen 1743, p. 143 sq.—In the Zabian books  (i. e. נִבְחָז) is the name of an evil demon, who sits on a throne upon the earth while his feet rest on the bottom of Tartarus; but it is doubtful whether this is the same name with נִבְחָז; see Norberg Onomast. Cod. Nasar. p. 100.



תַּרְתַּק *Tartak*, pr. n. of an idol of the Avites (אֲוִיטִים) 2 Kings xvii. 31. In the Pehlvi *tar-thakh* might be “deep darkness,” or “hero of darkness.”

אֲדַרְמֶלֶךְ (contr. from אֲדַרְמֶלֶךְ splendour of the king) *Adrammelech*, pr. n. a) of an idol of the Sepharvites or Sipparenes brought from Mesopotamia to Samaria, 2 Kings xvii. 31.—b) of a son of Sennecharib king of Assyria, who aided in slaying his father, Is. xxxvii. 38; 2 Kings xix. 37.

אֲנַמְמֶלֶךְ *Anammelech*, pr. n. of an idol of the Sepharvites or Sipparenes, 2 Kings xvii. 31. The name seems to be made up from עֵצִים i. q.,  image, statue,  and  being interchanged, and  king; or, according to Hyde de Rel. vett. Persarum p. 131, from  herd, and , i. e., the group or constellation Cepheus, which the Orientals call  stars of the flock, and  shepherd and flock.—The

first part of this name occurs also in the name  Tob. i. 2, 13, 15, 16.

Prof. Lee.—, compd. of  , *glory of the king*; or, perhaps, Pers. 

a weapon, a bow and arrow, spear, &c., and ; put for the Apollo of the Greeks.—The name of an idol to which the Sipharenes made their children pass through the fire, 2 Kings xvii. 31. It is joined with , either as another name for the same idol, or of another such idol. I think the former, i. e., *king of riches*, (ملك الغنى); which might well apply to Apollo. It is no objec-

tion to this, that human sacrifices are not expressly said to have been made to Apollo; for it is evident enough, from Macrobius and others, that every deity might be considered as resolvable into Apollo, in one way or other. Proper name, 2 Kings xix. 37; Isaiah xxxvii. 38.

Maurer.—30 — מִרְיֹן מִרְיֹן] *Mirror et Grammaticorum et Criticorum de מִרְיֹן altum silentium.* Cum status constr. hic locum habere non possit, aut מִרְיֹן scribendum, aut statuendum erit, מִרְיֹן etiam in statu absol. rarius per Schwa scriptum esse. Posterius mihi magis placet. cf. מִרְיֹן al. apud E. Gr. min., §. 388, 1. Ceterum *tuguria filiarum* fuisse videntur tuguria in luco ex frondibus arborum contexta, in quibus virgines in honorem Veneris Milyttæ cupientibus sui copiam faciebant.

Ver. 32.

וַיַּעֲשׂוּ לָהֶם מִקְדָּשִׁים בְּלָתָנִי בְּמוֹת וּגְו' —

— καὶ ἐποίησαν αὐτοῖς ἱερεῖς τῶν ὑψηλῶν, κ.τ.λ.

Au. Ver.—32 So they feared the Lord, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places.

Of the lowest of them. See notes on 1 Kings xii. 31, p. 815.

Ged.—Indiscriminately.

High places. See notes on 1 Kings iii. 3, p. 719—721.

Ver. 33—41.

וַתִּירָאוּ הָעַמִּים הָאֵלֶּים וַתִּשְׁתַּחֲוֶיָהּ לָהֶם 33
וַתִּשְׁתַּחֲוֶיָהּ לָהֶם בְּמוֹת וּגְו' 34
וַתִּשְׁתַּחֲוֶיָהּ לָהֶם בְּמוֹת וּגְו' 35
וַתִּשְׁתַּחֲוֶיָהּ לָהֶם בְּמוֹת וּגְו' 36
וַתִּשְׁתַּחֲוֶיָהּ לָהֶם בְּמוֹת וּגְו' 37
וַתִּשְׁתַּחֲוֶיָהּ לָהֶם בְּמוֹת וּגְו' 38
וַתִּשְׁתַּחֲוֶיָהּ לָהֶם בְּמוֹת וּגְו' 39
וַתִּשְׁתַּחֲוֶיָהּ לָהֶם בְּמוֹת וּגְו' 40
וַתִּשְׁתַּחֲוֶיָהּ לָהֶם בְּמוֹת וּגְו' 41

33 καὶ τὸν Κύριον ἐφοβούντο, καὶ τοῖς θεοῖς αὐτῶν ἐλάτρευον κατὰ τὸ κρίμα τῶν ἐθνῶν, ὅθεν ἀπώκισαν αὐτοὺς ἐκεῖθεν. 34 ὥς τῆς ἡμέρας ταύτης αὐτοὶ ἐποίουν κατὰ τὸ κρίμα αὐτῶν αὐτοὶ φοβούνται, καὶ αὐτοὶ ποιοῦσι κατὰ τὰ δικαιώματα αὐτῶν, καὶ κατὰ τὴν κρίσιν αὐτῶν, καὶ κατὰ τὸν νόμον, καὶ κατὰ τὴν ἐντολὴν, ἣν ἐνετείλατο Κύριος τοῖς υἱοῖς Ἰακώβ, οὗ ἔθηκε τὸ ὄνομα αὐτοῦ Ἰσραὴλ,

Au. Ver.—33 They feared the Lord, and served their own gods, after the manner of the nations whom they carried away from thence [or, who carried them away from thence].

34 Unto this day they do after the former manners: they fear not the Lord, neither do they after their statutes, or after their ordinances, or after the law and commandment which the Lord commanded the children of Jacob, whom he named Israel;

35 With whom the Lord had made a covenant, and charged them saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them:

36 But the Lord, who brought you up out of the land of Egypt with great power and a stretched-out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.

37 And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods.

38 And the covenant that I have made with you ye shall not forget; neither shall ye fear other gods.

39 But the Lord your God ye shall fear; and he shall deliver you out of the hand of all your enemies.

40 Howbeit they did not hearken, but they did after their former manner.

41 So these nations feared the Lord, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

Pool.—33 *They feared the Lord:* they worshipped God externally in that way which the Israelites used. *Served their own gods,* after the manner of the nations whom they carried away from thence: these words belong, either, 1. To both the foregoing branches, and to the Israelites; and then the sense is, they trod in the steps of their predecessors, the Israelites, (who, in regard of their several tribes, are both here and elsewhere called nations,) who did, many of them, worship both God in their calves, and Baal too. Or, 2, To the last branch only; but then the words must be otherwise rendered, *they served their own gods, after the manner of the nations from which they brought, or carried them, or from whence they* (these new inhabitants) *were brought, i. e., each of them served the god of the country or place*

whence he was brought, as is related above, ver. 30, 31. But these nations could not so properly be said to be *carried away*, or to be *carried away captive*, (as this Hebrew word signifies,) as the Israelites; and therefore the former interpretation seems more proper.

34 *Unto this day they do*; either, 1. The Samaritans, whose religion he hath hitherto been describing, and to the description whereof he returns, ver. 41. So the following verses are a digression, wherein he designs only to take an occasion to compare them with the Israelites, and to aggravate the sins of the Israelites above theirs, which he doth, ver. 35, &c., and then returns to the former description, ver. 41. Or rather, 2. The Israelites, who are the principal subjects of this whole discourse; and of whom he unquestionably speaks, ver. 35, and thence to ver. 41, of whom also the last words of ver. 33 are to be understood; and from thence he takes an occasion to return to his main business, to relate and aggravate the sins of Israel, and thereby to justify his severe proceedings against them to all the world. So the sense of the place is this, As the Israelites before their captivity gave these nations an ill example, in serving the Lord and Baal together; so, or *after their former manner, they do unto this day*, in the land of their captivity. *They fear not the Lord*; though they pretended to fear and serve both the Lord and idols, yet in truth they did not, and do not fear or worship the Lord, but their own calves, or other vain inventions. Or this may intimate that the Israelites were worse than their successors, because these feared the Lord and idols too; but they did quite cast off the fear and worship of God in their captivity, and wholly degenerate into heathenish idolatry. *Their statutes*; i. e., God's law delivered to their fathers, and to them as their inheritance, Psalm cxix. 111. *The children of Jacob*: i. e., themselves; the noun put for the pronoun; which is usual among the Hebrews.

Bp. Patrick.—33 *They feared the Lord, &c.*] That is, after the manner of the ten tribes, who worshipped the Lord, and the golden calves together with him, and sometimes Baal, and other gods (ver. 16).

34 These, and the following words, give an account of the children of Israel; who being carried captive out of their own land,

(as hath been related), were not at all amended thereby; but still neglected all the laws which God had given them, and did not worship him alone; and therefore in truth “they feared not the Lord.”

35 Whose sins he aggravates (and thereby justifies his severe proceedings against them) by representing them as a select people, who were in a strict and gracious covenant with him, obliging them not to show the least respect to any other god but himself.

41 Just thus did the nations who came in their room into the country of Samaria: they joined their own gods with the Lord God of Israel, and continued so to do, they and their posterity, unto the time this book was written, and long after.

Bp. Horsley.—There seems to have been a transposition of the parts of this chapter. From the 7th verse to the 23d inclusive, the corrupt manners of the people of Israel are described. From the 24th to the 33d inclusive, the new inhabitants, placed by the king of Assyria in Samaria, are the whole subject of the narrative. At the 34th, the narrative returns abruptly to the manners of the Israelites, which are described such as they were after the captivity. In the 41st verse the subject of the new inhabitants is as abruptly resumed. I am persuaded that the seven verses from the 34th to the 40th inclusive should come immediately after the 23d, and the 41st after the 33d.

Ged.—33 They revered the Lord, but also worshipped their own gods after the manner of those nations from which they had emigrated. (34) Unto this day, they follow their former usages: they revere not the Lord *only*; nor act *solely* according to those statutes and decrees; that law and that charge, which he enjoined to the children of Jacob (whose name he called Israel).

Booth.—33 They feared Jehovah, and served their own gods, after the manner of the nations from which they had been carried away. 34 Unto this day they observe their former customs, they fear not Jehovah *only*, nor do according to those statutes, or ordinances; or according to the law and commandment which Jehovah commanded the children of Jacob, (whom he named Israel).

Houb.—33 *Sic ut et dominum colerent, et Diis etiam suis servirent, de more gentium illarum, unde transmigrarant.* 34 *Filii*

autem Israel transducti sunt à terrâ sud, usque ad hunc diem, quia mores suos pristinos sequebantur, et quid, cùm Dominum non timerent, non obtemperabant institutis ac judiciis, legibusque ac præceptis, quæ constituerat Dominus filius Jacob, cui nomen fecerat Israel.

34... עד היום הזה, usque ad hunc diem (*fecerant secundum consuetudinem pristinam*). Hæc de Isrælitis dici, demonstratur ex versu 40, quem vide. Similiter demonstrant duo versus 35 et 36, hæc verba ואינם עשׂים, et quæ sequuntur, tangere Isrælitas. Atqui tamen antea tangebantur Samaritæ, non Isrælitæ: ut non dubium sit, omissum fuisse id, quod Syrus in suo Codice legebat. Nempe Syrus, ante hæc verba, עד היום הזה, hæc habet, *translati sunt autem filii Israel ex terrâ sud*; qui deinde sic pergit, usque ad hunc diem, eò quod reliquerant Dominum, nec timebant Dominum, nec fecerant juxta fœdus, &c., vide eum. Ille, pro his verbis, ואשר הגלו אחז משם, legebat hoc modo: ובני ישראל הגלו מארצם: Nos utrumque credimus esse retinendum, quia maximè credibile est, alterutrum membrum periisse in Codicibus antiquis et in novis: prius membrum, in Syri Codice Interpretis; posterius, in nostris hodiernis; nam similitudo utriusque satis magna erat, ut unum prope alterum omittetur. Nempe, cùm olim sic legeretur,

אשר הגלו אתם משם
ובני ישראל הגלו מארצם
עד היום הזה

(*gentium*) unde abducti fuerant; filii verò Israel transducti sunt à terrâ sud, usque ad hunc diem, quia fecerant... facile creditur, lineam priorem fuisse omissam in Syri Codice, posteriorem in hodiernis; quæ posterior omninò necessaria est, ut transeat oratio ab illis *gentibus*, de quibus mox, ad Isrælitas, qui aguntur in subsequentibus rebus; additâ, ex Syro, particulâ כ' ante היום הזה. Suboluerat vitium Interpretibus novis; atque eos mirum est non ivisse ad Syrum Intt.

Dathe.—33 Sic cultum Jovæ cum cultu suorum Deorum conjunxerunt pro more gentium, e quibus erant translati. 34 Atque hos ritus pristinos ad hunc usque diem servant, non colunt unum Jovam, nec tantum ejus instituta et ritus, legem aut præcepta servant, quæ posteris Jacobi (cui nomen Israelis dederat) præscripsit.

CHAP. XVIII. 1, 2.

וַיְהִי בְשָׁנָה שְׁלֹשׁ לְחֹשֶׁעַ בְּרָאֲלָה
מֶלֶךְ יִשְׂרָאֵל מֶלֶךְ חֲזַקְיָה בְּרָאֲלָה מֶלֶךְ
יְהוּדָה: ִּבְרָעָשִׁים וְחִמְשָׁן שָׁנָה
הָיָה בְּמָלְכּוֹ וְעֶשְׂרִים וְשֵׁשׁ שָׁנָה מֶלֶךְ
בְּיְרוּשָׁלַם וְשֵׁם אִמּוֹ מְאִי בִתּוֹ זְכַרְיָה:

1 καὶ ἐγένετο ἐν ἔτει τρίτῳ τῷ Ὠσηὲ υἱῷ Ἡλᾶ βασιλεῖ Ἰσραὴλ ἐβασίλευσεν Ἐζεκίας υἱὸς Ἀχαζ βασιλέως Ἰούδα. 2 υἱὸς εἴκοσι καὶ πέντε ἔτων ἐν τῷ βασιλείῳ αὐτοῦ, καὶ εἴκοσι καὶ ἑννέα ἔτη ἐβασίλευσεν ἐν Ἱερουσαλὴμ, καὶ ὄνομα τῇ μητρὶ αὐτοῦ Ἀβου, θυγάτηρ Ζαχαρίου.

Au. Ver.—1 Now it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign.

2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem; his mother's name also was Abi [2 Chron. xxix. 1, Abijah], the daughter of Zachariah.

In the third year. See notes on xvii. 1.

Pool.—In the third year; in the third of those nine years mentioned chap. xvii. 1, of which see there. See below ver. 10.

Bp. Horsley.—In the third year of Hoshea. The first of Hoshea is said to have been the twelfth of Ahaz, chap. xvii. 1. If, therefore, Ahaz lived to the sixteenth year of his own reign (chap. xvi. 2, and 2 Chron. xxviii. 1), Hezekiah could not reign before the fifth of Hoshea.

2 Twenty and five years. See notes on xvi. 2.

Pool.—Twenty and five years old was he when he began to reign. How is this credible? For then Ahaz, who lived but six and thirty years, chap. xvi. 2, must beget Hezekiah at the eleventh year of his age. Ans. 1. There are some like instances mentioned by credible authors which these very men will not deny, who are so ready to quarrel with the Holy Scriptures for such matters. 2. This being the confessed custom of sacred and other writers, in the numbering of years, sometimes to omit, and sometimes to add, those which are imperfect or unfinished; and so Ahaz might be near one and twenty years old when he began to reign, and near seventeen years older when he died. And the other hand, Hezekiah, when he began

when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field.

Dr. A. Clarke.—Rabsaris. רב סרס, the chief of the eunuchs. *Rabshakeh*, רב שכר, master or chief over the wine cellar; or he who had the care of the king's drink.

Eunuch. See notes on 1 Kings xxii. 9.

Gesen.—רַב־שָׁכָר (Aram. رُبَّ شَكْر; chief cup-bearer) *Rabshakeh*, pr. n.

And they went up, and came to Jerusalem. And when they were come up they came and stood, &c.

Ged., Booth.—And when they were come up to Jerusalem,* they stopped, &c.

* In the present text, there is here this addition: *and they came up and came, and.* But it is wanting in Sept., Syr., Arab., Vulg., and 5 MSS.

Ver. 18.

Au. Ver.—18 And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe [or secretary], and Joah the son of Asaph the recorder.

Scribes. See notes on 2 Sam. viii. 17, p. 560.

18, 37.—*Recorder.* See notes on 2 Sam. viii. 16, p. 559.

Bp. Patrick.—The king sent his major-domo, as they now speak, and his secretary, or a principal doctor of the law, and the master of the requests. For since the king of Assyria sent three messengers, he thought fit to send as many. Isaiah, indeed, mentions only Rab-shakeh, as sent by the king of Assyria; which Seder Olam Rabba thinks is meant of the first legation; but in the second, when he besieged Libnah (xix. 8), he joined Tartan and Rabsaris with him. It is very uncertain what officer Shebna was; for he is said, Isaiah xxii. 15, to be *over the house*, and the LXX sometimes make him *treasurer*, sometimes *scribe*, and Mr. Selden thinks he might be *praefectus praetorio* (Lib. De Succes. in Pontif. p. 142).

Ver. 20.

אֲבִירָא אֲחִידְבָּר שְׂפָתַיִם עָצָה וּבְנִיחָה לְמִלְחָמָה עֲתָה עֲלֵי־י עֲלֵי־י מִלְחָמָה כִּי

εἰπας, πλὴν λόγοι χειλέων, βουλῇ καὶ δύ-
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ναμὸς εἰς πόλεμον· ὧν οὖν τίνι πεποιθὸς ἦθι-
τησας ἐν ἐμοί.

Au. Ver.—20 Thou sayest [or, talkest], (but *they are but vain words* [Heb., word of the lips]), *I have counsel and strength for the war* [or, but counsel and strength are for the war]. Now on whom dost thou trust, that thou rebellest against me?

Pool.—But they are but vain words, or, surely, or, only, words of the lips, i. e., vain, unprofitable, idle talk, without any effect; or they come not from thy heart; thou speakest this against thy own knowledge. *Counsel and strength for the war*; the words are and may be rendered otherwise; either thus, *Thou speakest surely words of the lips*, i. e., thou encouragest thyself and thy people with talk and words; but *counsel and strength are for war*, are necessary for thy defence; neither of which thou hast within thyself, but must seek them from others; and where wilt thou find them? *on whom* (as it follows) *dost thou trust*? Or thus, *Thou sayest, I have the word of my lips*, (either, 1. Words wherewith to pray to God for help; or, 2. Eloquence to encourage my soldiers and people,) *counsel and strength for war*, i. e., I am furnished with all things necessary for my defence.

Ged.—With thy lips thou boastest, that thou hast prudence and power to make war. Now on whom, &c. So *Booth*.

Houb.—19 — *hæc dicit rex magnus, rex Assyriæ: nam quæ te fiducia hæc cepit. 20 Quid tu hæc sermonibus agitare soles: est consilium, est ad bella fortitudo. Etenim cujusnam tu præsidio nitebaris, ut in me rebellionem faceres?*

20 וְנִחָה לְמִלְחָמָה, *consilium est et fortitudo ad bellum*. Sic loquentem Rabsaces Ezechiam inducit, non verò ipse de se loquitur; et malè Clericus, *labiis tantum verba protulisti, at consilio et fortitudine opus est*... Addit ad Contextum particulam *at*, adversativam, quæ certè non abesset, si ad sententiam pertineret. Omnes Veteres rem accepere, ut nos fecimus... וְנִחָה: *Lege nunc verò*. Nam nexus 1 necessarius, ubi transitur ab unâ sententiâ in aliam contrariam. Sic Græci Intt. in Codice Rom. ὧν οὖν, *nunc igitur*; in Alexandrino, καὶ ὧν, *et nunc*.

Dathe.—20 *Jactas quidem verba ista futilia, non deesse tibi neque prudentiam, neque vires ad bellum gerendum. At enimvero cui confidis, ut rebellare adversus me audeas?*

Maurer.—20 — *tu dicis—tantum futile verbum!*—*prudentia et vires ad bellum gerendum mihi sunt.* Ita Ges., de Wettius, alii. Potest tamen etiam verti: *tu dicis, profers, jactas tantum verbum istud futile: prudentia cet.* cf. Jer. xiv. 17: אֲנִי אֶפְרַיִם אֶפְרַיִם אֶפְרַיִם al.

Ver. 23.

וְעַתָּה הִתְעַרְבָה נָא אֶת־אֲדֹנָי אֶת־מֶלֶךְ
אֲשׁוּר וְאֶתְּנָה לְךָ אֲלָפִים סוּסִים אֶבֶר
הַמָּלָךְ לְךָ רֶכֶבִים עֲלֵיהֶם:

καὶ νῦν μίχθητε δὴ τῷ κυρίῳ μου βασιλεῖ
Ἀσσυρίων, καὶ δώσω σοι διασχιλίους ἵππους,
εἰ δύνησθαι δοῦναι σεαυτῷ ἐπιβάτας ἐν αὐτοῖς.

Au. Ver.—23 Now, therefore, I pray thee, give pledges [or, hostages] to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

Give pledges.—So *Houb.*, *Ged.*, *Booth.*

Pool.—*Give pledges to my lord*, i. e., give him hostages to secure him from thy future rebellion, and he will depart from thee. Or rather *contend with my lord in battle*: seeing thou hast counsel and strength for war, do not lie lurking in thy stronghold, but come out into the open field, and let us try for mastery; and whereas thou mayest pretend thou wantest horses to fight with me, if thou wilt accept of my challenge, I will furnish thee with two thousand horses, if thou hast riders for them; as it here follows.

Gesen.—HITHP. 1. *to mingle oneself, to intermeddle*, seq. 3 of thing, Prov. xiv. 10.

2. *to intermingle in social life, to have intercourse with any one*, spec. to be familiar with, seq. 3 of pers. Psalm cvi. 35; 1 Prov. xx. 19; עַם xxiv. 21; by marriage, seq. 3 Ezra ix. 2. Also to enter into a contest, combat, seq. 3 with any one, Isaiah xxxvi. 8; 2 Kings xviii. 23.

Prof. Lee.—Hithp. הִתְעַרְבָה, pl. m. pres. non. occ. (a) *Be, become, agreeable to, intermingle with*, with 3, Ezra ix. 4; Prov. xiv. 10, &c. (b) *Agree, make compact with*, 3, 2 Kings xviii. 23; Is. xxxvi. 8. *Gesen.* “*In certamen descendit.*” But neither the etymology nor the context will give countenance to this. Eichhorn’s *Simonis*, “*Sponsonem ini.*” LXX καὶ νῦν μίχθητε.

Vulg. “*transite.*” Syr. اَحْسَبْ, i. q. LXX. Targ. אֲחַזֵּב, i. q., Heb.

Dathe.—23 *Audesne spondere domino*

meo, regi Assyria, si tibi duo millia equorum dedero, te totidem equites sistere posse?

Ver. 25, 26.

Houb.—25 מוֹתָר, mutilé, pro מוֹתָר, ad vastandam eam, ut lego in Codicibus Orat. 56 et 57.

26 מוֹתָר, adhuc mutilum, pro מוֹתָר, murum. Plenum verbum exhibent quatuor Codices Orat. et similiter sequenti versu.

Ver. 29.

Au. Ver.—29 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand.

Out of his hand.

Ged.—Out of mine [Syr., Vulg., Arab., some copies of LXX, and above 30 MSS.] hands.

Houb.—יָדוֹ, *de manu ejus.* Parcunt huic mendo Masoretæ, etsi planum est legendum יָדוֹ, *de manu meâ*, loquente rege Assyriorum. Sic Græci Intt. in Codice Alex. χειρός μου, *manu meâ*: sic Syrus, יָדוֹ.

Maurer.—יָדוֹ ex construxione excidit, nisi malis statuere, regem in tertia persona de se loquentem induci.

Ver. 31, 32.

עֲשֵׂה אִתִּי בְרָכָה וְגו' —

— Ποίησατε μετ' ἐμοῦ εὐλογίαν, κ.τ.λ.

Au. Ver.—31 Harken not to Hezekiah: for thus saith the king of Assyria, *Make an agreement with me by a present* [or, seek my favour; Heb., make with me a blessing, Gen. xxxii. 20, and xxxiii. 11; Prov. xviii. 16], and come out to me, &c.

Make (an agreement) with me by a present.

Bp. Horsley.—Rather “make submission before me.”

Gesen.—בְּרָכָה. 1. *a blessing.* 2. *concr.* i. q., *an object of blessing, one blessed of God, one prosperous and happy.* 3. *A gift.* 4. i. q., שְׁלוֹם *peace*, 2 Kings xviii. 31 עֲשֵׂה אִתִּי בְרָכָה *make ye peace with me.* Isaiah xxxvi. 16.

Houb.—31 בָּר, adhuc mutilatum, pro בָּר, *cisternâ sud*, ut lego in Codice Orat. 57.

32 חֲמוֹר: Etiam plenè legendum, חֲמוֹר, *moriâmini*, ut habent duo Codices Orat. et alius, manu tantùm priori, sed, ut plerumque, accuratiori.

Ver. 34.

אֵיךְ אֶלֶּהִי סָמָת וְאֶרְפָּד אֵיךְ אֶלֶּהִי
סִפְרֵיהֶם הֵבַע וְעֲמִידָה וְגו'

34 Πού ἐστιν ὁ θεὸς Αἰμάθ, καὶ Ἀρπάδ; ποῦ ἐστιν ὁ θεὸς Σεπφάρουαϊμ, Ἀνά, καὶ Ἀβὰ, κ.τ.λ.

Au. Ver.—34 Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, Hena, and Ivah [chap. xvii. 24, Ava]? have they delivered Samaria out of mine hand?

Pool.—*Hena and Ivah*; the names, either, 1. Of idol gods [so *Houb.*]. But why should only these two be named, and not the gods of the other places here mentioned? Or rather, 2. Of cities [so *Patrick, Gesen.*] or countries, as is manifest from chap. xix. 13, where those words are repeated among other places, whose kings are there mentioned, and where they are rendered, of *Hena and Ivah*, as they should be here also, the words in the Hebrew being the very same.

Houb.—34 הנע ונה, *Ana et Ava*. Capite superiore Dii gentis Sepharvaim vocantur *Adramelech et Anamelech*. Nunc *Ana et Ava*, seu iidem Dii censentur, nomine mutato, seu alii Dii; nam res est prorsus incerta.

Ver. 36.

Houb.—36 לא תענו, *ne respondete ei*. Codices circulo superno monent, legendum plenè תענו, numero plur.

CHAP. XIX. 1.

Houb.—1 ויתכנס בשק, *et operuit se sacco*. Pars Codicum circulum habet inter utrumque verbum, quo significatur deesse in medio litteram; quæ littera est ה; certè meliùs ויתכנס, plenè.

2 ושבנא, *et Sobna*. Codex Orat. 57. ואר שבנא. Quoniam antecessit אר ante אליקים, *Eliacim*, et ante וקני, *senes*, non debuit omitti אר, ante שבנא.

Ver. 3.

וַיֹּאמְרוּ אֵלָיו לֵאמֹר אֲמַר הַחַיָּהוּ
יֹסֶפְרָה וְתוֹכְרָה וְנֶאֱמָר הַיּוֹם הַזֶּה
כִּי־בָאוּ בָנִים עַד־מִשְׁעָר וְלָהּ אִין
לְלֶדָה:

καὶ εἶπον πρὸς αὐτὸν, Τάδε λέγει Ἐζεκίας, Ἡμέρα θλίψεως καὶ ἐλεγμοῦ καὶ παροργισμοῦ ἡ ἡμέρα αὕτη· οὗτις ἦλθον υἱοὶ ἕως ὧδίνων, καὶ ἰσχὺς οὐκ ἔστι τῇ τακτούσῃ.

Au. Ver.—3 And they said unto him, Thus saith Hezekiah, This day is a day of trouble and of rebuke, and blasphemy [or provocation]: for the children are come to

the birth, and there is not strength to bring forth.

Blasphemy.

Gesen.—בָּרַחַם f. *reproach, contumely*, Isaiah xxxvii. 3; 2 Kings xix. 3.

Prof. Lee.—*Reproach, insult.*

Pool.—*A day of trouble and of rebuke*; either, 1. From God, wherein God rebukes and chastens us sorely. Or rather, 2. From the Assyrian, who reviles and reproacheth us. We are like a poor travelling woman in great extremity, and having no strength left to help herself, and to bring forth her infant into the world. We have attempted to deliver ourselves from the Assyrian yoke; and had carried on that work to some maturity, and, as we thought, brought it to the birth; but now we have no might to finish, unless thou assist us. We have begun a happy reformation, and are hindered by this insolent Assyrian from bringing it to perfection. See 2 Chron. xxxii. 1.

Maurer.—[בָּרַחַם נִרְמָה] dictio proverbialis, quæ significat: in summo periculo versamur, nec vires nobis sunt ad illud avertendum. cf. Hos. xiii. 13. Similiter Arabes dicunt: *cutis in ulero scissa est*.

Ver. 4.

אֲבָלִי יִשְׁמַע יְהוָה אֶל־הוֹדִי אֶת־
קִלְדַּשְׁבַּרְי רַב־שָׂקָה אֲשֶׁר שְׁלָחוּ מֶלֶךְ־
אַשּׁוּר אֶדְנִי לְחַרֹּף אֱלֹהִים הִי
וְהוֹלִיחַ בְּדַבָּרִים אֲשֶׁר שָׁמַע יְהוָה
אֶל־הוֹדִי וְנֹ:

εἰ πως εἰσακούσεται κύριος ὁ θεὸς σου πάντας τοὺς λόγους Ῥαψάκου, ὃν ἀπέστειλεν αὐτὸν βασιλεὺς Ἀσσυρίων ὁ κύριος αὐτοῦ ὀνειδίζειν θεὸν ζῶντα, καὶ βλασφημεῖν ἐν λόγοις, οἷς ἤκουσε κύριος ὁ θεὸς σου, κ.τ.λ.

Au. Ver.—4 It may be the Lord thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that are left [Heb., found].

Will hear.

Houb., Ged., Booth.—Hath heard.

Pool.—*Will hear*, i. e., will show by his actions that he hath heard them with just indignation. *Will reprove the words*, or rather, *will reprove him* (an ellipsis of the pronoun, which is frequent in the Hebrew

tongue) *for the words*, as the Syriac, and Arabic, and Chaldaee render it.

Bp. Patrick.—*Reprove the words which the Lord thy God hath heard.*] Reprove him for the words (as the Targum expounds it), which he had spoken against God. But Lud. De Dieu, following R. Solomon Jarchi, thinks that the word we translate *reprove*, signifies to prove, and to demonstrate by arguments. And so refers it to Rabshakeh in this manner: "It may be the Lord will hear all the words of Rabshakeh, whom the king of Assyria hath sent to reproach the living God: and that openly, with a bold face, fearing nothing, because all things succeed according to their hearts' desire." And he saith, he shall wonder if this sense displease any body.

Gesen.—Hiph. הִרְחִיף 4. Intrans. *to set right by punishment*, i. q. *to correct, to chasten, to punish.* (Comp. ἰθὺς θανάτω Hdot. ii. 177.) Ps. cxli. 5, *let the righteous smite me...let him chastise me.* Prov. xxiv. 25. Hence of God as punishing men; Job v. 17, *happy the man whom God correcteth*, chasteneth, comp. Heb. xii. 6 παιδεύει, Prov. iii. 12; &c. 2 Kings xix. 4, *it may be the Lord thy God will hear all the words of Rabshakeh...and will punish him for the words*, etc. Is. xxxvii. 4.

Prof. Lee.—Hiph. הִרְחִיף, הִרְחִיף. (a) *Shew, evince, argue, convince.* (b) Meton. *Convict, chastise, punish*, 2 Kings xix. 4, &c.

Maurer.—4 Hunc locum Gesenius, de Wettius, alii ita expediunt: *Fortasse audiet Jova, deus tuus, omnia verba Rabsacis, quem misit rex Assyriæ, dominus ejus, ut cavillaretur deum immortalem eumque carperet* (הִרְחִיף = הִרְחִיף) *verbis istis, quæ audivit Jova, deus tuus.* Præterquam vero quod hæc interpretatio sensum incommodum fundit, nititur quoque dubia explicatione verbi הִרְחִיף, quod *cavillandi* notionem habere non potest probari idoneis exemplis. Verba הִרְחִיף הִרְחִיף non sunt cum proxime antecedentibus sed cum initio commatis construenda, hoc sensu: *fortasse audiet Jova, deus tuus, omnia verba Rabsacis, quem misit rex Assyriæ, dominus ejus, ut cavillaretur deum immortalem, eumque castigabit, puniet* (הִרְחִיף Præt. relat.) *propter* (Gen. xviii. 28; 2 Reg. xiv. 6 al.) *verba ista, quæ audivit Jova, deus tuus.* Consentientem habeo Fäsiūm.

Ver. 5.

Au. Ver.—5 So the servants of king Hezekiah came to Isaiah.

Houb.—רָבִּא, *et venerunt*, idem ac, *postquam igitur venissent*, resumptis oratione per conjunctionem, quæ sæpissime venit pro *postquam*. Sic versu 4 וַיִּשְׁמָר הַמֶּלֶךְ, vult dicere, *postquam fuderis precem.*

Ver. 7.

הִנְנִי נֹתֵן בְּךָ רִיחַ וְשִׁמְעֵי שְׂמוֹעָה וְשִׁבְּ רֹגְוֹ

ἰδοὺ, ἐγὼ δίδωμι ἐν αὐτῷ πνεῦμα, καὶ ἀκούσεται ἀγγέλων, καὶ ἀποστραφήσεται, κ.τ.λ.

Au. Ver.—7 Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

Pool.—*I will send a blast upon him*, Heb., *a wind, a storm or tempest*, by which name God's judgments are oft called, i. e., a violent, and sudden, and terrible stroke; namely, that miraculous destruction of his army, of which ver. 35. Although the place may be rendered thus, *I will put a spirit within him, so that he shall hear a rumour, and return*, &c. For by *spirit* is many times understood an imagination, or inclination, or affection [so *Secker, Gesen., Lee, Ged., Booth., Maurer*]; in which sense we read of the *spirit of fear*, 2 Tim. i. 7; of the *spirit of jealousy*, Numb. v. 14; of the *spirit of slumber*, Rom. xi. 8. Or, *a spirit against* (for so the Hebrew preposition *beth* is oft used, as hath been noted before) *him*; of whom this word is elsewhere used, as Judg. xix. 23; 1 Sam. xvi. 14, 23; 1 Kings xxii. 23; as it is also given to man's soul, Job xii. 10; Eccles. xii. 7, which is a spiritual substance, as the angels are. And this interpretation seems most agreeable to the design of this verse, which is in brief to represent all the judgments of God which were to befall him, and which are related in the following history; and therefore all the other particulars being contained in the following branches of this verse; the tidings of Tirhakah, ver. 9, in these words, *he shall hear a rumour*; his returning to his own land, and being slain there, ver. 36, 37, in the next words; it seems most probable that the chiefest of all the judgments, to wit, the destruction of 185,000 soldiers in one night, ver. 35, is not omitted here, but expressed in the first branch of the verse; and the *spirit* here is the same thing which is there called an *angel*; this latter word being there

used to limit and explain the former, which otherwise was of a doubtful signification.

Dr A. Clarke.—The rumour was, that Tirhakah had invaded Assyria. The blast was that which slew one hundred and eighty-five thousand of them in one night; see ver. 35.

Ged.—7 Lo! I will put him in another mind: for he shall hear a report, that will make him return unto his own land.

Booth.—7 Behold, I will put another spirit in him, and he shall hear a rumour, and shall return to his own land, &c.

Another spirit in him.] Secker has observed, that this is the uniform sense of the words. They here mean another mind, a spirit of fear. Compare Isa. xxxi. 8, 9. This was produced by hearing of the invasion of his own country by Tirhakah, the Ethiopian, or of his coming towards Judea.

Geesen.—עַל דָּמָא לְמַעַן לְהוֹדִיעַ לְמַלְכָּא *to suggest a purpose to any one, to inspire him with it, 2 Kings xix. 7; Is. xxxvii. 7.*

Prof. Lee.—מִן דָּמָא IV. *Mind, spirit, disposition, &c. מִן דָּמָא, placed—in, 2 Kings xix. 7.*

Maurer.—7 h. e. indam ei hunc animum, ut audito rumore quodam (vs. 9) consilium in terram suam redeundi capiat.

Ver. 9.

Au. Ver.—9 And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying,

Pool.—King of Ethiopia, Heb., of Cush, i. e., either, 1. Of Arabia, as that word is most commonly meant; of which see the notes, and especially my Latin Synopsis, upon Numb. xii. 1. Or rather, 2. Of Ethiopia beyond Egypt. Nor was there any need that he should force his passage through Egypt, which is objected against this opinion by a very learned man; because the Egyptians (against whom this Sennacherib warred, as heathen historians, Herodotus and Berosus, relate) and the Ethiopians were confederates in this expedition, as Josephus expressly affirms; who lived above 1600 years nearer the time when this was done than we, and therefore was more likely to understand it.

Bp. Patrick.—It is to be noted, that there were two countries called Cush (which we translate Ethiopia); one in Africa beyond Egypt, the other in Arabia, which is the

Ethiopia here meant. For the king of the other was far off, and must have marched through Egypt before he could come to fight with Sennacherib. But this was near, and was able to raise a powerful army, as appears by the vast forces which Zerah brought against Asa (2 Chron. xiv. 9). And thus 2 Chron. xxi. 16, as Bochartus observes, must necessarily be understood, where the Arabians, whom God stirred up against Jehoram, are said to be near to the Ethiopians, which cannot be true of those beyond Egypt (see his Phaleg., lib. iv., cap. 2).

Ver. 13.

אֵין מֶלֶךְ חֲמַת וּמֶלֶךְ אַרְפָּד וּמֶלֶךְ
לְעִיר כְּפָרְנִים חֲנַנְךָ וְעֵזְבֶךָ :

ποῦ ἔστιν ὁ βασιλεὺς Αἰμάθ, καὶ ὁ βασιλεὺς Ἀρπαδ; καὶ ποῦ ἔστιν ὁ βασιλεὺς τῆς πόλεως Σεφάρναϊμ, Ἀνὰ, καὶ Ἀβὰ;

Au. Ver.—13 Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

Pool.—Where is the king of Hamath? either, 1. Their god, whom he here calls their king, because they looked upon him as their protector and governor. Or rather, 2. Their king properly so called.

Of Hena and Ivah. See notes on xviii. 34.

Ver. 14.

וַיִּלְחָק הַמֶּלֶךְ הֶזְקִיָּא אֶת־הַמְּסַפְּרִים
הַמְּלָאכִים וַיִּקְרָאָם וַיַּעַל בָּיִת יְהוָה
וַיִּפְרֹשֶׁהוּ הַמֶּלֶךְ לִפְנֵי יְהוָה :

καὶ ἔλαβεν Ἐζεκίας τὰ βιβλία ἐκ χειρὸς τῶν ἀγγέλων, καὶ ἀνέγνω αὐτά· καὶ ἀνέβη εἰς οἶκον Κυρίου, καὶ ἀνέπτυξεν αὐτὰ Ἐζεκίας ἐναντίον Κυρίου.

Au. Ver.—14 And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the Lord, and spread it before the Lord.

Houb.—14 וַיִּפְרֹשֶׁהוּ: Antecessit et legit eas, et וַיִּפְרֹשֶׁהוּ, litteras; itaque legendum וַיִּפְרֹשֶׁהוּ, et expandit eas. Ita Syrus, وَاخْرَجَ, eas, et Græci in Codice Rom. αὐτὰ, ea. Natum videtur וַיִּפְרֹשֶׁהוּ ex פָּרַשׁ pro פָּרַשׁ scripto.

Maurer.—14 וַיִּפְרֹשֶׁהוּ et explicuit illud (h. e., literas illas, suff. sing. tanquam neutrum capiendum est) coram Jova.

Ver. 15.

Cherubims. See notes on Exod. xxv. 18, vol. i., p. 325.

Ver. 16.

Au. Ver.—And hear the words of Sennacherib, &c.

The words.

Ged., Booth.—All [Chald., Syr., Arab., Vulg., and sixty-eight MSS.] the [*Ged.*, these] words.

Ver. 21.

Au. Ver.—The virgin the daughter of Zion hath despised thee, &c.

Bp. Patrick.—He calls Zion a virgin, because this fortress, since David conquered it, had remained inviolable, and had never been taken by any enemy. Joash, indeed, king of Israel, took Jerusalem, and brake down the wall of it (xiv. 13, 14); but I think the fort of Zion had never been taken.

Ver. 23.

בְּיַד מַלְאָכָיו חֲרַפְתָּ אֶרֶץ וְהָאֶמֶר
בְּלִבָּב רִבְכָּי אֲנִי עָלִיתִי מְרוֹם הָהָרִים
יְרֵדָתִי לִבְנוֹת וְאֶכְרֹת הַיַּמִּת אֶרְצוֹ
מִבְּחֹר בְּרָשָׁיו וְאֶבְזֹאֶה מְלִין קֶצֶף
יַעַר בְּרַמְלֵי :

כַּדָּר טַבָּח

ἐν χειρὶ ἀγγέλων σου ὠνειδίσας κύριον, καὶ εἶπας, ἐν τῷ πληθύνει τῶν ἀρμάτων μου ἐγὼ ἀναβήσομαι εἰς ὕψος ὁρέων μητροῦ τοῦ Λιβάνου, καὶ ἔκοψα τὸ μέγεθος τῆς κέδρου αὐτοῦ, τὰ ἐκλεκτὰ κυπαρίσσεων αὐτοῦ, καὶ ἤλθον εἰς μέσον δρυμοῦ καὶ Καρμηλίου.

Au. Ver.—23 By [Heb., by the hand of] thy messengers thou hast reproached the LORD, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall [Heb., the tallness, &c.] cedar trees thereof, and the choice fir trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel [or, the forest and his fruitful field, Is. x. 18].

Pool.—Will cut down the tall cedars thereof, and the choice fir trees thereof: this may be understood, either, 1. Mystically, I will destroy the princes and nobles of Judah, or their strongest cities. Or rather, 2. Literally, I will cut down the trees that hinder my march, and plain and prepare the way for all my numerous army and chariots.

And by this one instance he intimates that nothing should stand in his way; no, not the highest and strongest places. *The lodgings of his borders*, i. e., those towns and cities (which he calls *lodgings* in way of contempt) which are in his utmost borders, and most remote from me. I am come into the land of Canaan at one border, Lebanon, and I resolve to march on to the other *extreme border*, and so to destroy the whole country, from one border to another; the *borders* of a land being oft put for the whole land within its borders. Or, as it is in the Hebrew, *into the lodging of his border*; for which, in the parallel place, Isa. xxxvii. 24, it is *into the height of his border*. And so this may be understood of Jerusalem; which it is not probable that in all his brags he would omit; and against which his chief design now lay; which he here calleth a *lodging* for its contemptible smallness, if compared with his great and vast city of Nineveh: or, as it is in Isa. xxxvii., *the height*, for its two famous mountains, Zion and Moriah; or for the mountains which were round about Jerusalem, Psal. cxxv. 2; and he adds, *of his border*, because this city was in the border of Judah; as being part of it in the tribe of Benjamin, and near the kingdom of the ten tribes, which was now in the Assyrians' hands. *The forest of his Carmel*, i. e., the forest of Mount Carmel, which may seem to be another inaccessible place, like Lebanon. Or, *into his forest*, and *his fruitful field*; for Carmel, though properly it was a pleasant and fruitful mountain in the tribe of Issachar, of which see Josh. xii. 22; yet it is oft used to signify any *fruitful place*, as is manifest from Isa. x. 18; xvi. 10; Jer. ii. 7. And thus all the parts of the land are here enumerated; the mountains, the cities, the woods, and the fruitful fields. Or, *his fruitful forest*, to wit, Jerusalem; which is thought by many interpreters to be called a *forest*, Jer. xxi. 14; Ezek. xx. 46, a name which agrees well enough to cities, where buildings are very numerous, and close, and high, like trees in a forest. And if Jerusalem might be called a *forest*, it might well be called Hezekiah's *Carmel*, or *fruitful place*, because his chief strength, and treasure, and fruit was now in it; and this last word may seem to be added here, to intimate that this was not like other forests, unfruitful and barren. And so both this and the foregoing words

are understood of the same place, even of Jerusalem; the last branch being joined to the former by way of apposition; *into the lodging of his border, the forest of his Carmel, or his fruitful forest*; there being no more words in the Hebrew text.

Bp. Horsley.—*The lodgings of his borders.* For מלון, read, as in the parallel place in Isaiah, סרס; and for קצה, קצי; "the height of his border."

And I will enter, &c.

Ged.—I have "reached its utmost extremity, its most fruitful forest."

Booth.—And I entered his extreme retreat, his rich forest.

Gesen.—מ. an end, i. e.

1. Of place, end, extremity. 2 Kings xix. 23 מלון קצה his extreme lodging-place, i. e., the highest.

מלון m. c. suff. מלון 2 Kings xix. 23; from the noun מלון, with the ending el, which perhaps may have a diminutive force; see in 5.

1. *A garden, orchard, park, i. e., a place cultivated like a garden and planted with fruit-trees, herbs, corn, &c.* (Kimchi סקס סרס, אילנות סרס וסרס תרומה,) opp. to the desert, and also to the forest. Isaiah xxix. 17, *Lebanon shall be turned into a garden, and the garden shall become a forest.* xxxii. 15, 16; Jer. ii. 7, *I brought you מלון מלון into a country like a garden, that ye should eat the fruit thereof.* Isaiah x. 18; xvi. 10; Jer. xlviii. 33; 2 Chron. xxvi. 10; 2 Kings xix. 23; of Lebanon, מלון מלון the forest of his garden, prob. the nursery of his cedars in the deep recesses of Lebanon.

2. Meton, most prob. garden fruits.

3. Carmel, pr. n.

Prof. Lee.—See notes on Levit. ii. 14, vol. i., p. 394.

Houb.—23 מלון מלון, in equitando curribus meis. Sic interpretabatur Lud. Capellus idemque hanc scriptionem sic tuebatur: "Retineri potest lectio מלון Cetib, hoc sensu . . . equitando curribus meis ascendi juga montium, quasi dicas, non modò peditibus meis, vel equitibus, sed etiam curribus meis conscendam et superabo ipsa montium juga:" Cui respondetur lo. verbum מלון, ubi ad nomen adjungitur, desiderare præpositionem על, vel similem, quæ tamen è Contextu abest. 2o. Non comparere in oratione oppositionem currus inter ac pedites et equos; eam igitur esse aliunde petitam. 3o. Legi

loco parallelo, Is. xxvii. 24 מלון, in multitudine, ut Masora monet hic legendum; lego etiam מלון, in Codicibus tribus Orat. Itaque pro mendo habendum מלון קצה... מלון קצה; tanquam extrema ejus; neque castigat מלון, quod tamen sententiam habere ullam vix potest. Nam quodd Clericus convertit, *diversorium quod est in ejus extremitate*, de habitaculo quodam, quod in summo Libano esset, id accipiens, non credo id sapienti Lectori placiturum, ut Sennacherib, magna jactans, dixerit se penetrasse tandem cum suis curribus ad diversorium quoddam, quod in summo Libano esset. Et præterea scriptionem מלון in mendo esse demonstrant omnes Veteres, qui nec legunt מלון, nec aliud verbum, in quo inesse possit *diversorium*. Adde; apud Esaiam xxxvii. 24, legi סרס, quæ scriptura multò est commodior, *penetravi ad altitudinem extremitatis ejus*; quanquam meliùs עצי, *densitatum ejus*, quàm קצי. Certe legit Syrus עצי, loco utroque parallelo; nam utrobique convertit סרס, quod Gabriel Sionita poterat interpretari ramorum, non, ut fecit, *extremitatis*; nempe oppositio est inter *densitatem*, et עצי, *syloam*. Græci Intt. eis μέσον, in medium, tanquam legerent מלון, pro מלון; quæ scriptio non temnenda: מלון עצי, in medium densitatum ejus, idem ac in syloam densam.

Dathe.—23 Per tuos legatus conviciis proscidisti Dominum, quando dixisti: Ego cum curruum meorum multitudine a) montium fastigia occupavi, cacumina Libani, prostravi cedros ejus proceras, abietes ejus præstantissimas, penetravi ad summam ejus altitudinem, b) ad silvam ejus amœnissimam.

a) Sic verto lectionem marginalem מלון, quæ quoque exstat Jes. xxxvii. 24, et quam h. l. quoque versiones omnes antiquæ et plus quam quadraginta codd. Kennicotti exhibent. Nec tamen inepta est lectio textualis מלון מלון vectus curru meo.

b) In textu est מלון, pro quo in loco parallelo Jes. xxxvii. 24, legitur מלון. Illud significat locum, quo pernoctatur, hospitium, id quod huic loco minime convenit. Quamobrem sine dubio מלון lectio præferenda est.

Maurer.—מלון מלון h. e. innumerabili curruum meorum multitudine. Cf. similis loquutio Hos. x. 15: מלון מלון propter summam pravitatem vestram. K'ri מלון מלון, quod etiam plures libri exhibent. Sed recepta lectio ut difficilior ita verior est.

Ver. 24.

אֲנִי מִלְחָמָה וְשָׂחִיתִי בְּיָם זָרִים
וְאֶחָרָב בְּקֶחַךְ פְּצָפִי לֵל יְאוֹרֵי מִצְרָיִם:

ἐγὼ ἐψυξα καὶ ἔπιον ὕδατα ἀλλότρια, καὶ ἐξερήμωσα τῷ χεὶρὶ τοῦ ποδοῦ μου πάντας ποταμούς περιοχῆς.

Au. Ver.—24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged [or fenced] places.

With the sole of my feet.

Ged., Booth.—In my progress.

Bp. Patrick.—And with the sole of my feet have I dried up all the rivers of besieged places.] This is commonly thought to signify, that he had gone dry-shod with his whole army over great rivers, whose streams he turned another way; and so had taken the strongest fortresses, surrounded with deep waters and great ramparts. But Bochartus hath made a plainer paraphrase upon these words, which he thus translates: "I have dried up the rivers of Egypt." As much as to say, "I will enter as easily into Egypt, in which you confide, as if, when I come thither, all the rivers wherewith it is environed, should be dried up" (see his Hierozoicon par. ii. lib. v. cap. 15). For the Hebrew word *masor* (which we translate everywhere *besieged places*, or *defences*, or *fortresses*) should rather be taken for the singular of *Mesoraim*, which by contraction is called *Mitzraim*, that is, *Egypt*. And if this be allowed, the sense here then is, as I said before, "I have dried up all the rivers of Egypt:" which was the highest vaunt he could make of his power, and numerous forces. Thus Isaiah xix. 6, "The brooks of defences shall be dried up," is interpreted by Kimchi, "The rivers of Egypt shall be emptied and dried up." And more plainly, Micah vii. 12, where "from the fortress to the river" is so obscure, that it is not to be understood; but "from Egypt to Euphrates" is such clear sense, that one cannot but think it should be so translated; for those were the bounds of the land of Canaan.

Gesen.—מצר. R. I. [to bind up, or together].

1. *straitness, distress.*

2. *siege.*

3. *mound, entrenchment* of the besiegers, Hence

4. *fortification, fortress.* Often מצר מצודה a fortified city.

II. מצר pr. n. for *Egypt*, and apparently for Lower Egypt; thrice מצר מצדה the streams or canals of *Egypt*, branches of the Nile, Isaiah xix. 6; xxxvii. 25; 2 Kings xix. 24. —Under the name מצר there seems to lurk the Egyptian *μετονομα* kingdom, as in

מצר the word *פוצר* king. But the Hebrews doubtless ascribed to it a domestic origin, prob. as signifying a border, limit,

(r. מצר,) i. q. Arab. مصر, perh. as sing. of

the dual מצרים double *Egypt*, q. v. Others, e. g. Bochart in Phaleg. IV. 24, suppose Egypt to be so called, as being strong and fortified; see Diod. Sic. i. 31.

Prof. Lee.—מצר, masc. i. q. מצרים. Arab. مصر, a name of *Egypt*, alluding, perhaps,

by a sort of play upon words, to its confined and, hence, naturally fortified situation. See the first paragraph in Abdolatif's Egypt by White; Bochart's Phaleg. iv. 24; Diodor. Sic. i. 31. Phr. מצר מצדה, Isaiah xix. 6; xxxvii. 25; 2 Kings xix. 24; Mic. vii. 12.

Houb.—ומצר, et siccavi; mutile id scriptum, pro מצר, quod lego in Codicibus tribus Orat.

Dathe.—24 Ego fodi et bibi aquas; jam exsiccabo progrediendo *Egypti* flumina.

Ver. 25.

הֲלֹא־שָׁמַעְתָּ לְמַרְחֹק אֶת־הָעִשִׂיתִי
לְמִיָּהּ. הֲלֹא־נִצַּרְתִּיהָ עַתָּה הִבֵּי־אֶת־הָיָהּ
וְהָיָה לְהָשׂוֹת בָּלִים נֶאֱמָר עָרִים
בְּצָרוֹת:

הַשְׁמָעָהּ

ἔπλεσα αὐτήν, συνήγαγον αὐτήν καὶ ἐγε-
νήθη εἰς ἐπάρσεις ἀποικισίων μαχίμων πόλεις
ὀχυράς.

Au. Ver.—25 Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps [or, Hast thou not heard how I have made it long ago, and formed it of ancient times? should I now bring it to be laid waste, and fenced cities to be ruinous heaps?].

Pool.—Hast thou not long since learned that there is a supreme God, by whose decree and providence all these wars and

calamities were sent and ordered, whose mere instrument thou art? Or, as it is in the margin of our Bibles, *Hast thou not heard that* (a particle oft understood) *I have made* (i. e., constituted, or purchased, or adorned, for all these ways is this Hebrew verb used) *it* (either Jerusalem, or rather, the Jewish nation; the relative pronoun being put without the antecedent, which is to be gathered out of the context;) *long ago, and formed it of ancient times?* i. e., didst thou not hear what I did for this people many ages since, that I carried them out of Egypt in spite of Pharaoh and all his host; and through the Red Sea, and through the vast howling wilderness; and then brought them into this land by a strong hand, by which I destroyed all their enemies, and planted them in their stead? By which thou mayest understand how dear this people are to me, and how easily I could destroy thee before them, if I saw it fit; and that the places which thou hast taken, and the conquest which thou hast made here, are not to be imputed to thy valour or numbers, but unto my providence, who for wise and just reasons have given them up into thy hands, as it here follows. This may seem to be the truest sense, because that barbarous prince and people were much more likely to hear the tidings of what God did for the Israelites in Egypt, and at the Red Sea, and in Canaan, the fame of which was spread in all those parts, than to hear of or be instructed in the doctrine of God's particular providence in the government of several nations, and all their counsels and actions of state and war. For though the *Assyrian* was indeed the rod in God's hand, &c., Isaiah x. 5, yet he did not so understand it, nor was God in all his thoughts.

Now have I brought it to pass that thou shouldst be to lay waste fenced cities into ruinous heaps: this translation seems better to agree both with the foregoing branch of this verse, and with the following verse, than the other interrogative translation in the margin; and the plain sense seems to be this: Great things I have done for this people, which thou canst not be ignorant of; but now I have changed my course towards them, resolved to punish them severely for their sins; and therefore now I have brought it to pass, i. e., I have so disposed of things by my providence that thou shouldst be a great and victorious prince, and that thou

shouldst employ thy forces against them to do my work upon them, *that thou shouldst be* (to wit, a person raised up and fitted and strengthened for this very purpose) *to lay waste fenced cities* (and to turn them) *into ruinous heaps.*

Bp. Horsley.—*Ruinous heaps*; rather, "sprouting heaps;" that is, heaps of rubbish sprouting with spontaneous vegetation. See Parkhurst, נצה.

Parkhurst.—נצה. In general it signifies to shoot, break, or burst forth or out, emicare, erumpere.

1. To shoot forth, as a tree doth its flowers or flower-buds, to bud, bud forth, germinate.

2. To shoot forth or spring, as ruined cities or buildings do with spontaneous vegetables. Occ. Jer. ii. 15; iv. 7; ix. 10, 12, or 9, 11; xvi. 19; 2 Kings xix. 25; Isaiah xxxvii. 26. So the learned Leigh in his Critica Sacra, "Germinavit, pullulavit, herbas et gramina produxit, Jer. iv. 7." Comp. Isaiah. xxvii. 10, 11; xxxii. 13; xxxiv. 13; Hos. ix. 6; x. 8; 1 Mac. iv. 38.

Gesen.—נצה 1. pp. to fly, to flee.

2. Arab. نَصَا and نَصَا to seize by the locks, and conj. III. reciproc, to seize each other by the hair. Hence in Hebrew to strive, to quarrel; comp. Syr. and Chald.

نَصَا, i. q. Heb. נָצַח, also Arab. نَصَا Conj. VI. id. See Hiph. and Niph.—Hence

3. to lay waste, to desolate a city, pp. to tear in pieces houses, to pull down. In Kal. intrans. or pass. to be laid waste, to be desolate; Jer. iv. 7, thy cities shall be laid waste. Sept. καταρρηγνύσθαι.

HIPH. נָצַח to strive, to contend; Num. xxvi. 9 נָצַח אֶת־יְהוָה when they strove with Jehovah. Hence to wage war; Psalm lx. 2, נָצַח אֶת־אֲדָמָה when he warred upon Mesopotamia.

NIPH. 1. נָצַח to strive one with another, to quarrel. Deut. xxv. 11 נָצַח אֶת־אִישׁ אֶת־אִישׁ if men strive one with another. Ex. ii. 13; xxi. 22; Lev. xxiv. 10; 2 Sam. xiv. 6.

2. to be laid waste, desolate; Isaiah xxxvii. 26 נָצַח נְאֻם יְהוָה desolate ruins. 2 Kings xix. 25.

Prof. Lee.—נצה. III. Niph. pres. נִצְחָה, Are stripped, Jer. iv. 7. Arab. نَصَا, r.

نَصَا, detrahit vestem alteri.

Part. pl. נָצַח, Bare, 2 Kings xix. 28 ; Isaiah xxxvii. 26.

Booth.—

25 Hast thou not heard of old, that I disposed this?

And that from ancient times I determined it?

Now have I brought it to pass, that thou shouldst be

To reduce into heaps of ruin the strongest cities. So *Ged*.

Houb.—25 *Non-ne vero tu anlea et olim audisti, ut ego hæc, temporibus anteactis, cogitabam et destinabam? Ergo hæc nunc ad eventum adduxi ut quasi colles devastati, urbes munitæ subverterentur.*

וְהָיוּ לְחִשְׁמוֹת: Masora, וְהָיוּ, in vastationes, ut loco parallelo, Is. xxxvii. 26. Pertinet וְהָיוּ, vel וְהָיוּ, singulare femininum, ad affixum ה, quod antecedit; et fuit id in vastationes. Tamen haud scio, an melius וְהָיוּ, ex וְהָיוּ, similem esse, in hanc sententiam: fuitque, ut similes essent urbes munitæ acervorum ruinis; fortè etiam וְהָיוּ, et fuerunt urbes...in vastationes, &c.

Dathe.—25 *Tune audivisti, me jam pridem hoc decrevisse, indeque a longo tempore præparasse? Jam vero ea adduco, nimirum ut tu urbes munitas in acervorum ruinas redigas.*

Ver. 26.

Au. Ver.—26 Therefore (ו) their inhabitants were, &c.

Ged.—That their inhabitants should be, &c.

Ver. 27.

וְשָׁבַתְךָ וְאַמְתָּךְ וּבְיָמֶיךָ יִדְעָתִי וְאַתָּה
הִתְרַגְּזָה אֵלַי :

27 καὶ τὴν καθέδραν σου καὶ τὴν ἐξοδὸν σου ἔγνων, καὶ τὸν θυμὸν σου ἐν' ἐμὲ 28 Διὰ τὸ, κ.τ.λ.

Au. Ver.—37 But I know thy abode [or sitting], and thy going out, and thy coming in, and thy rage against me.

Pool.—And thy rage against me, i. e., against my servant Hezekiah, and my people. But the words may well be rendered, and thy rage is with me, or before me, as the Syriac hath it; or, is manifest to me, as the Chaldee renders it. And so this branch of the verse answers to the former, I know, &c., and it is before me.

Gesen.—רָגַז. Hithp. to rage, to rave, seq. against any one, Isaiah xxxvii. 28, 29; 2 Kings xix. 27, 28.

Prof. Lee.—Hithp. Infin. aff. only, וְרָגַזְתָּ. Thy commotion, excitement, 2 Kings xix. 27, 28; Isaiah xxxvii. 28, 29, with רָגַז, al. non occ.

Ver. 29.

וְהָיָה הָאֵשׁ אֲכֹל הַשֵּׁנָה כְּפִיָּה
בַּשֵּׁנָה הַשְּׁנִית קָחִישׁ וּבַשֵּׁנָה הַשְּׁלִישִׁית
יִרְעִי וְיִקְצְרִי וְנִסְעִי כְּרָמִים וְאֶכְלִי
פְּרִיָּה :

καὶ τοῦτο σοι τὸ σημεῖον· φάγε τοῦτον τὸν ἐνιαυτὸν αὐτόματα, καὶ τῷ ἔτει τῷ δευτέρῳ τὰ ἀνατέλλοντα, καὶ ἔτει τρίτῳ σπορά καὶ ἀμύγδα καὶ φυτεία ἀμπελώνων, καὶ φάγεσθε τὸν καρπὸν αὐτῶν.

Au. Ver.—29 And this shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye and reap, and plant vineyards, and eat the fruits thereof.

Pool.—A sign unto thee, to wit, of the certain accomplishment of the promises here made to thee; that Zion should triumph over this insulting enemy, ver. 21; that God would not only preserve the city from his present fury, ver. 34, but also that God would bless his people with a durable prosperity, and a happy increase, ver. 30, 31. And thus it is not only a sign of a short deliverance, which would be past before this sign was fulfilled, (though there are instances of such signs as followed the thing done, as Exod. iii. 12; Isaiah vii. 14,) but of a future mercy which was to continue long after that sign. And this sign was the more necessary, because otherwise Hezekiah and his people had cause to fear that the Assyrians would be greatly enraged for their shameful repulse, and the destruction of their army, and would quickly recruit their army, and return against them with far greater force and violence. But some affirm that Sennacherib, when he heard of Tirhakah's march against him, of which ver. 9, went with his army to meet him, and overthrew him, and the Egyptian who was joined with him, as was noted before; and prosecuted his victory by following them into Egypt and Ethiopia; in the conquest of which he spent two years, in which space the people did eat such things as grew of themselves; and in the third year returned to Jerusalem, intending to besiege it. It is true, it is said, and so the sign went before

the thing, (which may be objected against the truth of this relation,) ver. 9, that *when he heard of Tirhakah, he sent messengers to Hezekiah*, pretending as if he would forthwith come against him; but it is not said that he did so, nor is it set down what he did with Tirhakah, because the design of the sacred writer was only to write the history of the Jewish nation; not of others, but only with respect to them.

Bp. Patrick.—29 *This shall be a sign unto thee*, This is spoken to Hezekiah.

Ye shall eat this year such things as grow of themselves, &c.] This was not a sign of the truth of his prophecy, because it was to come after that was fulfilled; but a token of God's extraordinary favour and love to them, when Sennacherib was gone; and they were in fear of another enemy, viz., a grievous famine. For though he had trodden down or eaten up all the corn with his army, yet they should find sufficient left to maintain them this year, which was the fourteenth of Hezekiah. And though the next was the sabbatical year, in which they were to let the land rest, and neither sow nor reap, yet he promises enough should grow up of itself to sustain them, without any culture, out of the corn scattered in the former year. And then, in the sixteenth year, God assures them of liberty to till their land as they were wont, and that they should sow and reap as in a time of peace, when no enemy appeared, nor there was any fear of any. But until the corn sprung up and was ripe that year, they lived upon what grew of itself in the sabbatical year without tillage.

Dr. A. Clarke.—*Ye shall eat this year, &c.* This was to be a *sign* to Hezekiah, that his deliverance had not been effected by *natural or casual* means; for as without a *miracle* the ravaged and uncultivated land could not yield food for its inhabitants, so not without *miraculous* interference could the Assyrian army be cut off and Israel saved.

Booth.—And this shall be a sign to thee, *Hezekiah*.

Eat [so *Dathe., Ged.*] this year, &c.

29 *This shall be a sign.*] How could an event after the deliverance be a sign of that deliverance? For the direction *to sow* in the third year supposes the departure of the enemy. No answer to this difficulty is more pertinent, than what Rosenmüller has given.

—that to predict a subsequent event, is a clear indication of the certainty of a prior event, on which it depends. Thus Exod. iii. 12, worshipping God on Mount Horeb implied the deliverance of Israel from the fiery furnace of Egypt. Hence the word *אֵלֶּיךָ* not only signifies a *prodigy*—a *miracle*, but anything which confirms a promise made.

Houb.—29 *אֵלֶּיךָ*: Id circulo castigatur in Codicibus: vel *אֵלֶּיךָ*, *comede*, vel *אֵלֶּיךָ*, *comedit*.

Maurer.—*אֵלֶּיךָ*] non est documentum s. argumentum, sed *signum* s. *imago rei futuræ*. Sensus: terra per duos annos ab hostibus devastata *hoc tertio anno iis liberabitur*. *אֵלֶּיךָ*] infinitivus historicus: *editis* s. *edistis*. Alii pro imperativo positum putant: *edite*, ut hæc omnia ad futurum tempus respiciant. Sed cf. vs. 35, 36, ubi Sancheribus non multo post castra movisse dicitur.

Pilkington.—We read 2 Kings xix. 29, “Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same.” This is the translation of *שָׂרָא* (which is only used in this place;) but the propriety of the expression cannot well be defended; nor is it much better expressed in the other versions. It is sometimes very difficult properly to render appropriated terms, of which this seems to be one, for from hence it appears, that *שָׂרָא* was made use of as a term, to signify the natural produce of the ground, the first year it was uncultivated; and *שָׂרָא* the natural produce of it the second year.

Gesen.—*שָׂרָא* m. (r. *שָׂרָא*) what is poured out, *effusum*. Hence

1. *An inundation, flood*, plur. Job xiv. 19.
2. *The self-sown, what grows of itself*, i. e., grain produced spontaneously from the self-sown kernels of the former year, without new seed, Lev. xxv. 5, 11; 2 Kings xix. 29; Isaiah xxxvii. 30. Comp. *שָׂרָא*.

שָׂרָא *אֵלֶּיךָ*. *λεγόμεν.* 2 Kings xix. 29, for which in the parall. passage Isaiah xxxvii. 30 is found *שָׂרָא* that which grows of itself the third year after sowing; on which compare Strabo XI. 4, 3, p. 502 Casaub. Comp. *שָׂרָא*. Sept. 2 Kings l. c. *τὰ ἀνατέλλοντα*, Vulg. *quæ sponte nascuntur*. The etymology see under *שָׂרָא*.

See the notes on Isaiah xxxvii. 30.

Prof. Lee.—*שָׂרָא*, m. once, 2 Kings xix. 29, but in Isaiah xxxvii. 30, *שָׂרָא*. What is produced without sowing, *spont-*

the Ninevites, 2 Kings xix. 37; Isaiah xxxvii. 38; perh. *eagle*, from the Semit. נֶסֶר ^נ_ס, and the syllable *ôch, ðch*, which in Persian is intensive; whence *Nisr-och*, great eagle. On the worship of the eagle by the heathen Arabs, see Jauhari art. نسر.

Jurien Hist. des Dogmes IV. 4, c. 11.—Bohlen proposes several derivations from the Sanscr. and Zend; see Thesaur. p. 892.

Adrammelech.—See notes on xvii. 31.

שַׁרְשֵׁר *Sharezer*, Persian pr. n. Pers.

אֲנִיר *anir* prince of fire: comp. Sanscr. *âthar-s* fire.

אֲחַז pr. n. *Esar-haddon*, a king of Assyria, the son and successor of Sennacherib, 2 Kings xix. 37; Isaiah xxxvii. 38; Ezra iv. 2. Before his father's death he had been made viceroy over the province of Babylonia, with regal honours. See Berosus in Eusebii Chron. Arm. T. I. p. 42, 43, where he is called *Ἀσσορδάν*, as also in Sept. 2 Kings et Isaiah l. c. elsewhere *Σαρερδάν*, *Σαρερδωός* Tob. i. 21.—This name was perh. in ancient Assyrian equivalent to *Athro-dâwa*, Pers. آذر دانه "gift of fire," which comes near to *Asordan*. Bohlen.

Houb.—37 וְשָׁרְשֵׁר ^ו_ש. Adhuc superstitione Masoretæ, qui non audebant addere inter utrumque verbum scripturam בני, quam quidam Codices habebant, quamque etiam habet Codex Orat. 53 antiquissimus omnium, quos vidi, Codicum. Eandem habebant omnes Veteres in suis Codicibus. Cæterum liquet ab his duobus exemplis id, quod in Prolegomenis nostris declaravimus, Hod. Impressa fuisse ex Codicibus transcripta deterioribus.

CHAP. XX. 1.

Au. Ver.—1 In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, Set thine house in order [Heb., Give charge concerning thine house, 2 Sam. xvii. 23]; for thou shalt die, and not live.

Pool.—*In those days*, i. e., in that year of the Assyrian invasion, as is manifest from hence, that that was in Hezekiah's fourteenth year, chap. xviii. 13, and God now added fifteen years more to him, chap. xx. 6; and

yet Hezekiah reigned only twenty-nine years in all, chap. xviii. 2. And this happened either, first, After the destruction of Sennacherib's army. Or, secondly, Before it [so *Usher, Patrick, Clarke*], as may be thought from ver. 6, where he speaks of his deliverance from the king of Assyria as a future thing. It is true, that when Hezekiah received that insolent message from the Assyrian, he was in health, and went into the temple to pray, chap. xix. 14; but there might be time more than enough for this sickness and recovery between that threatening and this destruction of the Assyrian.

Bp. Patrick.—*In those days was Hezekiah sick unto death.*] This is set down after the death of Sennacherib; but with this general note only of the time, wherein this sickness fell out, *in those days*. Which, as Primate Usher observes in his annals, doth not relate to what went just before (to the time when the king of Assyria invaded the land), as is evident from ver. 6 of this chapter; where he promises to add fifteen years to his life, and also to deliver him from the king of Assyria. Which deliverance, therefore, was after this sickness, which was in the latter end of his fourteenth year; to which if we add fifteen, they make up the whole twenty-nine years of his reign.

Ver. 4.

וַיָּבֹאוּ יְשַׁעְיָהוּ לֵאמֹר הֲיָרָא הָעִיר הַזֶּה
וַיִּדְבַּר יְהוָה קִרְיָא אֵלָיו לֵאמֹר :

קִרְיָא *kiria*
kai ēn 'Hraias ēn tē alēq tē mēsq, kai ēqma Kyriou ēgēneto prōs autōn, lēgōn.

Au. Ver.—4 And it came to pass, afore Isaiah was gone out into the middle court [or, city], that the word of the LORD came to him, saying.

Pool.—*Into the middle court*, to wit, of the king's palace; of which see on 1 Kings vii. 8. Or, *into the middle city*, as it is in the Hebrew. For some observe that there were three cities, or three parts of this city; one called the *city of David* in *Zion*; another called *Jebus*, or *Salem*; and a third, which was betwixt these two parts, and united them all into one city, called *Jerusalem*. This is noted to show God's great readiness to hear the sincere and fervent prayers of his children.

Houb.—4 וְלֹא יָצָא הָעִיר הַזֶּה ^ו_ל, *nondum exierat urbe media*. Lud. Cappellus scripturam וְעַד hoc modo tuebatur: "Nempe Jerusalem in tres partes, quasi totidem urbes, divisa

atque distincta erat, uti constat ex Josepho. Erat nempe *forum superius*, sive civitas David, in qua arx, regum domicilium atque regia. Erat et *forum inferius*, sive civitas inferior, in qua acra erat, et præterea *mons templi*, qui inter utramque civitatem superiorem et inferiorem situs erat. Sensus itaque fuerit, Esaiam nondum ingressum fuisse montem templi; per quem e regia in inferiorem civitatem erat transitus...cum a Deo jussus est redire ad Ezechiam...Sed Masoretæ Isaiæ iter multo brevius contraxerunt; volunt enim legi *אֶתְרִי*, *atrium*, pro *הָרִי*, ita ut non unam litteram, sed totam vocem mutant, nulla necessitate...LXX tamen et Hieronymus in vulgata versione et Targum sequuntur omnes constanter lectionem τοῦ *Keri*. LXX enim habent, *ἢ Ἡσαίας ἐν τῇ αὐλῇ τῇ μεσῇ*, vulgata versio, *antequam egredietur Esaias mediam partem atrii*. Targum, *וּרְחֵם אֶתְרִי*, *atrium medium*." Addere potuit Lud. Cappellus, habere etiam : *atrium medium*, Syrum et Arabem; ut constat in omnium Veterum Codicibus scriptum fuisse *הָרִי*, non *הָרִי*; quibus addendi sunt Codices novi illi, ad quos Masora verbum *הָרִי* castigabat; itaque autoritatem majorem habere *הָרִי*, quam *הָרִי*. Præterea hæc Cappelliana distinctio urbis *mediæ*, a cæteris urbis Jerusalem partibus, locum habere in sacris Codicibus explicandis non potest, quoniam de illa *urbe mediæ* ne *γρὺ* quidem apud sacros scriptores : Nec ipse Josephus memorat *urbem mediam*, sed *forum superius* et *inferius*; sic ut ne ipse quidem Josephus Lud. Cappello favere videatur.

Dathe.—4 Tum *Jesaiam*, qui nondum ad *medium atrium* a) processerat, *Jova* sic est allocutus.

a) Lectio textualis habet quidem *הָרִי*, sed marginalis *הָרִי*, atque hanc quoque expresserunt omnes antiqui interpretes, et præterea quoque viginti Codd. *Kennicottii*. Illa videtur tantum errore scribarum litteras non valde dissimiles mutantium orta esse, cum ne quidem commodam admittat explicationem, neque satia doceri possit, quænam illa urbs *mediæ* fuerit; cf. *Hubigantius*.

Maurer.—Nondum egressus erat *mediam urbem*. K'ri, multi libri et versiones omnes pro *הָרִי* exhibent *הָרִי*, quam scripturam præferendam duxerunt Dathius, de Wettius, alii. "Illam videri tantum errore scribarum litteras non valde dissimiles mutante ortam esse, cum ne quidem commodam admittat explicationem." Quidni? Maxime com-

modam admittet, simul atque statueris, *Jesaiæ* ex arce domum redituro per *mediam urbem* eundem fuisse. Accedit, quod haud improbabilis est conjectura Gesenii, *mediam urbem* vocatam esse certam quandam urbis partem. cf. ἡ ἀνω πόλις (Zion), ἡ κάτω πόλις (Akra).

Ver. 7.

וַיֹּאמֶר יְשַׁעְיָהוּ קְחוּ דָבָלִת הַתְּאֵבִים
וַיִּקְחוּ וַיִּשְׁמְרוּ עַל-הַשְּׁחִין וַיֵּחֵי :

καὶ εἶπε, λαβέτωσαν παλάβην σύκων, καὶ ἐπιθέτωσαν ἐπὶ τὸ ἕλκος, καὶ ὑγιάσει.

Au. Ver.—7 And *Isaiah* said, Take a lump of figs. And they took and laid it on the boil, and he recovered.

Ged., Booth.—Let a lump of figs be brought * [*Booth*, take a lump, &c.], and laid upon the ulcer; and he shall be well.

* So Sept., Syr., Arab. The rest, *Bring a lump of figs; and they brought, and put it upon the ulcer: and he was well.*

Boil. See the notes upon Exod. ix. 9, vol. i., p. 239.

Bagster's Bible.—שָׁחַן from the Arabic שָׁחַן, *sachana*, to be hot, signifies an *inflammatory tumour*, or *burning boil*; and some think that *Hezekiah's* malady was a *pleurisy*; others that it was the *plague*; and others, the *elephantiasis*, a species of *leprosy*, as one of the *Hexapla* versions renders in Job ii. 7.

Prof. Lee.—שָׁחַן, m. Arab. سَحْنٌ, *caluit*, *incaluit*; سَحْنٌ, *calor*, *febrilis*. An *inflammation*, either local or general. Any *burning disease*, Exod. ix. 10; Lev. xiii. 18; 2 Kings xx. 7; Job ii. 7, &c.

Ver. 9.

Au. Ver.—9 Shall the shadow go forward ten degrees, or go back ten degrees?

Houb.—9 הָאֵךְ Lege הָאֵךְ, cum interrogatione הָ, *an ibit*; ita *Chaldaeus* הָאֵךְ. Altera interrogatio אֵם, quæ sequitur, non patitur abesse הָ priori.

Degrees. See notes on ver. 11.

Ver. 11.

וַיִּקְרָא יְשַׁעְיָהוּ הַנְּבִיאַ אֶל-יְהוֹנָתָן
וַיֹּאמֶר אֶת-הַגִּלְגָּל צִמְעָלוֹת אֲשֶׁר יִרְדֶּה
בְּמַעְלָלוֹת אֲחֵזָה אֲחֵזָה עֲשֶׂה מַעְלָלוֹת :

καὶ ἐβόησεν Ἡσαίας ὁ προφήτης πρὸς κύριον, καὶ ἐπέστρεψεν ἡ σκιά ἐν τοῖς ἀναβαθμοῖς εἰς τὰ ὀπίσω δέκα βαθμοῖς.

Au. Ver.—11 And Isaiah the prophet cried unto the LORD: and he brought the shadow ten degrees backward, by which it had gone down in the dial [Heb., degrees] of Ahaz.

Pool.—Ten degrees backward. *Quest. 1.* What were these degrees? *Ans.* Lines in the dial; but whether each of these lines or degrees noted an hour, or half an hour, or a quarter of an hour, is uncertain, and not very considerable in this case. *Quest. 2.* What was it that went down? *Ans.* Either, first, The shadow alone went back without the sun. And whereas the sun is said to have gone down, that may be spoken according to appearance, as other passages of Scriptures are understood; as when the sun is said to go down, Jer. xv. 9, and to be turned into darkness, Joel ii. 31. Or, secondly, The sun itself went back, and the shadow with it. This may seem most probable, first, By comparing this with Josh. x. 13, where the sun itself stood still. Secondly, Because it is said the sun itself returned, Isa. xxxviii. 8; for which he here mentions the shadow only, because the miracle was not so easily discovered in the sun as in the shadow of a dial. And though the sun may be elsewhere taken improperly, yet where the improper signification is unnecessary, the proper is and ought to be preferred before it. Thirdly, Because this miracle was noted by the Babylonians, who, having understood that it was done for Hezekiah's sake, sent to inquire into the truth and manner of it, 2 Chron. xxxii. 31. *Object.* If this had been done, the heathen historians and astronomers would have taken notice of it, which we do not find that they did. *Ans.* So it is most probable they did, although those books be not now extant; which is not strange; this being confessed and bewailed, that so very few of the first and ancient writers are now left; Herodotus himself, the first, and father of the ancient historians, being long after this time. And yet it is observed, that there are some intimations of these things left, though mixed with fables, as many true histories were; as what the poets fabled of Jupiter's making the night twice as long as it should have been, that he might enjoy Alcmena longer.

Bp. Patrick.—11 It is observed by many modern interpreters, that there is not a word here spoken concerning the sun's going back; but only of the shadow upon the dial,

which might by the power of God go either forward or backward, the sun still holding its course, as it was wont to do. And the degrees or lines in the dial may signify either hours, or half-hours, or, as some think, quarters (see Vossius, de Orig. et Progressu Idol., lib. ii., cap. 9). Now the going back being three times mentioned in this chapter, and always spoken of the shadow, therefore they conclude the miracle was wrought upon the dial only, not upon the very body of the sun. It is said, indeed, in Isaiah xxxviii. 8, "So the sun returned ten degrees;" but they think that may be meant of the shadow of the sun (as it goes before), God so disposing of the rays of the sun, and ordering the light, that no shadow should be projected, but where the prophet foretold. This I thought fit to represent; but must add, that the ancient Jews and Christians too, took the words of Isaiah to signify that the sun itself went back, and not merely the shadow. Whom Primate Usher in his annals follows, whose words are these: "The sun and all the heavenly bodies went back; and as much was detracted from the next night as was added to this day" (A.M. 4001). Which was done, I suppose on a sudden, by the power of God, and lasted not long before all was restored again to their usual place, so that no change was made in the state of the heavenly bodies. But, that there was some change for the present, was observed both in the northern part of the world at Babylon (from whence Merodach-baladan sent to inquire about this wonder, 2 Chron. xxxii. 31) and also in the southern, in the land of Egypt. As we may gather from a remarkable passage in Herodotus, who tells us in his Euterpe, cap. i., 42, that the Egyptians had observed strange alterations in the motions of the sun; so that it had risen four times ἐξ ἡθέων, "out of its usual course," ἐντεῦθεν νῦν δις καταδύεται, ἐντεῦθεν δις ἐπαντεῖλαι, &c. "it rising twice where it now sets, and setting twice where it now rises;" and yet, οὐδὲν τῶν κατ' Αἰγυπτίωι ὑπὸ ταῦτα ἐτεροιωθῆναι; "and yet no change at all made among the Egyptians by these things," neither in the earth, nor the river, nor any thing else. This is a plain evidence that their neighbours (and many others it is like) had heard of the unusual motions of the sun (though without any alteration in the heavenly bodies, which were soon returned to their former station), but had not

a perfect knowledge of them, or had corrupted their knowledge; for to those two mentioned in Scripture, in the time of Joshua and Hezekiah, the Egyptians added two more, and make them to have been near the same time. But the Jews themselves have been thus fabulous, who say in the chapter *Chelek*, that the day on which Ahaz died was but two hours long; but now when Hezekiah's life was prolonged, God restored those ten hours which were then wanting, and so brought time even (see Schickard, in his *Bechinah Happeruschim*, p. 122). They also believe this miracle was wrought a little before sunset; but that excellent person whom I have often mentioned, Dr. Alix, thinks it evident it was before noon, about our ten of the clock.

Dr. A. Clarke.—Perhaps it would not be right to suppose that the *sun* went ten degrees back in the heavens, or that the *earth* turned back upon its axis from *east* to *west*, in a contrary direction to its natural course. But the miracle might be effected by means of *refraction*.

Gesen.—כִּסְיָהּ 1. *a going up*.

2. *A step, stair*, by which one ascends; Trop. plur. put for the *degrees* of a dial, 2 Kings xx. 9—11; Is. xxxviii. 8. Hence כִּסְיָהּ the *degrees of Ahaz*, for the dial of *Ahaz*, sc. as divided up into degrees, 2 Kings xx. 11; Is. l. c. Others here understand the *steps* of a staircase, but less well; so Sept. Syr. and Jos. Ant. x. 11, 1.

Ver. 12.

בְּצֵאת הַהִיא שָׁלַח בְּרֹאדַךְ בָּלָדָן
בְּרֹאדַךְ בָּלָדָן מֶלֶךְ בָּבֶל קָפָרָם וּמִנְחָה
אֶל-הֶזְקִיָּה וְגו'

Ἐν τῷ καιρῷ ἐκείνῳ ἀπέστειλε Μαρωδάχ Βαλαδάν υἱὸς Βαλαδάν βασιλεὺς Βαβυλωνῶς βιβλία καὶ μανὰ πρὸς Ἑζεκίαν, κ.τ.λ.

Au. Ver.—12 At that time Berodach-baladan [*or*, Merodach-baladan], the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.

Dr. A. Clarke.—*Berodach-baladan*.] He is called *Merodach-baladan*, Isaiah xxxix. 1, and by the Septuagint, Syriac, and Arabic versions; and by several of Kennicott's and De Rossi's MSS.; and also by the Babylonian and Jerusalem Talmuds. The true reading seems to be *Merodach*; the כ and

ב might be easily interchanged, and so produce the mistake.

Gesen.—בְּרֹאדַךְ בָּלָדָן *Berodach Baladan*, pr. n. of a king of Babylon, 2 Kings xx. 12; called also *Merodach Baladan* Is. xxxix. 1. This latter orthography seems to be more ancient, and accords better with the etymology; see בְּרֹאדַךְ.

מֶלֶךְ בָּבֶל (Merodach [see notes on Jer. l. 2], or Mars his lord; according to Böhlen i. q., Pers. مرکت بلادان vir laudatus, but

less well,) *Merodach-Baladan*, pr. n. of a king of Babylon, Isaiah xxxix. 1, according to Berosus (in Euseb. Chron. Vers. Arm. ed. Aucher. T. I., p. 42, 43), a viceroy of the king of Assyria, who rebelled and seized the kingdom of Babylon for himself; see Comm. on Isaiah l. c. Hitzig supposes the *Merodach-Baladan* of Berosus to have been a different person.

Sent letters, &c.

Houb., Bp. Lowth, Booth.—Sent letters and ambassadors.

Houb.... שִׁחַ מִסִּית. Addimus nuntios ex sententiæ necessitate; nam sequitur, ostendit eis, ver 13, nempe nuntiiis. Itaque שִׁחַ, sine addito, idem erit hoc loco, ac שִׁחַ בְּלִמְאִים, misit per nuntios (*litteras*), quomodo שִׁחַ, non addito casu, habet aliquandò mittere litteras. Sed tamen melius additur שִׁמְלִים, ut legunt suprà-dicto Isaïæ loco Græci Intt. ne non sit in oratione nomen ad quod pertineat affixum, quod est in שִׁחַ, et ostendit eis: vide ad eundem Isaïæ locum.

Ver. 13.

וַיִּשְׁמַע עֲלֵיהֶם חֶזְקִיָּהּ וַיִּרְאֵם אֶת-
כָּל-בְּרִית נְכֹחָהּ אֶת-הַכֶּסֶף וְאֶת-הַזָּהָב
וְאֶת-הַבְּשָׂמִים וְאֶת-שֶׁמֶן הַשּׁוֹב וְאֶת-
כָּל-בְּרִית בָּלָיו וְגו'

נכח ק

καὶ ἐχάρη ἐπ' αὐτοῖς Ἑζεκίας, καὶ ἔδειξεν αὐτοῖς ὅλον τὸν οἶκον τοῦ νεχωσθῆ, τὸ ἀργύριον καὶ τὸ χρυσίον, τὰ ἀρώματα καὶ τὸ ἔλαιον τὸ ἀγαθόν, καὶ τὸν οἶκον τῶν σκευῶν, κ.τ.λ.

Au. Ver.—13 And Hezekiah hearkened unto them, and shewed them all the house of his precious things [*or*, spicery], the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour [*or*, jewels; Heb., vessels], &c.

And Hezekiah hearkened.

Houb., Bp. Lowth, Ken., Ged., Booth.—And Hezekiah rejoiced at their arrival.

Dr. A. Clarke.—Instead of *וַיִּשְׂמַח*, *he hearkened*, *וַיִּשְׂמַח*, *he rejoiced*, or *was glad*, is the reading of twelve of Kennicott's and De Roesi's MSS., the parallel place, Isaiah xxxix. 2, the Septuagint, Syriac, Vulgate, Arabic, some copies of the Targum, and the Babylonian Talmud.

Dathe.—13 *Qua de re Hiiskias valde lætatur est.*

Mawer.—[*וַיִּשְׂמַח*]. Locus parallelus Jes. xxxix. 2, habet *וַיִּשְׂמַח*, et sic quoque plures libri et antiqui interpretes, si a Chaldaeo disceaseris, omnes. "Error scribe ex *וַיִּשְׂמַח*, quod tres voces præcedit, facile potuit oriri." Dathe. Sed vide tamen, an non etiam *וַיִּשְׂמַח* h. l. cum *ל* construi possit. Solent reges orientales, cum legationes audiunt, in solio eminenti sedere. Cf. Gen. xviii. 8, al.

Precious things.

Bp. Horsley.—*נִכְסָיו*; perhaps "all the house of his *mini*," where his coin was stamped. See Parkhurst, *נ*.

Parkhurst.—*נ*. I. In Kal, *To pound, beat, or wear to pieces.*

II. As a N. fem. *נִכְסָה*, *A beating, or pounding*, occ. 2 Kings xx. 13; Isaiah xxxix. 2; in which passages *בֵּית נִכְסָה* may mean *the house* not only where the spices were *pounded* for sacred and civil uses, but also where the gold and silver were *beaten* or *stamped* for coin. Compare under *נִכְסָה* in Isa. by *τῶν ἀρωμάτων αὐτοῦ*, *of his spices*; and the Targum in both texts by *גִּבְעוֹתָיו*, *of his treasures*.

Gesen.—*נִכְסָה* f. (for *נִכְסָה*, r. *נָכַס*, *to beat*) Gen. xxxvii. 25; xliii. 11, strictly infin. after the form *נִכְסָה*, *נִכְסָה*; pp. *contusion*, a *beating* in pieces. Hence *aromatic powder*, and then this general name seems to have been transferred to some certain *kind of spice* or *aromatic substance*. Sept. *θυμίαμα*, Aqu. *στυράξ*, Vulg., *styrax*.

Arab. *نَكَاة* is i. q. *نَكْعَة* gum, gum tragacanth.

Here seems also to belong the phrase *בֵּית נִכְסָה* 2 Kings xx. 13; Isaiah xxxix. 2, which literally perhaps may be rendered *house of his spices*, as Aqu. Symm. Vulg., but more correctly as to the sense, *treasury, store-house*, as Chald., Syr., Saad., and Arabs

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Polygl. (also Is. l. c., for Gr. *νεχωθᾶ*). In this house there seems to have been laid up, as is said immediately after, "silver and gold and spices and precious ointments," so that it took its name from the latter rather than from the former. Less probable is the suggestion of Lorschbach, that *נִכְסָה* is a Persian word from *نکاهیدن* *deponere*, *نکاه* *custodia*.

Jena. Lit. Zeit. 1815, No. 59.

Prof. Lee.—*בֵּית נִכְסָה*, *his perfume-house*, 2 Kings xx. 13; Isaiah xxxix. 2. See notes on Gen. xxvii. 25, vol. i., p. 85.

House of his armour. So Gesen., *Prof. Lee.*

Ver. 14.

Au. Ver.—They came.

Ged.—They came to me. [LXX., Syr., Chald., Arab., Vulg., and thirty MSS.]

Ver. 15.

Houb.—15 *וַיִּחְזַק*: Circulo animadvertunt Codices. Legendum *וַיִּחְזַק*, *ostenderim eis*, ut in Codicibus Orat. 56 et 57 non omisso 'primæ personæ.

Ver. 19.

— *טוֹב דְּבַר יְהוָה אֲמַר דְּגִרְתָּ*
וְאֲמַר הָלֹא אִם־שָׁלוֹם וְאִם־יְהוָה
דִּימִי :

טוֹב בְּאֵינֶם

— *ἀγαθὸς ὁ λόγος Κυρίου, ὃν ἐλάλησεν, ἔστω εἰρήνη ἐν ταῖς ἡμέραις μου.*

Au. Ver.—19 Then said Hezekiah unto Isaiah, Good is the word of the Lord which thou hast spoken. And he said, *Is it not good*, if peace and truth be [or, shall there not be peace and truth, &c.] in my days?

Is it not good, &c.

Ged., Booth.—19 — Only, said he, let there be peace and truth in my days.

Houb.—19 — *Bona verba Domini hæc sunt, quæ tu locutus es; addiditque: ita facit, modò pax veritasque non absit, quandiu vivam.*

19 *וְהָאֵם אִם*, *non-ne si (pax erit in diebus meis)*. Sententia perplexa est et suspensa, et superflue videtur conditio *si*, *si*, post *וְהָאֵם*, *non-ne*. Id non latuit Veteres; quippe alii aliò divertunt. Nos, pro *וְהָאֵם*, credimus legendum *וְהָאֵם*, *velit*, vel *fazit*, ut alibi sæpe, ex *וְהָאֵם*, *consentire*. Nam si legitur *וְהָאֵם*, non jam superfluit *אִם*, *si*, vel *modò tamen*: vide versionem.

6 K

Maurer.—מִי־בֵּן מִן הַיָּמִין] *bene! modo sit.*
מִי hic optandi particula est.

CHAP. XXI. 1.

Houb.—1 חֲפִסָּה, *Haphsida.* Id nomen, quod separate legitur, legendum conjuncte, ut id legebant Veteres, præter unum Chaldæum, quem Scribæ hic ducem sequebantur.

Ver. 3.

High places. See notes on 1 Kings iii. 3, pp. 719—721.

Baal. See notes on Judges ii. 11, p. 166.

Grove. See notes on Exod. xxxiv. 13, vol. i., p. 376.

3, 5 *All the host of heaven.* See notes on xxiii. 4.

Ver. 4.

Houb.—מִבְּחַיִּים, *altaria.* Potiùs מִבְּחֻיִּים, ut lego in quatuor Codicibus Orat.

Ver. 6.

וְהַעֲבִיר אֶת־בְּנוֹ בָּאֵשׁ וְזִנְיָו וְנִחְשָׁיו
וְעָשָׂה אוֹב וְיִדְּעָנִים הַרְפָּה הַרְפָּה לַעֲשׂוֹת
הַרַע בְּעֵינֵי יְהוָה לְהַכְעִים:

καὶ διῆγε τοὺς υἱοὺς αὐτοῦ ἐν πυρὶ, καὶ ἐκλεηδονίστο καὶ ὀλωλίστο, καὶ ἐποίησε τεμένη, καὶ γνώστας ἐπλήθυνε τοῦ ποιεῖν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου παροργίσαι αὐτόν.

Au. Ver.—6 And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the Lord, to provoke him to anger.

Made his son pass through the fire. See notes on Levit. xviii. 21, vol. i., pp. 458—460.

Observed times, and used enchantments. See notes on Deut. xviii. 10, vol. i., pp. 694—696.

Familiar spirits and wizards. See notes on Levit. xx. 6, vol. i., pp. 469, 470.

Houb.—6 הִכְעִס, *ad provocandum eum*, non sine affixo, quod quidem non omittit Codex Orat. 42 quodque omnes Veteres legebant. Litteræ י omittendæ locum dedit alterum י, quod sequitur in verbo וַיִּשָּׂא.

Ver. 7.

וַיִּשָּׂא אֶת־פֶּסֶל הָאֲשֶׁרָה אֲשֶׁר עָשָׂה
בְּצִיֹּת וְגו'

καὶ ἔθηκε τὸ γλυπτὸν τοῦ ἄλσους ἐν τῷ οἴκῳ, κ.τ.λ.

Au. Ver.—7 And he set a graven image of the grove that he had made in the house, of which the Lord said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever.

Grove. See notes on Exod. xxxiv. 13, vol. i., p. 376.

Bp. Patrick.—*He set a graven image—in the house.*] The Hebrew words in this place are *pesel haasherah*, which our Selden hath well resolved (by comparing this with other texts) signify a wooden image of Ash-taroath, or Astarte (Syntagm. ii. De Diis Syris, cap. 2). For Baal and Astarte were chief gods of the Sidonians, whose worship was introduced by Ahab, whom Manasseh imitated (ver. 3).

Jerusalem. See notes on Joshua x. 1, pp. 56, 57.

Ver. 8—11.

Au. Ver.—9 But they hearkened not: and Manasseh seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel.

And (י) Manasseh.

Ged., Booth.—For Manasseh.

Houb.—8 וְלֹא אִדַּם, *nec addam.* Lege וְלֹא, plene, ut legitur in Codicibus Orat. 42 et 57. Nunquam istud י, τοῦ, radicalis vicarium, deest in Impressis, quin hoc exhibeant quidam Codices.

11 וְהִצְבִּיחַ, *abominationes.* Idem dixeris de littera י, quam sæpe in hoc vocabulo Impressa omittunt, cum plerique Codices habeant, vel וְהִצְבִּיחַ, vel וְהִצְבִּיחַ, ut hoc loco quatuor Codices Orat.

Ver. 13.

וְנִתְּיָי עַל־יְרוּשָׁלַם אֶת־קוֹ שֶׁמֶרְיָן
וְאֶת־מִשְׁקָלָת בֵּית אֲחָאָב וּמִתְיָי אֶת־
יְרוּשָׁלַם בְּאֶשְׁר־יִמְחָח אֶת־הַצִּלְחֹת
מִחָה וְהָפֵךְ עַל־פָּנֶיהָ:

καὶ ἐκτενῶ ἐπὶ Ἱερουσαλὴμ τὸ μέτρον Σαμαρείας καὶ τὸ στάθμιον οἴκου Ἀχαάβ· καὶ ἀπαλείψω τὴν Ἱερουσαλὴμ, καθὼς ἀπαλείφεται ὁ ἀλάβαστρος ἀπαλείφόμενος καὶ καταστρέφεται ἐπὶ πρόσωπον αὐτοῦ.

Au. Ver.—13 And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish,

wiping it, and turning it upside down [Heb., he wipeth and turneth it upon the face thereof].

Pool.—*Jerusalem* shall have the same measure and lot, i. e., the same judgments, which Samaria had. The *line* is oft put for one's lot or portion, as Psal. xvi. 6; 2 Cor. x. 16, because men's portions or possessions used to be measured by lines, Psal. lxxviii. 55; Amos vii. 17. Or it is a metaphor from workmen who mark out by lines what part of the building they would have thrown down, and what they would have stand. See Isaiah xxxiv. 11; Lamentations ii. 8; Amos vii. 7, 8; Zech. i. 16. Or it is an allusion to that fact of David, who destroyed the Moabites by a measuring line, 2 Sam. viii. 2.

Bp. Patrick.—*I will wipe Jerusalem as a man wipeth a dish.* That is, leave no more people in it than you see any thing in a dish after it is emptied, and wiped, and turned upside down; as the manner is when it is perfectly cleaned. So the meaning is, I will cleanse her of all her inhabitants, and leave none remaining [so *Pool*]. The Hebrew word which we translate *dish* [so *Dathe*, *Gesen.*, *Lee*], the LXX. translate ὁ ἀλάβαστρος, "an alabaster box" of precious ointment, as the Chaldee translates it *selucta*, in which the Greek word λήκυθος lurks (as the illustrious Spanhemius observes upon Callimachus's hymn in Palad., ver. 13), signifying that Jerusalem was once in high esteem with God, like a precious ointment; but having lost its savour, he would reject her as a man doth such ointment when it is nothing worth.

Dr. A. Clarke.—*I will wipe Jerusalem as a man wipeth a dish.* The Vulgate translates this clause as follows: *Delebo Jerusalem, sicut deleri solent tabule*; "I will blot out Jerusalem as tablets are wont to be blotted out." This is a metaphor taken from the ancient method of writing: they traced their letters with a stile on boards thinly spread over with wax; for this purpose one end of the stile was sharp, the other end blunt and smooth, with which they could rub out what they had written, and so smooth the place and spread back the wax, as to render it capable of receiving any other word. Thus the Lord had written down Jerusalem, never intending that its name or its memorial should be blotted out. It was written down *The Holy City, The City of the*

Great King; but now God turns the stile and blots this out; and the Holy Jerusalem, the City of the Great King, is no longer to be found!

But the idea of *emptying out* and *wiping a dish* expresses the same meaning equally well. Jerusalem shall be emptied of all its wealth, and of all its inhabitants, as truly as a dish turned up is emptied of all its contents; and it shall be turned upside down, never to be filled again.

Houb.—*Ego extendam super Jerusalem funiculum Samariæ, et libellam domus Achab: ego Jerusalem sic detergam, ut detergitur vas, quod, cum detersum fuit, invertitur in os suum.*

13 וְהָסַח עָלֶיהָ נֹסֶה לִּי נֹסֶה. Nos, et invertitur in os suum. Non enim dubitamus, quin scriptum sit נֹסֶה, faciem suam, pro נֹסֶה, os suum. Id mendum non semel Scribæ fecerunt, atque id vidimus aliquandò à Masoretis castigatum. Nunquam venit in Sacris Codicibus *facies vasis*, pro ejus ore. Vulgatus, longe aliter, quanquam litterà ex unâ ejus in Codice prætermisâ. Nam, cum sic vertat, sicut deleri solent tabule, &c. ostendit se, pro הַדְּשָׁה, legisse וְהָסַח, tabula. Mendo id favebat, quòd hæc, quæ sequuntur, in tabulam conveniebant. Comparatur Jerusalem, civibus suis viduata, lecytho in os suum inverso, in quem nihil jam liquoris injicitur, ut significetur sordes Jerusalem nunquam abstersum iri, si quidquam in eâ veteris fermenti, aut odoris, remanebit.

Ver. 15.

Houb.—15 מְכַזְּזִים, ad iram provocantes. Habent מְכַזְּזִים, plene, Codices tres Orat.

Ver. 18, 25.

Au. Ver.—25 Now the rest of the acts of Amon which he did, are they not written in the book of the chronicles of the kings of Judah?

Which he did.

Ged., Booth.—And all [LXX., Syr., Arab., and twenty MSS.] that he did.

18, 25 *Book of the chronicles.* See notes on 1 Kings xiv. 19, p. 824.

Ver. 26.

וַיִּקְבֹּר אֹתוֹ בְּקִבְרָתוֹ וְגו'

καὶ ἔθαψαν αὐτὸν ἐν τῇ τάφῳ αὐτοῦ, κ.τ.λ.

Au. Ver.—26 And he was buried in his sepulchre in the garden of Uzza, &c.

And he was buried.

Houb.—קִבְרָתוֹ: Non licet convertere, et

sepultus est ille; obstat enim verbum passivum, cuius nominativum comitari non solet præpositio נָח, nisi sequitur nomen, non autem, ut hic, pronomen, sive affixum ו. Itaque legendum, נָח וְנָח, *et sepelierunt eum*, ut habetur, manu priori, in Codice Orat. 42. Ita etiam legebant omnes Veteres, præter unum Chaldæum, quem Scribe recentiores sæpe autorem habuerunt mendorum ejusmodi faciendorum.

CHAP. XXII. 2, 3.

Au. Ver.—2 And he did that which was right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

After this verse Boothroyd inserts verses 4—20 of chap. xxiii.

3 *Scribe.* See notes on 2 Sam. viii. 17, p. 760.

Ver. 4.

עָלָה אֶל־הַלְהִיָּהוּ כְּחֻתּוֹ הַגָּדוֹל וַיִּתֵּן
אֶת־הַכֶּסֶף חֲמוּסָא בֵּית הַלְהִיָּהוּ אֲשֶׁר
אִסְפוּ שְׂמֵרֵי הַכֶּסֶף מֵאֵת הָעָם :

ἀνάβηθι πρὸς Χελκίαν τὸν ἱερεῖα τὸν μέγαν, καὶ σφράγισον τὸ ἀργύριον τὸ εἰσενεχθὲν ἐν οἴκῳ Κυρίου, ὃ συνήγαγον οἱ φυλάσσοντες τὸν σταθμὸν παρὰ τοῦ λαοῦ.

Au. Ver.—4 Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the LORD, which the keepers of the door [Heb., threshold] have gathered of the people.

That he may sum up.

Gesen. — Hiph. חָסַם. 3 Causat. of Kal No. 4 [to be complete], to make whole, to complete, e.g. a) A number; Dan. viii. 23 וַיִּסְמְּוּ, when the transgressors shall have completed, sc. the number of their sins. ix. 24, Keri. Hence to pay out in full, as money, i. q., חָסַם, 2 Kings xxii. 4. b) Of a way of life, to make upright; Job xxii. 3 וְיָחַד חָסַם יְהוָה, if thou livest uprightly.

Prof. Lee.—חָסַם Hiph. (c) According to some, Took the sum of, counted. 2 Kings xxii. 4.

Houb.—4 Vade ad Helciam, Sacerdotem magnum; ponderet pecuniam in Templum Domini allatam, &c.

4 חָסַם: Hoc verbum circulo animadvertitur in nonnullis Codicibus, nec sine causâ. Nam et id parum convenit cum verbo וַיִּחַי, quo verbo, ver. 9, declaratur facta hæc

fuisse, quæ Josias hoc versu 4 imperabat, et id Veteres alii aliter exhibuerunt. Vulgatus, *confletur*, quia legeret חָסַם, ex חָסַם, *confilare*; Chaldæus סָפַר, et disponat, vel præparet; legebat חָסַם: Syrus, סָפַר, reddet, forte hodiernâ ex scripturâ חָסַם, nisi ex חָסַם. Assentior Clerico existimanti, scriptum fuisse utrobique verbum חָסַם; itaque hoc versu 4, legendum חָסַם, et ponderet, vel numeret; versu 9. וַיִּחַסּוּ, et ponderarunt, vel numerarunt.

Dathe.—4 Conveniret Hilkiam, pontificem maximum, eumque juberet numerare a) pecuniam illatam ædi Jovæ.

a) Lectio textus חָסַם Clerico et Hubigantio ejus conjecturam approbanti suspecta videtur. Hæret illa in significatione vulgari verbi חָסַם, *perficere*, quasi ex hac lectione pontifex maximus jussus esset a rege summam *perficere*, cum tamen tantum juberetur pecuniam jam datæ summam cognoscere. Atqui id ipsum etiam lectio recepta potest significare, coll. Job. xxii. 3. Nec me movet, ut eam suspectam habeam, antiquorum interpretum dissensus. Nam οἱ ὁ vertunt: καὶ σφράγισον, quoniam legerunt חָסַם. Vulgatus: *confletur*, idem verbum, quod vers. 9, legitur, חָסַם substituit. Chaldæus habet סָפַר *instruat* a. *paret*, legens fortasse סָפַר. Tandem Syrus נִסְמַר, cujus versio receptæ lectioni respondet. Kennicottus nullam codd. diversitatem in h. v. annotavit.

Ver. 7.

אֵת לֹא־יִתְּשֹׁב אֲנִי־הַתְּשִׁיבָה הַזֶּה עִלְיָדָם כִּי בְּאִמְצָנָהּ הֵם עֲשִׂים :

πλὴν οὐκ ἐξελογίζοντο αὐτοὺς τὸ ἀργύριον τὸ διδόμενον αὐτοῖς, ὅτι ἐν πίστει αὐτοὶ ποιοῦσι.

Au. Ver.—7 Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

See notes on xii. 15.

Ged.—Nor let any reckoning of the money, that is delivered into their hands, be demanded of them: let them act in trust.

Dathe.—7 Attamen non rationes ab eis exigebatur super pecunia eis commissa, nam bona fide agebant.

Ver. 8.

Au. Ver.—8 And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the

LORD. And Hilkiah gave the book to Shaphan, and he read it.

Scribe.—See notes on 2 Sam. viii. 17, pp. 559, 560.

Bp. Patrick.—*I have found the book of the law, &c.* The book of Deuteronomy, saith Procopius Gazæus. But it was rather the whole book of the law written by Moses; that authentic copy which by God's command was laid up in the most holy place (Deut. xxxi. 24, &c.). About which the Hebrew doctors made great difficulties in their explication of this place, particularly R. Lipman in his Nitzacon, out of which Hottinger hath alleged a long passage concerning this matter, in his *Historica Ecclesiastica*, N. T., sect. 16, par. iv., p. 137, where he justly thinks it a wonder that Josiah should so early fear God, and begin to reform religion, if he had never seen the book of the law before this time. And how should the people have kept such a passover, and the priests been so well instructed in the rites of it this very year (2 Chronicles xxxiv. 19)? For the copies of the book now found could not be so soon made and dispersed every where as to teach them these things. It is most likely therefore, nay certain, that though this was the original book, yet the Jews had many copies of the law among them, though some of them perhaps imperfect or corrupted. For they report that Manasseh blotted the name of Jehovah out of all the books he could find. Hilkiah, therefore, rejoiced that he had found the original, by which all might be corrected. Which had been hid, it is probable, from the impious fury of their idolatrous kings, in some secret place of the temple, where it was now found when they were about to repair it: and the finding it at this very time, when Josiah was making a reformation of religion, could not but be looked upon as a remarkable providence, which very much affected him, as we read afterward.

Ver. 9.

וַיֵּלֶךְ שָׁפָן הַסֹּכֵן אֶל־הַמֶּלֶךְ וַיֹּאמֶר
אֶת־הַסֵּפֶר הַזֶּה נִמְצָא בְּיָמֵינוּ
אֶת־הַסֵּפֶר הַזֶּה נִמְצָא בְּיָמֵינוּ

καὶ εἰσῆλθεν ἐν οἴκῳ Κυρίου πρὸς τὸν βασιλέα, καὶ ἀπέστρεψε τῷ βασιλεῖ ῥῆμα, καὶ εἶπεν, Ἐχώνευσαν οἱ δούλοι σου τὸ ἀργύριον τὸ εὔρεθιν ἐν οἴκῳ Κυρίου, κ.τ.λ.

Au. Ver.—9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered [Heb., melted] the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD.

9, 12 *Scribe.* See notes on 2 Samuel viii. 17, pp. 559, 560.

Have gathered the money. See notes on ver. 4.

Bp. Horsley.—Rather, “have poured out the money;” namely, from the chest in which it was collected. See Parkhurst, *תָּרַן*.

Parkhurst.—*תָּרַן*. I. In Kal or Niph. *To be poured out, to distil*, as liquids. Exod. ix. 33; 2 Sam. xxi. 10. Comp. Job iii. 24, as money from a chest. 2 Kings xxii. 9; 2 Chron. xxxiv. 17 [these two last instances belong to Hiphil]. In Hiph. *To pour out*. Job x. 10.

Gesen.—Hiph. *תָּרַן*.

1. *To pour out or forth*, Job x. 10; money, 2 Kings xxii. 9; 2 Chron. xxxiv. 17.

Prof. Lee.—Hiph. *תָּרַן*, pres. *תָּרַן*. Constr. immed. it. med. *תָּרַן*. (a) *Poured out*. (b) *Melted*. (a) 2 Kings xxii. 9; 2 Chron. xxxiv. 17; Job x. 10. (b) Ezek. xxii. 20.

Houb.—*Servi tui pecuniam ponderarunt*.

9 *תָּרַן*: Lege *תָּרַן*, ut *suprà* monuimus ad verbum 4. Omnes Veteres legebant idem verbum hoc versu 9 quod versu 4 extulerunt; quo ex consensu suspicio augetur mendii facti utrobique hodiernis in Codicibus. ...*תָּרַן*, et dederunt eam (pecuniam). Hic legendum numero plur. *תָּרַן*, quia non jam unus *Helcias* agitur, ut versu 4.

Dathe.—9 *Hic, postquam ad regem retulerat de negotio mandato, nempe servos ejus numerasse a) pecuniam in templo Jovæ inventam, &c.*

a) Quod de executione mandati aliud verbum adhibetur, quam in mandato ipso vers. 4, hoc quidem suspicionem movere potest, pro *תָּרַן* legendum esse *תָּרַן*, ut sic respondeat verbo vers. 4 de mandato adhibito. *Clericus* in utroque loco *תָּרַן* vult substitui. Quod in illo quidem minime necessarium videtur, uti modo observavi. In hoc vero num rectius prius *תָּרַן* repetatur, alii judicent.

In the house.

Dathe, Ged., Booth.—In the house of Jehovah [LXX, Arab., Vulg., and 5 MSS.].

Ver. 12.

Houb.—12 וַיֵּבֶר אַחֲבֹר, *et Achobor.* Loco parallelo, 2 Paral. xxxiv. 20. עֲבֹדָן, *Abdon.* Utra scriptura verior, incertum, nec eum *filium Micha* fuisse binominem, colligitur ex scripturâ utrâque עֲבֹר et עֲבֹדָן, ut olim scribebatur, quarum similitudine Scribæ facillè decepti fuerint.

Ver. 14.

וְהָיָא יִשְׁכָּבִית בִּירֹשָׁלַם בְּמִשְׁנָהּ וּגְו' —

— καὶ αὕτη κατῳκεί ἐν Ἱερουσαλὴμ ἐν τῇ μασθενῇ, κ.τ.λ.

Au. Ver.—14 So Hilkiath the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum, the son of Tikvah [Tikvath, 2 Chron. xxxiv. 21], the son of Harhas [*or, Haarah*], keeper of the wardrobe [Heb., garments]; (now she dwelt in Jerusalem in the college [*or, in the second part*]); and they communed with her.

In the college.

Pool.—*In the college*; where the sons of the prophets, or others who devoted themselves to the study of God's word, used to meet and discourse of the things of God, and receive the instructions of their teachers. Others both ancient and modern render it, in *another* or the *second part*, to wit, of the city, i. e., in the suburbs, which also were fortified and walled about by Hezekiah, 2 Chron. xxxii. 5.

Bp. Patrick.—The Hebrew word *mishneh*, which we translate *college* (and which the Targum takes to signify a *school*), is, in the margin of our Bibles, translated *the second part*. For there were three walls about Jerusalem, as Abarbinel observes. Within the *first* of which lived artificers, and the common people; within the *second*, the better sort, the wise men, prophets, and prophetesses, lived; and within the *third*, was the mountain of the Lord, as they speak. Now of the middle part of Jerusalem they think the holy writer here speaks, in which Huldah dwelt.

Ged., Booth.—14 — In the suburbs of Jerusalem.

Gesen.—וְהָיָא בְּשֵׁנִי the *second part of the city*, Neh. xi. 9, and simpl. בְּשֵׁנִי id. 2 Kings xxii. 14; Zeph. i. 10.

Prof. Lee.—*A division of Jerusalem so called.*

Ver. 17.

Houb.—17 וַיֵּבֶר אַחֲבֹר, *ut me ad iram*

provocarent. Habent וַיֵּבֶר, plene, omnes, quos vidi, Codices, uno 54 excepto, in quo perperam deletum fuit , quod scriptum fuerat manu priori.

Ver. 18, 19.

לְכָבֶדָּהּ וּגְו' — 18
וְהָיָא יִשְׁכָּבִית בִּירֹשָׁלַם בְּמִשְׁנָהּ וּגְו' — 19

18 — τάδε λέγει Κύριος ὁ Θεὸς Ἰσραὴλ, Οἱ λόγοι οὗς ἤκουσας, 19 ἀνθ' ὧν ὅτι ἡπαλύνθη ἡ καρδία σου, κ.τ.λ.

Au. Ver.—18 But to the king of Judah which sent you to enquire of the Lord, thus shall ye say to him, Thus saith the Lord God of Israel, *As touching* the words which thou hast heard;

19 Because thine heart was tender, and thou hast humbled thyself before the Lord, &c.

18, 19 *As touching, &c. Tender.*

Houb., Ged., Booth.—18 — Thus saith Jehovah, the God of Israel, Because at the words which thou hast heard, (19) thy heart was softened, &c.

Houb.—19 *Quoniam ad verba, quæ audisti, pavidum fuit cor tuum.*

18 et 19 וַיֵּבֶר אַחֲבֹר וְשָׁפָן וְאַחִיקָם וְהִלְכִיָּהּ: Duplex mendum ut loco parallelo, 2 Paral. xxxiv. 26. Nam in illâ serie, (*hæc dicit Dominus Deus*) *Israel, verba quæ audisti quia (pavidum fuit cor tuum,)* nemo non videt nihil esse Hebraicum, ut nec Latinum. Omissum fuit וְ, post וַיֵּבֶר, ex similitudine utriusque וְ, et male posita, ante וַיֵּבֶר, interpunctio major, ubi ne minor quidem non interciperet seriem, quæ talis est; *ad verba quæ audisti, quia pavidum fuit cor tuum*: vide quæ diximus ad locum parallelum.

Ver. 20.

Au. Ver.—20 Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place, &c.

Pool.—*In peace*, i. e., in a time of public peace, and the tranquillity of thy kingdom; or so as thou shalt not see all the evil which I will bring upon this place [so *Bp. Patrick*], as the following words explain it; for otherwise he died in battle, chap. xxiii. 29. Besides, he died in peace with God, and was by death translated to everlasting peace.

CHAP. XXIII. 2.

Au. Ver.—2 And the king went up into the

house of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great [Heb., from small even unto great]: and he read in their ears all the words of the book of the covenant which was found in the house of the Lord.

The prophets.

Pool.—*The prophets*; either Jeremiah, Zephaniah, Urijah; or the sons or disciples of the prophets.

Houb.—2 הנביאים, *prophetae*. Legitur 2 Par. xxxiv. 30 והוים, *Levitae*, quam scriptionem antetulit Lud. Cappellus, cum forte crederet non fuisse eo tempore in Israel prophetas, sed unam Holdam prophetissam, quam consultum iverant homines à rege missi. Sed fieri potuit multis de causis, ut Holda consuleretur, non cæteri prophetæ, cum præsertim Holda in Jerusalem habitaret. Itaque incertum est, utra scriptura verior, an *propheta*, an *Levita*.

He read.

Bp. Patrick.—He ordered some to read (xxii. 10) in several places, so that all might hear.

Ver. 3.

וַיִּצַן הַמֶּלֶךְ עַל-הָעָם וַיִּקְרָא
אֶת-הַכֹּהֲנִים וְאֶת-הַנְּבִיִּים
וְאֶת-כָּל-יִשְׂרָאֵל וַיִּקְרָא
בְּאָזְנוֹתָם אֶת-כָּל-דִּבְרֵי
הַבְּרִית הַזֹּאת וַיִּקְרָא
הַמֶּלֶךְ עַל-הָעָם וַיִּקְרָא
הַמֶּלֶךְ עַל-הָעָם וַיִּקְרָא

καὶ ἔστη ὁ βασιλεὺς πρὸς τὸν σῦλον, καὶ διέθετο διαθήκην ἐνώπιον Κυρίου τοῦ πορεύεσθαι ὀπίσω Κυρίου, τοῦ φυλάσσειν τὰς ἐντολὰς αὐτοῦ, καὶ τὰ μαρτύρια αὐτοῦ, καὶ τὰ δικαιώματα αὐτοῦ ἐν πάσῃ καρδίᾳ καὶ ἐν πάσῃ ψυχῇ, τοῦ ἀναστήσαι τοὺς λόγους τῆς διαθήκης ταύτης, τὰ γεγραμμένα ἐπὶ τοῦ βιβλίου οὗτο. καὶ ἔστη πᾶς ὁ λαὸς ἐν τῇ διαθήκῃ.

Au. Ver.—3 And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all *their* heart and all *their* soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

Stood by a pillar. See notes on xi. 14.

Bp. Patrick.—*The king stood by a pillar.* Unto which his throne adjoined; wherein

the king was placed when he came to the temple, as the Hebrew doctors will have it. The king's seat, saith Jacob Juda Leo, was in the court of the Israelites, at the entrance into the court of the priests, by a marble pillar.

Dr. A. Clarke.—By a pillar.] על המזבח, "upon the stairs or pulpit." This is what is called the *brazen scaffold*, or *pulpit* which Solomon made, and on which the kings were accustomed to stand when they addressed the people. See 2 Chron. vi. 13, and the parallel places.

Commandments, testimonies, statutes. See notes on Deut. vi. 2, 20, vol. i., pp. 666, 667.

Stood to the covenant.

Ged., Booth.—Consented to the covenant.

Gesen.—עָמַד. Seq. 3 to persist, to persevere in any thing, Isaiah xlvii. 12; Eccl. viii. 3; 2 Kings xxiii. 3; once c. acc. Ez. xvii. 14 to keep the covenant and עָמַד לְעָמְדָא to stand to it. Comp. Esth. iii. 4, whether Mordecai's matters would stand, i. e., whether he would persist in that course.

Maurer.—Et perstitit (ut Eccles. viii. 3; Jes. xlvii. 12) *populus in fœdere, stetit fœdere*, uti etiam Latini dicunt; vel: atque ita fecerat fœdus, propr. und so stand es dann im Bunde (cf. E. Gr. crit., p. 540. Gr. min., §. 476, 2). Prior interpretatio præferenda videtur. De Wettius: und es trat in den Bund, tenere.

Ver. 4.

וַיִּצַן הַמֶּלֶךְ אֶת-הַכֹּהֲנִים
וְאֶת-הַנְּבִיִּים וְאֶת-שְׂמֹנֶת
הַחֹשֶׁבֶת מִהִיכָל יְהוָה אֵת
הַחֲמִשָּׁה הַעֲשָׂוִים לַבַּעַל
וְלַאֲשֵׁיחַ וְלִכְלָל

καὶ ἐνετείλατο ὁ βασιλεὺς τῷ Χελκίᾳ τῷ ἱερεὶ τῷ μεγάλῳ καὶ τοῖς ἱερεῦσι τῆς δευτερώσεως καὶ τοῖς φυλάσσουσιν τὸν σταθμὸν, τοῦ ἐξαγαγεῖν ἐκ τοῦ ναοῦ κυρίου πάντα τὰ σκεύη τὰ πεποιημένα τῷ Βάαλ καὶ τῷ Ἰλίου καὶ πᾶσιν τῇ δυνάμει τοῦ οὐρανοῦ· κ.τ.λ.

Au. Ver.—4 And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el.

black silk garment;" from whence, in all likelihood, the priests came to be so clothed.

Dr. A. Clarke.—5 *The idolatrous priests.* Who these were is not well known. The Chaldee, Syriac, and Arabic call them the *priests* simply, *which the kings of Judah had ordained*. Probably they were an order made by the idolatrous kings of Judah, and called *kemarim*, from כָּמַר, which signifies to be scorched, shrivelled together, made dark, or black, because their business was constantly to attend *sacrificial fires*, and probably they wore *black garments*; hence the Jews in derision call Christian ministers *kemarim*, because of their *black clothes and garments*.

Gesen.—כָּמַר only in plur. כְּמָרִים *idol-priests* 2 Kings xxiii. 5; Hos. x. 5; Zeph. i. 4.

Syr. כַּחְמָרָא a priest in general. But this word, as well as other Syriac words relating to Divine worship, is restricted by the Hebrews to idol-worship: see *Gesch. der Hebr. Sprache* p. 58.—As to the etymology,

כַּחְמָרָא, is pp. blackness, sadness, and concr. "one who goes about in black, in mourning," hence an ascetic, a priest.

Comp. أَحْمَلٌ, أَبْيَلٌ, gloomy, sad, mourning, also an ascetic, monk, ecclesiastic. See *Comment. on Isaiah* xxii. 12; xxxviii. 15.

Prof. Lee.—כָּמַר, pl. only, כְּמָרִים. *Syr.*

כַּחְמָרָא, *sacrificulus*; v. חַצֵּב, *tristatus est*. *Idolatrous priests*, from their ascetic character, as Gesenius thinks; but from

the Pers. کمر, belt, worn by the Magi, as Ikenius thinks. See his *Dissertation on the כְּמָרִים*. 2 Kings xxiii. 5; Hos. x. 5; Zech. i. 4.

To burn incense.

Houb.—כָּמַר, et *adolevit*: Legendum, vel כָּמַר, *ad adolendum*, ut legere videtur Syrus, vel כָּמַר, et *adolebant*, ut Græci Intt. et ut Chaldæus.

High places. See notes on 1 Kings iii. 3, pp. 719—721.

Bp. Horsley.—5, 8, 8, 9, 13, 15, 15, 19, 20. *High places*; rather, *chapels*. The chapels in verse 9, are to be understood of chapels for the service of Jehovah; but in all the other places, of idolatrous chapels.

Round about.

VOL. II.

Houb.—... וְסָבִיב: circulo animadvertunt Codices; legendum וְסָבִיב, et *in circuitu*.

Baal. See notes on Judg. ii. 11, p. 166.

Bp. Patrick.—Unto Baal, to the sun, and to the moon.] Here Baal is distinguished from the sun [so *Dr. A. Clarke*]; and therefore signifies the same with Belus, who was a deified king: and indeed it is highly probable, that not only Baal, but Moloch and Adonis, were the names only of some very potent kings, who were adored when they were dead, and in time were thought to be real gods.

To the planets.

Bp. Patrick.—The Hebrew word *mazaloth*, which the LXX pronounce *mazuroth*, is thought by Procopius Gazæus to be the name of a star, and most likely the evening star: which others take to signify a constellation, as we translate it in the margin; or all the twelve signs. For the Jewish astronomers call the zodiac, *ophanhamazaloth*, the circle of the signs.

Bp. Horsley.—*To the planets.* The Heb. word seems rather to express the physical influences of the planets.

Gesen.—כְּמָרִים f. plur. (see note) *constellations*, spec. *the twelve signs of the zodiac*, 2 Kings xxiii. 5. Sept. μαζουράθ, as if reading כְּמָרִים, as in Job xxxviii. 32. Vulg.

duodecim signa. Targ. כְּמָרִים, *Syr.* כַּחְמָרָא.

—The same word is frequent in later Heb. writers, and also in a form slightly changed in Aramæan; e. g., כְּמָרִים קְמָרִים *constellations of heaven* Targ. Isaiah xlvi. 13; כְּמָרִים קְמָרִים *the twelve signs* Targ. Esth. iii. 7, al.

כַּחְמָרָא 2 Kings i. c. Wisd. vii. 17, &c.

The sense *signs of the zodiac*, therefore, is supported not only by the context, but also by the Aramæan usage, as well as by the almost constant tradition of ancient interpreters. See *Thesaur.* p. 869.

Note. More difficult is it to determine the origin and true signification of the forms כְּמָרִים and קְמָרִים, which are justly regarded as identical, r and l being interchanged (see in l); although it is uncertain which form is the primary one. Taking first, the softer, קְמָרִים, these constellations are held to be so called from their *influx* or *influence* upon the destinies of men, from r. קָמַל to flow; (comp. Lat. *influxus stellarum* Firmic.) or from their *going, revolving*, from r. קָמַל

q. v., or again, the signs of the zodiac were regarded as the *stations* or *lodgings* of the sun in his course; comp. ^{מִנְלָה} station,

night-quarter, from r. ^{נָזַל} to descend, dismount : as the Arabs in like manner call the zodiac ^{فلك البروج} circle of palaces.

More correctly, however, the harder ^{קִצְיָה}, Job xxxviii. 32, is assumed by others as the earlier and primary form, though they have not succeeded in pointing out its true origin; for the ^{קִצְיָה} are not *crowns*, as if cognate with ^{קָר} diadem; nor *zones*, *belts*, from r. ^{קָר}, as implying either the belt of Orion or the zone of the zodiac; but in accordance with the certain usage of the Hebrew and Arabic, the word signifies *premonitions*, *forewarnings*, concr. *forewarners*, *preagers*, (comp. *præsaga* Stat. Theb. 8, 145,) i. e. constellations having a foreknowledge of future events and foretokening them to mortals, according to ancient and popular belief; see in r. ^{קָר} Hiph. no. 1, for the Arabic usage.

Arab. ^{نذر} IV. to premonish, to admonish.

Prof. Lee.—^{מִנְלָה}, fem. plur., r. ^{נָל}. Arab.

^{مَنْزِل}, *mansio, domus*. The Arabian name for the signs of the zodiac generally. The ^{فلك البروج} is not the "*circulum palati-orum*," or signs of the zodiac, as Gesenius erroneously states; but that orb (supposing on the Ptolemæan system, that there are many, "*orbs on orbs*") in which they are found. Once, 2 Kings xxiii. 5. But here as the context seems to intimate, *the planets*, LXX *τοῖς μαζουράθ*.

Host of heaven. See notes on ver. 4.

Ver. 6.

— וַיִּשְׁלֹךְ אֶת-עַפְרָיָה עַל-הַקָּהֶרֶץ בְּנֵי-קָהֶם :

— καὶ ἔρριψε τὸν χοῦν αὐτοῦ εἰς τὸν τάφον τῶν υἱῶν τοῦ λαοῦ.

Au. Ver.—6 And he brought out the grove from the house of the Lord, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder

thereof upon the graves of the children of the people.

Grove. See notes on Exod. xxxiv. 13, vol. i., p. 376.

Of the children of the people.

Pool.—i. e., of the common people, whose graves were made together in some common place, which was generally accounted very impure and contemptible, and therefore a fit place for this filth to be thrown into. Or, of bastards, who are oft called the *children of the people*; who as they had this brand of infamy laid upon them, that they might not enter into the congregation of the Lord, Deut. xxiii. 2; so possibly they were exposed to this further ignominy, to be buried in a peculiar, and in the most infamous place. Or rather, as it is in the Hebrew, *of that people*, i. e., those idolatrous people, as it is explained, 2 Chron. xxxiv. 4, and here sufficiently implied in this and the foregoing verse.

Dathe, Ged., Booth.—Upon the graves of the common people.

Ver. 7.

וַיִּהְיוּ אֶת-בְּנֵי חֲדָשִׁים אֲשֶׁר בְּבָתִּים יִהְיֶה אֲשֶׁר חָפְשִׁים אֶרְבּוֹת אֲשֶׁם בָּתִּים לְאִשְׁרָה :

καὶ καθείλε τὸν οἶκον τῶν καθησῶν τῶν ἐν τῷ οἴκῳ Κυρίου, οὗ αἱ γυναῖκες ὑφαίνον ἐκεῖ χεττίμ τῷ ἄλσει.

Au. Ver.—7 And he brake down the houses of the sodomites, that were by the house of the Lord where the women wove hangings [Heb., houses] for the grove.

Sodomites. See notes on 1 Kings xiv. 24, pp. 825, 826.

Bp. Patrick.—R. Solomon Jarchi thinks it probable, that among those who worshipped the statues of the moon, or Venus, there were those who prostituted themselves to filthy mixtures. But Mr. Selden, by *kedeshim* (which we translate *sodomites*), understands the priests of Astarte, whom St. Jerome upon Hosea iv. calls *exsectos*, upon pretence of greater purity, depriving themselves of those parts that serve for procreation of children.

Hangings.

Or, *garments* for the service of the grove, for the idols or the priests belonging to them. Heb. *houses*, i. e., either little chapels made of woven work, like those which were made of silver, Acts xix. 24; within which

and to this all the filth of the city was carried, and perpetual fires were kept up in order to consume it. Hence it has been considered a *type of hell*; and in this sense it is used in the New Testament.

It is here said that Josiah defiled this place *that no man might make his son or his daughter to pass through the fire*. He destroyed the image of Molech, and so polluted the place where he stood, or his temple, that it was rendered in every way abominable. The rabbins say that Topheth had its name from תוף, a *drum*, because instruments of this kind were used to drown the cries of the children that were put into the burning arms of Molech, to be scorched to death. This may be as true as the following definition: "Topheth, or the valley of the son of Hinnom, was a place near Jerusalem, where the filth and offal of the city were thrown, and where a constant fire was kept up to consume the wretched remains of executed criminals. It was a human shambles, a public chopping-block, where the arms and legs of men and women were quartered off by thousands." *Query*, On what authority do such descriptions rest?

Gesen.—תֹּפֶת I. pp. *Spittle*. II. With the art. תֹּפֶת, *Tophet*, pr. n. of a place in the valley of the sons of Hinnom (see in מאן lett. a), near Jerusalem, noted for the human sacrifices there offered to Moloch and finally abolished by Josiah, 2 Kings xxiii. 10; Jer. vii. 32; xix. 6, 13, 14. תֹּפֶת יְרוּשָׁלַם Jer. vii. 31 *high places of Tophet*, i. e., artificial mounds, tumuli, on which those sacrifices were offered.—As to the etymology of the name תֹּפֶת, it is commonly referred to תֹּפֶת to spit, and rendered "place to be spit upon," i. e., to be abhorred; but it seems to have borne this name with all, even among the idolaters themselves. Better, therefore, with Noldius in *Vind.*, p. 948, with Lorschbach, and others, to regard תֹּפֶת as i. q. תֹּפֶת q. v. denoting *place of burning* sc. of dead bodies in the funeral rites.

Children of Hinnom.

Ged., Booth.—Ben-Hinnom.

Houb.—10 בני הזמ, *filiorum Ennom*. Masora, ...ב, *filii* [sic *Dathe*]; sic lego in Codice Orat. 53. Ita etiam legebant Veteres.

Pass through the fire. See notes on Lev. xviii. 21, pp. 458—460.

Molech. See notes on 1 Kings xi. 7, p. 807.

Ver. 11.

וַיִּשְׁמַר אֶת-הַפִּסְיִים אֲשֶׁר נָתַן מַלְכֵי יְהוּדָה לַשֶּׁמֶשׁ מִבְּנֵי בֵית-יְהוֹיָדָה אֶל-לִשְׁפָתָהּ נְתַן-מֶלֶךְ הַפִּסְיִים אֲשֶׁר בְּפִרְזֵיהֶם וְאֶת-מִרְכְּבוֹת הַשֶּׁמֶשׁ שָׂרָא בָאֵשׁ :

καὶ κατέκαυσε τοὺς ἵππους οὓς ἔδωκαν βασιλεῖς Ἰουδα τῷ ἡλίῳ ἐν τῇ εἰσόδῳ οἴκου κυρίου εἰς τὸ γαζοφυλάκιον Νάθαν βασιλέως τοῦ εὐνούχου ἐν φαρουρίμ· καὶ τὸ ἄρμα τοῦ ἡλίου κατέκαυσεν πυρὶ,

Au. Ver.—11 And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the Lord, by the chamber of Nathan-melech the chamberlain [*or, eunuch, or, officer*] which *was* in the suburbs, and burned the chariots of the sun with fire.

Chamberlain [*or, eunuch, or officer*]. See notes on 1 Kings xxii. 9, p. 865.

Pool.—*The horses*; either, 1. The carved or graven horses, to which were adjoined a graven chariot, in which there might be the picture of the sun, which the heathens used to represent in this manner. Or rather, 2. Living horses; for, 1. Such the eastern nations used to consecrate to the sun, to signify the swiftness of his motion. 2. These horses are mentioned apart from the chariots, and are said to be *given to the sun*, which is not said of the chariots; and to be *taken away*, when *the chariots were burnt*, &c.; and a certain place is here allotted to the horses, not to the chariots. *To the sun*; either to be sacrificed to the sun; or to drag those chariots in which the kings, or some other in their stead, and by their appointment, went forth every morning to worship the rising sun; for both these were the customs of the Armenians and Persians, as Xenophon testifies. *At the entering in of the house of the Lord*, i. e., by the gate of the outward court of the temple; for the courts are oft contained under the name of the house or temple. *The chamberlain, or officer*, to whom the care of these horses was committed. *In the suburbs*; either, 1. Of the city of David; or rather, of the temple; in certain outward buildings belonging to the temple, and the uses thereof. See Ezek. xlv. 2. Heb., in *Parvarim*; a place near the temple, called also *Parbar*, 1 Chron. xxvi. 18, though it be not now known either where it was, or why it was so called.

Bp. Patrick.—11 *He took away.*] That is, he destroyed, as the Hebrew word signifies, ver. 5, where we translate it, "he put down the chemarim;" that is, destroyed or slew those priests, as Bochartus interprets it. So Lev. xxvi. 6, we translate the same word, "I will rid evil beasts out of the land;" that is, destroy them. The LXX here translate it κατέκαυσε, "he burnt" the horses; as before, κατέκαυσε χωμήριμ, "he burnt the priests." Though, perhaps, in both places it should be κατέπαυσε, "he made to cease," as the Hebrew word literally signifies.

Had given to the sun.] That is, had consecrated to the sun; as Lev. xx. 2, they are said to give their children to Moloch. A great number of authors tell us, that among several nations these animals were sacred to the sun (as hawks and some other creatures were), because of their swiftness in their course. But it is uncertain whether they were kept to be sacrificed to the sun (as they were among the Massagetæ, Persians, Armenians, and other people mentioned by Bochartus), or only to be led forth in pomp (as some of the Jews speak) every morning to meet the rising sun. Or, as others take it, the worshippers of the sun got upon these horses early in the morning, and rode out to adore the sun at its rising (see Hierozoicon, par. i., lib. xi., cap. 10).

Which was in the suburbs.] So the Targum interprets the word *parvarim*; which most translations retain as the name of a place, unto which the street in which these horses were kept reached; from the chamber of Nathan-melech. He was the principal officer, perhaps, that looked after them: and had the oversight of all those stables which were built from the temple gate to Parvarim. And perhaps he rode out himself every morning upon one of them, to salute the rising sun in the king's name.

And burned the chariots of the sun with fire.] The ancients fancied the sun itself was carried about in a chariot (as Bochart observes in the place above mentioned), and therefore chariots as well as horses were dedicated to it. Which he makes an argument, that they were not mere brazen, silver, or golden statues of horses that are here meant; but real living horses to draw those chariots (see Vossius, de Orig. et Prog. Idol., lib. xi., cap. 4). Some of those who think they were only imagines equorum et quadrigarum (as Selden speaks, Syntag. ii. De Diis

Syria, cap. 8), "images of horses and chariots," made of some metal or other, imagine they were represented in the shape of griffins, as the famous M. Spoon thought (see Dr. Hyde, De Relig. Vet. Pers., p. 117).

Ged.—11 *He took away the horses which the kings of Judah had dedicated to the sun, and which were at the entrance of the house of the Lord, by the apartment of Nathan-melech the eunuch, in the suburbs: and, &c.*

Booth.—11 *And he took away the horses which the kings of Judah had dedicated to the sun, which were at the entrance of the house of Jehovah, by the chamber of Nathan-melech, the eunuch, which was in the suburbs, &c.*

Gesen.—פָּרָר 1 Chron. xxvi. 18, and plur. פָּרָרִים 2 Kings xxiii. 11, prob. *the open porticos* surrounding the courts of the temple, from which was the entrance to the cells or chambers, פָּרָרִים. The form פָּרָר corresponds to Pers. فرور, فروراء, فرور; also فروال, فرواله; which signify a summer house, or rather an apartment open on all sides to the light and air. In the Targ. and Talm. פָּרָרִים and פָּרָרִים are the suburbs or places adjacent to a city.

Prof. Lee.—פָּרָרִים, pl. m. once, 2 Kings xxiii. 11. The LXX, Vulgate, and Syriac leave this word untranslated, the last having a פ for the second ר. Modern interpreters translate it *suburbs*, but on what good authority it does not appear. Gesenius goes to the Persian, and considers it as compounded of בָּרָר, a wall, rampart, and פָּרָר, possessing.

But surely the Jews would be under no necessity to borrow a word to express what was *outside the wall*; and, besides this, the passage requires a place near the Temple, as Bochart has rightly observed. If it is not a Semitic word, it is probably connected in signification with the sun or its worship.

Now the Persian پَرَوَر, denotes *flying, swift*, and would be a suitable epithet for the horses of the sun, being dedicated ὡς ταχύτατοι τῷ ταχυτάτῳ; and we might then translate the clause, וְהָיָה הָיָה הָיָה הָיָה הָיָה הָיָה at the chamber of Nathan-melech, the eunuch, who was over the swift (horses).

Houb.—11 *Interdixitque, ne equi illi, quos reges Judæ soli donabant, domum Domini, in ædem Nathan-melech, eunuchi, qui*

in Pharurim erat, admitterentur, currusque solis igne combussil.

11 מָנָה: Potius מָנָה, ut habent Codices tres Orat. *ne ingrederentur*. Ita Chaldaeus, מַנְעָלָה, *ab ingressione*; etiam Clericus, *ab introitu*. Alii, in *introitu*, quanquam vetante מַ prepositione. Quod si מַ non est præpositio, habet מָנָה potius *exitum*, quam *introitum*... מַנְעָלָה, in *Pharurim*. Codex Orat. 42. מָנָה, sine altero מַ. Codex autem 53. מָנָה, per *Daleth*, ultima in syllaba, ut legebat Syrus.

Dathe.—11 Sustulit quoque equos, quos reges Judææ soli consecraverant ad introitum templi Jovæ prope conclave Nathanmelechi, aulici hominis, in *Parvarim*. a) *Currus autem solis igne combussil*.

a) Hebr. מָנָה quid significet, incertum est. Multi per *suburbium* explicant. Alii cum interpretibus antiquis habent pro nomine proprio loci, qui templo vicinus fuerit; cf. *Bochartus* in *Hieroz.*, p. i., lib. ii., cap. 10, p. 175.

Ver. 13.

וְאֶת-הַמָּוֹת אֲשֶׁר עָלֵינוּ וְיִרְשָׁלָם
אֲשֶׁר מִיָּמִין לְחֵרֶת-הַפְּשָׁחִיתָא אֲשֶׁר בְּנָה
שְׁלֹמֹה מֶלֶךְ-יִשְׂרָאֵל לְעִשְׁתָּרְתָּהּ וְשֶׁקֶץ
צִידִנִּים וְלִכְמוֹשׁ שֶׁקֶץ מוֹאָב וּלְמִלְכָם
הַיְעֵבֶת בְּנֵי-עַמּוֹן מִמָּא חַמְלָה :

καὶ τὸν οἶκον τὸν ἐπὶ πρόσωπον Ἱερουσαλὴμ
τὸν ἐκ δεξιῶν τοῦ θρόνου τοῦ Μωσθαθ ἐν ᾧ κο-
δόμησε βασιλεὺς Ἰσραὴλ τῇ Ἀσ-
τάρτη προσοχθίσματι Σιδωνίων, καὶ τῷ Χαμὼς
προσοχθίσματι Μωὰβ, καὶ τῷ Μολὸχ βδε-
λίγματι υἱὸν Ἀμμὼν, ἐμίανεν ὁ βασιλεὺς.

Au. Ver.—13 And the high places that were before Jerusalem, which were on the right hand of the mount of corruption [*that is*, the mount of Olives], which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

Bp. Patrick.—13 *Mount of corruption*.] That is, mount Olivet (1 Kings xi. 2), which was anciently called *harmischah*, the *mount of unction*; because of the olives that grew there in great plenty; but by way of contempt and scorn, was called by the prophets *harmaschith*, the "mount of corruption," because of the idols that were placed there, whereby the people were corrupted in their religion.

Which Solomon the king of Israel had builded.] It is not to be doubted but these detestable idols had been taken away by such religious kings as Asa, Jehoshaphat, and Hezekiah; but they were restored again by their impious successors, in the very same place, and the same figure with those ancient ones; and so are here called those that Solomon made, because he was the first author of them [so *Pool*], or at least permitted them to be made by his wives, and connived at their worship, as R. Levi thinks.

Commentaries and Essays.—הַמָּוֹת. The mount of olives, so called on account of this profanation, by a little change of the letters from הַמָּוֹת. But it may be queried, whether it stood so originally, or was altered afterwards for the sake of the allusion, as the Chaldee reads מֹנֵה וְדֵי, *mons olivarum*, and a Hebrew MS. reads הַמָּוֹת. This, among many other instances, affords a suspicion of wilful corruption.

Gesen.—הַמָּוֹת pp. part. Hiph. (ר. הַמָּוֹת) *destroying, a destroyer*; hence Subst.

1. *destruction*.

2. *a snare, trap*, Jer. v. 26, comp. מִכְשָׁל. Hence, *an ambush*, i. e., troops in ambush, 1 Sam. xiv. 15. Also הַמָּוֹת, *mount of destruction*, or *snare-mountain*; spoken of mount Olivet, on account of the idols there worshipped, a snare and destruction to the people; also of Babylon, for the same reason, Jer. li. 25.

Houb.—13 *Contaminavit etiam rex aras, quæ erant contra Jerusalem ad dexteram montis olivarum, quas rex Salomon edificarat Astaroth, idolo Sidoniorum, &c.*

13 מָנָה: Nos, post Clericum, *montis olivarum*, ex radice מָנָה, *ungere*; quia forte oleo, quod nascebatur in monte Oliveti, idololatrarum excelsorum locorum in suos usus utebantur. In re incerta conjecturæ indulgendum, ut etiam indulgent, qui convertunt, *perditionis*.

Jerusalem. See notes on Josh. x. 1, pp. 56, 59.

Ashtoreth. See notes on Judg. ii. 13, p. 166.

Chemosh. See notes on 1 Kings ii. 7, p. 33.

Milcom. See notes on 1 Kings xi. 5, p. 807.

Ver. 15.

Au. Ver.—15 Moreover the altar that was at Beth-el, and the high place which Jeroboam the son of Nebat, who made Israel

to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove.

High place. See notes on 1 Kings iii. 3, pp. 719—721.

Grove. See notes on Exod. xxiv. 13, vol. i., p. 376.

Houb.—15 וישחיתו ויהרסו, *et combussit excelsum.* Ex eo loco colligi potest, fuisse aliquando *excelsa* lignea, seu locum editum, in modum theatri, fulcris nixum ligneis. Nam si *excelsa* fuissent tantum terræ aggeres, non necesse fuisset hæc comburi, et in cineres redigi. Cæterum במסד sunt aliquando *aræ* ipsæ locorum excelsorum, etsi hoc versu *ara* distinguitur ab *excelsa*.

Ver. 16.

וַיִּפְקֹד וַיִּשְׁחֹת וַיִּהְרֹס וַיִּשְׁלַח וַיִּקַּח אֶת-הַעֲצָמוֹת כִּרְהֻקֵּיבִים וַיִּשְׂרֹף עַל-הַמִּזְבֵּחַ וַיִּסְמְאֻהוּ כְּדָבָר יְהוָה אֲשֶׁר-הָרָא אִישׁ הַמְּלָאכִים אֲשֶׁר קָרָא אֶת-הַדְּבָרִים הָאֵלֶּה :

καὶ ἐξένευσεν Ἰωσίας καὶ εἶδε τοὺς τάφους τοὺς ἐκεῖ ἐν τῇ πόλει, καὶ ἀπέστειλε, καὶ ἔλαβε τὰ ὀστᾶ ἐκ τῶν τάφων, καὶ κατέκαυσεν ἐπὶ τὸ θυσιαστήριον, καὶ ἔμειναν αὐτὸ, κατὰ τὸ ῥῆμα κυρίου, ὃ ἐλάλησεν ὁ ἄνθρωπος τοῦ θεοῦ ἐν τῷ ἐστᾶναι Ἰεροβοὰμ ἐν τῇ ἑορτῇ ἐπὶ τὸ θυσιαστήριον καὶ ἐπιστρέψας ἦρε τοὺς ὀφθαλμοὺς αὐτοῦ ἐπὶ τὸν τάφον τοῦ ἀνθρώπου τοῦ Θεοῦ τοῦ λαλήσαντος τοὺς λόγους τούτους.

Au. Ver.—16 And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the Lord which the man of God proclaimed, who proclaimed these words.

Ken.—This verse is now remarkably defective, in the Heb. text; but is happily complete in the Greek version, supported by the old Hexaplar Syr. MS. in this manner, *And as Josiah turned himself, he spied the sepulchres that were there in the mount; and sent, and took the bones out of the sepulchres, and burnt them upon the altar, and polluted it: according to the word of the Lord, which the man of God proclaimed [when Jeroboam stood by the altar, at the feast. And (king Josiah) turning about,*

cast his eyes on the sepulchre of the man of God] who proclaimed these words. Then he said, &c. See 1 Kings xii. 32—xiii. 3: and *Hallet's Note*, ii. 5. So *Hallet, Clarke, Booth.*

Ver. 17.

וַיֹּאמֶר מַה הַצִּיּוֹן הַזֶּה אֲשֶׁר אָנֹכִי רֹאֶה וְנֹרָא

καὶ εἶπε, τί τὸ σκόπελον ἐκεῖνο, ὃ ἐγὼ ὄρω, κ.τ.λ.

Au. Ver.—17 Then he said, What title is that that I see, &c.

What title.

Bp. Horsley.—Rather, "What dry heap."

Gesen.—צִיּוֹן m. (r. צִיָּה pp. to set up) a pillar, cippus, a short column, as being set up; either sepulchral, 2 Kings xxiii. 17; Ez. xxxix. 15; or as a way-mark, guide,

Jer. xxxi. 21.—Chald. id. Syr. ܠܡܝܝܬܐ,

Arab. ^{سم} صوة, id.

Ver. 19.

וְגַם אֶת-צִלְבֵּיבֵי חֲבָמוֹת אֲשֶׁר-בְּצִרְיָ שְׁמִירֹן אֲשֶׁר עָשָׂה מְלֶכֶי יִשְׂרָאֵל לְהַכְעִים חֲסִיר וַאֲשִׁיחֹהוּ וְנֹרָא

καὶ γε πάντας τοὺς οἴκους τῶν ὑψηλῶν τοὺς ἐν ταῖς πόλεσι Σαμαρείας, οὓς ἐποίησαν βασιλεῖς Ἰσραὴλ παροργίζουσιν Κύριον, ἀπέστησεν Ἰωσίας, κ.τ.λ.

Au. Ver.—19 And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the LORD to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

High places. See notes on 1 Kings iii. 3, pp. 719—721.

In the cities of Samaria—to provoke the Lord.

Houb.—בְּצִרְיָ, in urbibus Samariæ. Ita legitur Lib. i., cap. xiii. 32, ubi Græci habent in Samariâ. Non malè eo loco in urbibus; non item hic, ubi meliùs בְּצִיר, in urbe. Nam tangi unam urbem Samariam demonstrat illud וְנֹרָא, ibi, quod legitur ver. 20. Nempe id adverbium notare solet locum unum, non plures. Non semel וְ scriptum fuit mendosè, pro וְ: vide dicta ad Jud. xii. 7...וְכִי, ad irritandum. Omnes Veteres, præter Chaldæum addunt, Dominum; nempe legunt וְיָהוָה, quod nomen

flagitat verbum activum הָרָחֵץ, quo casu utatur. Facile omissum fuerit nomen הָרָחֵץ in Chaldæo Interprete, quia id scribebatur ״, quæ duæ minutæ litteræ vetustate perierint.

Ver. 20.

Au. Ver.—20 And he slew [*or, sacrificed*] all the priests of the high places that were there upon the altars, and burned men's bones upon them, and returned to Jerusalem.

High places. See notes on 1 Kings iii. 3, pp. 719—721.

Pool.—*The priests of the high places*; either, 1. The priests which Jeroboam had made of the meanest of the people, whom he slew, both for their presumptuous usurpation of that sacred office, which of itself was punishable with death by God's law, Numb. iii. 10, and for their idolatry. Or, rather, 2. The priests of Baalim; by comparing this verse with the former, where speaking of the same high places, he doth not say, which Jeroboam made, as is usual when he speaks of the high places of the calves; but, *which the other kings of Israel* made, who were divers of them worshippers of Baal; and by considering the parallel place, 2 Chron. xxxiv. 4, where it is said, *they brake down the altars of Baalim, &c.*

Ver. 24.

וְגַם אֶת־הַקִּלְבִּיֹּת וְאֶת־הַיִּדְעָנִים וְאֶת־הַתְּרָפִים וְאֶת־הַגִּלְגָּלִים וְגו'

kai γε τούς θελητάς, καὶ τοὺς γνωριστάς, καὶ τὰ θεράφιν, καὶ τὰ εἰδωλα, κ.τ.λ.

Au. Ver.—24 Moreover the *workers with familiar spirits*, and the wizards, and the images [*or teraphim*, Gen. xxxi. 19], and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, &c.

Familiar spirits, wizards. See notes on Levit. xx. 6, vol. i., pp. 469, 470.

Images. See notes on Gen. xxxi. 19, vol. i., pp. 50, 51.

Idols. See notes on Levit. xxvi. 30, vol. i., pp. 499, 500.

Ver. 25.

Au. Ver.—25 And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there *any* like him.

Bp. Patrick.—25 He doth not compare him with David and Hezekiah (as Procopius Gazæus here notes), but with other pious kings, such as Asa, Jehoshaphat, and Jotham; who were far inferior to him in piety. And Hezekiah himself was not so exact, and did not make such a thorough search as he did, after all idolatrous practices. The nation also was so much corrupted since his days, by his son, Manasseh, who reigned a long time, that it made the work of reformation more difficult in the time of Josiah. Yet in some regard Hezekiah excelled him; and therefore the same character is given of him xviii. 5, which is here given of Josiah; because of his trust in God, in the time of his greatest distress, for which he was very eminent. But as to repentance, Josiah was most exemplary.

Ver. 28.

Au. Ver.—21 *Book of the Chronicles.* See notes on 1 Kings xiv. 19, p. 824.

Ver. 29.

Au. Ver.—29 In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him.

Pool.—*When he had seen him*, i.e., when he fought with him, or in the first onset [*so Ged., Booth.*]. Thus fighting is called a *looking in the face*, 2 Kings xiv. 8.

Ver. 30.

וַיִּרְכְּבֵהוּ עַבְדֵּי מֶלֶךְ מִצְרָיִם וְגו'
kai ἐπεβίβασαν αὐτὸν οἱ παῖδες αὐτοῦ νεκρὸν ἐκ Μαγεδδῶ, κ.τ.λ.

Au. Ver.—30 And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre, &c.

Dead.

Houb., Horsley, Clarke, Ged., Booth.—Dying.

The word מֵת should here be considered as a participle, *dying*, for it is certain he was not *dead*; he was *mortally wounded* at Megiddo, was carried in a *dying state* to Jerusalem, and *there he died* and was buried. See 2 Chron. xxxv. 24.—*Dr. A. Clarke.*

Ver. 33.

וַיֵּאָסְרוּהוּ פְרָעָה נֶלְחָ בְּרַב־לֶח בְּאַרְצָא חֶמֶת בְּמִלְחָה בִּירוּשָׁלַם וְגו' מִמֶּלֶךְ סִי

ut infra ver. 20. Sed versus 20, ex hoc 3, potius emendandus, ut mox dicemus. ... להסיר; legendum להסיר, cum affixo, ut *tolleret eum*, ne casum non habeat verbum *Hiphil*. Itaque non sine affixo legunt omnes Veteres. ... כלל: Lego בכל, in Codice Orat. 42 quod sic legendum, addendumque י, quod exhibent Syrus et Græci Intt. ut sit וכלל, et *propter omnia (quæ fecerat)*.

Ver. 4.

וְגַם דֹּם-הַפֶּהָלִי אֶשָּׂר שָׁפַךְ וְגו'
קֶץ ב' ז'

καὶ γε τὸ αἷμα ἀθώων ἐξέχεε, κ.τ.λ.

Au. Ver.—4 And also for the innocent blood that he shed, &c.

Houb.—4 *Et propter innoxium sanguinem, quem fuderat Manasses, &c.*

4 גם דם: Non dubium, quin דם, et *propter sanguinem*, ut legere videtur Vulgatus. Aliter nulla erit series.

Maurer.—[דֹּם-הַפֶּהָלִי]. See Hitzigium Begriff, p. 135, articulus hic soli adjectivo additus est, ut Gen. xli. 26. 1 Sam. xix. 22, al. Sed פֶּה hic non esse adjectivum (uti est in sequenti פֶּה פֶּה) sed substantivum, plane apparet ex eo, quod פֶּה per Patach scriptum est: *sanguis insontis, insontium*.

Ver. 5.

Au. Ver.—*Book of the Chronicles.* See notes on 1 Kings xiv. 19, p. 824.

Ver. 6.

Au. Ver.—6 So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.

Bp. Patrick.—6 *Jehoiakim slept with his fathers.*] It appears by this, that to sleep with one's fathers, signifies no more than to die, as he did. For Jehoiakim was not buried with them, nor died in his bed; but being taken by the Chaldeans, he died as they led him out of Jerusalem, and, according to the prophecy of Jeremiah (xxii. 18, 19), they cast him out of the gates, and he had the burial of an ass; that is, lay upon the ground unburied. Abarbinel thinks he died in the way to Babylon; and his body was left in the highway, without any care taken to inter it; but it lay exposed to the sun by day, and to the frost by night. (Jer. xxxvi. 30.)

Ver. 8.

בְּרִשְׁמֵלָהּ עָשָׂרָה שָׁנָה יְחִיזְכִּי

בְּמָלְכוֹ וְיִשְׁלַח חֲדָשִׁים מָלְךְ בִּירִיגֶשְׁלָם
וְגו'

νῆος ὀκτωκαίδεκα ἐτῶν Ἰωαχὶμ ἐν τῇ βασιλείᾳ αὐτοῦ, καὶ τριμήνον ἐβασίλευσεν ἐν Ἱερουσαλὴμ, κ.τ.λ.

Au. Ver.—8 Jehoiachin [called Jeconiah, 1 Chron. iii. 16; Jer. xxiv. 1; and Coniah, Jer. xxii. 24, 28] was eighteen years old when he began to reign, and he reigned in Jerusalem three months. &c.

Pool.—*Jehoiachin was eighteen years old when he began to reign. Object.* He was then but *eight years old*, 2 Chron. xxxvi. 9. *Ans.* 1. Both are true; in his eighth year he began to reign with his father, who made him king with him, as divers other kings of Israel and Judah had done in the like times of trouble; and in his eighteenth year he reigned alone. 2. He is called a *son of eight years when he began to reign*, 2 Chron. xxxvi. 9, because this was the eighth year, not of his age, but of the Babylonish captivity, or bondage; under which both he and his father had been just so long; for it began in the fourth year of Jehoiakim, as it is affirmed Jer. xxv. 1, and continued all his reign, which lasted eleven years, chap. xxiii. 36; and so the first year of Jehoiachin was precisely the eighth year of that captivity. 3. To all this might be added, that some here acknowledge an error of the scribe, and affirm, that in the first and best copies, in 2 Chron. xxxvi. 9, it was not *eight* but *eighteen* [so *Houb.*, *Dathe*]; which they gather from hence, because those two ancient and venerable translators, the Syriac and Arabic, read there, as it is here, *was eighteen years old*; which, they say, they never would have presumed to do, if they had not so read it in those Hebrew copies, out of which they drew their translation, or in some of them.

He reigned in Jerusalem three months, and ten days, which are added, 2 Chr. xxxvi. 9. But such small sums are frequently omitted in great numbers. See on Gen. xv. 13; 1 Kings xvi. 8.

Ver. 10.

Au. Ver.—10 At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, &c.

The servants of Nebuchadnezzar.

Ged.—Nebuchadnezzar [LXX, Syr., Arab., and five MSS.].

Ver. 12.

Au. Ver.—12 And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes and his officers [*or, eunuchs*]: and the king of Babylon took him in the eighth year of his reign.

12, 15 *Officers* [*or, eunuchs*], see the notes upon 1 Kings xxii. 9, p. 865.

In the eighth year of his reign.

Bp. Patrick.—That is, in the eighth year of Nebuchadnezzar's reign; for he began to reign in the fourth year of Jehoiakim, who reigned seven more after that, which was the eighth year of Nebuchadnezzar.

Ver. 13.

וַיִּהְיֶה בְּשָׁנָה אֶת־פְּלִיטָתוֹ הַזֶּה בְּאֶשֶׁר
עָשָׂה שְׁלֹמֹה וְגו'

καὶ συνέκοψε πάντα τὰ σκεύη τὰ χρυσᾶ, ἃ ἐποίησε Σαλωμών, κ.τ.λ.

Au. Ver.—13 And he carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord, as the Lord had said.

Pool.—*Cut in pieces*; or rather, *took away*, as this word elsewhere signifies; or *cut off*, to wit, from the temple [*so Patrick*]. For why should they cut in pieces those vessels which might conveniently be carried away? And that they were not cut in pieces, but reserved whole, is manifest from Ezra i. 7; Dan. v. 2, 3. *All the vessels of gold*, i. e., the most and choicest of them, by comparing this with chap. xxv. 14, 15. *Which Solomon king of Israel had made*; so he expresseth it, either, first, Because these vessels were made by the godly kings of Judah, instead of those which Solomon made, and so they go by his name; Or, secondly, Because though the city and temple had been rifled more than once, both by the kings of Egypt and Israel, and by the wicked kings of Judah, yet these golden vessels were preserved from them, either by the care of the priests, who hid them out of the way; or by the clemency of the conquerors, and the reverence which they bore to such sacred instruments; or by the special providence of God disposing their hearts to leave them. Or if they had been taken away by any of these kings, they might afterwards be reco-

vered by the entreaty or at the cost of the godly kings of Judah.

Ver. 14.

Au. Ver.—14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, *even* ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land.

Pool.—*All Jerusalem*, i. e., the inhabitants of Jerusalem; not simply *all*, but the best and most considerable part, as the following words explain and restrain it.

All the mighty men of valour. See notes on Ruth ii. 1, p. 321.

Ged.—The principal and most powerful men.

Gesen.—הַל. 1. *Strength, might, valour.* 2. *Forces, army, host.* 3. *Ability*, i. q., *wealth, riches.* 4. *Trop. moral strength, good quality, integrity, virtue.* הַל אֲנִי, active, capable men. הַל אִשָּׁה, capable woman, well qualified for her station, Ruth iii. 11; Prov. xii. 4; xxxi. 10. 5. *Strength of a tree, poet. for its fruit.*

Ver. 16.

וַיֹּאמֶר כָּל־אֲנָשֵׁי חַיִּיל שְׁבָעָה
אֲלָפִים וַהֲחַרְשׁ וַחֲמִשָּׁה אֲלָפֵי
צַבָּוִיִּם עָשָׂה מִלְחָמָה וְגו'

καὶ πάντας τοὺς ἄνδρας τῆς δυνάμεως ἐπ-
τακισχιλίου, καὶ τὸν τέκτονα καὶ τὸν συγ-
κλείοντα χιλίου· πάντες δυνατοὶ ποιοῦντες
πόλεμον κ.τ.λ.

Au. Ver.—16 And all the men of might, *even* seven thousand, and craftsmen and smiths a thousand, all *that were* strong and apt for war, even them the king of Babylon brought captive to Babylon.

Men of might. See notes on ver. 14.

All that were strong.

Houb.—הַל: Lege et omnes (*viros fortes*), ut legit Syrus, qui וְכֹדָק; nempe הַל si relinqueretur, pertineret ad *artifices fabrosque*, in quos non convenit, ut dicantur postea, *virī fortes, facientes bellum.*

Ver. 17.

Au. Ver.—17 And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.

Gesen.—מַתַּנְיָהּ and מַתַּנְיָהּ (gift of Jehovah, r. מַתָּן) *Mattaniah*, pr. n.

צִדְקָה (justice of Jehovah, r. צִדִּיק) *Zedekiah*, pr. n.

Pool.—*Changed his name, &c.* That he might admonish him of (what this name signifies) *the justice of God*, which had so severely punished Jehoiakim for his rebellion; and would no less certainly overtake him, if he should be guilty of the same rebellion and perfidiousness of which his predecessor was guilty.

Ver. 18.

Houb.—18 המֶלֶךְ: Ita legunt Syrus et Chaldaeus. Sed Græci Intt. Ἀμιτὰ, *Amital*, ut et Vulgatus; itaque incertum ultra scriptio sit verior, quamquam Masoretæ volunt המֶלֶךְ. Hodierni Codices habent alii המֶלֶךְ, alii המֶלֶךְ.

Ver. 20.

כִּי וְעַל־מַתָּה יְהוֹהָ הִתְחַה בִּירוּשָׁלַם
וּבְיִהוֹנָה עַד־הִשְׁלִכּוּ אֹתָם מִעַל פְּנֵי
וַיִּמְלֹךְ צִדְקִיָּהוּ בְּמַלְכוּת בָּבֶל :

ὅτι ἐπὶ τὸν θυμὸν Κυρίου ἦν ἐπὶ Ἱερουσαλὴμ καὶ ἐν τῇ Ἰούδα, ὥς ἀπέρριψεν αὐτοὺς ἀπὸ προσώπου αὐτοῦ. καὶ ἠθέτησε Σεδεκίας ἐν τῇ βασιλείᾳ Βαβυλῶνος.

Au. Ver.—20 For through the anger of the Lord it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

Ged.—20 And now, so irritated was the Lord against Jerusalem and Judah, that he would reject them out of his sight.

1 For, Zedekiah having revolted from the king of Babylon; in the ninth year of his reign, &c.

Booth.—20 For the anger of Jehovah was against Jerusalem and Judah, until he cast them out of his sight.

1 Zedekiah then rebelled against the king of Babylon; and in the ninth year of his reign, &c.

Houb.—20 *Hæc enim in Jerusalem et in Judam, de Dei verbis, adveniebant, donec eos à suo conspectu eriperet. Rebollavit autem Sedecias in regem Babylonis.*

20 על אִן יוֹהָ: Fatetur Clericus, se parùm intelligere, quid sibi velit על. Idemque suspicatur legendum sic, וְעַל־מַתָּה, *ascenderat ira Jehovah in Jerosolymam*, tollitque adeò verbum יוֹהָ, *fuit*. Nos eum sapientiùs facturum fuisse credimus, si verbo יוֹהָ non sublato, adhibuisset versùs 3, auto-

ritatem, ut mutaret יוֹהָ, in יוֹ. Nam cætera verba cùm sint similia utrobique, satis intelligitur parallelos esse versum 3, et versum 20. Mendum quasi digito monstrabat illud על, quod Clerico rectè displicebat. Etenim יוֹהָ ... על אִן, *super iram (Domini) erat*, loquendi forma est inaudita, et sine altero exemplo. Vide versionem, et confer utrumque versum.

Maurer.—Hoc quoque loco (cf. ad 1 Reg. ii. 7) non audiendus est Hitzigius, cum על pro על posuit esse judicat. Verte: *nam propter iram (propr. ob des Zorns) Jovæ ita factum est* (cf. Jos. xi. 20) *cum Hierosolymis cet. cf. supra comm. 3.* על יוֹהָ, *ex voluntate Jovæ* cet. nec non Jer. xxxii. 31.

CHAP. XXV. 3.

בְּהַשְׁעָה לַחֲדָשׁ נִיחָן הָרָעָב בְּעִיר
וּלְאִתְיָהָ לָחֶם לְעַם הָאָרֶץ :

καὶ ἐνίσχυσεν ὁ λιμὸς ἐν τῇ πόλει, καὶ οὐκ ἦσαν ἄρτοι τῷ λαῷ τῆς γῆς.

Au. Ver.—3 And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land.

Houb.—3 *Anno undecimo regno Sedeciae, mense quarto, die nona mensis, sæviit in urbe fames, &c.*

3 בְּחֹדֶשׁ הַחֹדֶשׁ, *nond die mensis*. Non dictum est antea, cujus mensis; itaque rectè Clericus: "Supplevimus ex Jeremiæ lii. 6 בְּחֹדֶשׁ דְּרִבְעִי, *mense quarto*, quæ verba hic exciderunt, neque enim additur dies mensis, omisso ipso mense." Nos addimus supplendum esse annum ipsum, ante mensem, quomoddò legebat Syrus, qui hæc Syriacè habet, *anno autem undecimo regis Sedeciae, mense quinto, nona mensis*. Nam iteratio anni non modò habet redintegrationem suprâ notati temporis usitatissimam et fere hic necessariam, sed per eam etiam manifestum sit, quomoddò hæc omiserint Scribæ quæ hic desunt. Nempe errandi locus fuit in his verbis, *in anno undecimo regni Sedeciae*, positus olim post alia hæc, *usque ad annum undecimum regni Sedeciae*, cum Scriba ex verbis similibus, lineam totam prætermitteret in quâ, post annum, notatus erat mensis. Syrus interpretem hæc, quæ posuit, legisse, admonemur ex mense illo quinto, qui apud eum legitur. Etenim si hæc suo marte et ex Jeremiâ supplevisset,

posuisset mensem *quartum*, qui extat apud Jeremiam, non *quintum*.

Ver. 4.

וַתִּבָּקַע הָעִיר וְכָל-אֲנָשֵׁי הַמִּלְחָמָה וְהַלֵּילָה זָרָה שָׁעָר וּבֵין הַחֲמֹתִים
אֲשֶׁר עַל-בֵּין הַמִּלְחָה וְכַשְׂדִּים עַל-יְהוֹיָכִן
סָבִיב נִלְחָה זָרָה הַעֲרָבָה :

καὶ ἐρράγη ἡ πόλις, καὶ πάντες οἱ ἄνδρες τοῦ πολέμου ἐξῆλθον νυκτὸς ὁδὸν πύλης τῆς ἀναμέσον τῶν τειχῶν, αὕτη ἐστὶ τοῦ κήπου τοῦ βασιλέως, καὶ οἱ Χαλδαῖοι ἐπὶ τὴν πόλιν κύκλῳ· καὶ ἐπορεύθη ὁδὸν τὴν Ἀραβία.

Au. Ver.—4 And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden: (now the Chaldees were against the city round about:) and the king went the way toward the plain.

Hallet.—And all the men of war fled by night. Our translators have well noted that the word *fled* is wanting in the Hebrew. And every one must think that it was not omitted by the author of the book, but by careless transcribers. The truth is, one or two words more are here omitted, as is most evident from the other, and more correct copy which we have of this chapter, Jerem. lii., where verse 7 is read thus, *and all the men of war fled*, and went forth out of the city *by night* [so *Horsley*]. It is to be observed too, that the *Syriac* and *Arabic* versions of the *Kings* retain all these words.

Houb., Dathe, Maurer, Ged., Booth.—Fled in the night.

Houb.—*Et omnes viri bellatores ... per viam.* Deest verbum, quo nominativo utantur *vir bellatores*; et solus Chaldæus mutilum contextum habuit. Nam cæteri legebant, vel *exierunt*, (יָצְאוּ) vel *fugerunt* (יָרָדוּ). Melius utrumque restituitur ex Jeremiæ, cap. lii. 7, ubi legitur יָרָדוּ יָצְאוּ, et *fugerunt et exierunt per viam*.

Dathe.—Deest verbum יָצְאוּ ex Jeremia supplendum, quod etiam omnes antiqui interpretes præter Chaldæum habent. Codd. *Kennicotti* varias h. l. lectiones exhibent. Cod. 93, et 168 habent יָצְאוּ הָלָלָה, 180 et 250 habent יָרָדוּ הָלָלָה, tandem 201 in margine additum habet יָרָדוּ. Verbum deesse non posse, contextus probat.

And the king went.

Houb., Dathe, Horsley, Ged., Booth.—And they went.

Houb.—Sequitur יָצְאוּ, et abiit, quod ut de rege Sedecia intelligi possit, tamen melius legitur יָרָדוּ, et abierunt, ut legere videtur Syrus, qui, ואול, et iverunt.

Dathe.—Pro יָצְאוּ legendum est יָרָדוּ. Sic Jer. lii. 7. Syrus interpres et quatuor codd. *Kennicotti* 85, 150, 175, 601.

Ver. 5.

Houb.—5 נִשְׁמַר יָרָדוּ, in *campestribus Jericho*. Codices duo Orat. יָרָדוּ, plene, ut alibi sæpe, et ut semper scribunt in *Penta-teucho Samaritani*.

Ver. 6, 7.

וַיִּתְּשֻׁם אֶת-הַמִּלְחָה וַיַּעֲלֶה אֹתוֹ אֶל-מֶלֶךְ בָּבֶל רִבְלָה וַיִּדְּבְרוּ אִתּוֹ מִשְׁפָּט : 7 וְאֶת-בָּנָיו צִדְקִיָּהוּ שָׁחֲטוּ לְעֵינָיו וְאֶת-צִדְקִיָּהוּ עֹרֵר וַיִּאָּסְרוּהוּ בַּחֲזָשִׁתַּיִם וַיְבִיאוּהוּ בָּבֶל :

6 καὶ συνέλαβον τὸν βασιλέα, καὶ ἤγαγον αὐτὸν πρὸς βασιλέα Βαβυλῶνος εἰς 'Ρεβλαθά· καὶ ἐλάλησε μετ' αὐτοῦ κρίσιμ. 7 καὶ τοὺς υἱοὺς Ζεδεκίου ἔσφαξε κατ' ὀφθαλμοὺς αὐτοῦ, καὶ τοὺς ὀφθαλμοὺς Ζεδεκίου ἐξετύφλωσε, καὶ ἔδραμεν αὐτὸν ἐν πέδαις, καὶ ἤγαγεν εἰς Βαβυλῶνα.

Au. Ver.—6 So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him [Heb., spake judgment with him].

7 And they slew the sons of Zedekiah before his eyes, and put out the eyes of [Heb., made blind] Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

Pool.—Thus two prophecies were fulfilled, which seemed contrary one to the other, *that he should go to Babylon*, Jer. xxxii. 5; xxxiv. 3; and *that he should never see Babylon* [Ezek. xii. 13].

Bp. Horsley.—6, 7 *They gave—they slew—and put out.* These verbs are all singular in the LXX and Vulgate, as they are in the original in the parallel place of Jeremiah, and as the first is here in many of *Kennicott's* best Codd., and the last in the printed text.

Houb.—7 שָׁחַטוּ ... שָׁחַטוּ, *jugalaverunt ... excæcavit*. Hæc discordia numerorum oriri videtur ex Chaldæo, quem sæpe autorem sequebantur Scribæ Judæi. Quippe omnes Veteres, שָׁחַטוּ, *jugalavit*, de Nabuchadonore dictum; solus Chaldæus, נִשְׁמַטוּ, *jugalaverunt*.

Ver. 8.

Au. Ver.—8 And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard [or, chief marshal], a servant of the king of Babylon, unto Jerusalem.

Ged.—On the seventh day. So the present text, with Sep., Vulg., and Chald. But Syr., Arab., and 3 MSS. have *ninth*. And the p. p. Jerem. lii. 12 has *tenth*.

Pool, Patrick.—On the seventh day of the month. *Quest.* How doth this agree with Jer. lii. 12, where he is said to come thither on the tenth day. *Answ.* Either he came to Jerusalem on the seventh day, and burnt the temple on the tenth day (so *Houb.*, *Horsley*); or this sacred writer speaks of the day of his departure from Riblah towards Jerusalem, and Jeremiah speaks of his coming to Jerusalem, which was about three days' journey from Riblah.—*Pool*.

8, 10, 12, 20 *Captain of the guard.*

Gesen.—חַיָּבָה m. pp. a slaughterer, slayer; hence

1. A cook, 1 Samuel ix. 23, 24. Arab. طبّاح id.

2. An executioner, then a lifeguardsmen, body-guard of a king; since these in the East act as executioners. חַיָּבָה 2 Kings xxv. 8 sq.; Jer. xxxix. 9 sq.; and חַיָּבָה Gen. xxxvii. 36; xxxix. 1; xl. 3, 4; xli. 10, 12, captain of the body-guard, pp. chief executioner. In Egypt he had a public prison in his house, Gen. xl. 3; in Babylon Nebuzaradan, who held this office, commanded also a part of the Royal army, Jer. xxxix. 13; lii. 15.

Ver. 9.

Au. Ver.—9 And he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire.

Bp. Patrick.—And the king's house, and every great man's house burnt he with fire.] By col beth gadol, which signify, every great house, the Talmudists understand all the Synagogues. But Kimchi, Ralbag, and Abarbanel, interpret the words as we do, and so the Targum.

Ver. 10.

חַיָּבָה רַב־טַבָּחִים :

Au. Ver.—10 And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about.

That were with.

Houb.—10 חַיָּבָה רַב : Lege, ut apud Jeremiam lii. 13. ... חַיָּבָה רַב, qui erat cum principe... Ita legere videntur Chaldaeus, Syrus, Arabs. So *Hallet*.

8, 12 *Captain of the guard.* See the notes upon ver. 8.

Ver. 12.

Houb.—10 חַיָּבָה : et arvis, ut lego in Codice Orat. 56, nec non, manu priori, in Codice 54, Codex autem 42, חַיָּבָה, ut emendat Masora in Editione Athianâ; male. Nam bonæ notæ Codices emendant ad marginem חַיָּבָה, sine ך.

Ver. 14, 15.

Au. Ver.—14 And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

15 And the fire-pans, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the captain of the guard took away.

14 *Pots.* See notes on 1 Kings vii. 45, p. 778.

Shovels. See notes on 1 Kings vii. 40, pp. 777, 778.

Snuffers. See notes on 1 Kings vii. 50, p. 776.

Spoons. See notes on Exod. xxv. 29, vol. i., pp. 327, 328.

15 *Fire-pans.* See notes on 1 Kings vii. 50, p. 777.

Gesen.—חַיָּבָה f. (חַיָּבָה). 1. *Fire-pan, fire-shovel, censer*, in which coals were taken up and incense kindled, Lev. xvi. 12; Ex. xxvii. 3; xxxviii. 3; Num. xvi. 6, sq.; 1 Kings vii. 50, al.

2 *Snuff-dishes*, Ex. xxv. 38; xxxvii. 23; Sept. ὑποθήματα, Vulg. vasa, ubi quæ emuncta sunt, exstinguantur. This accords with the context, which treats of the lamps.

Bowls. See notes on 1 Kings vii. 40, pp. 777, 778.

Such things as were of gold, in gold, and of silver, in silver.

Houb.—Quæ aureæ erant, et quæ argenteæ.

Dathe.—Sive aureas, sive argenteas.

Ver. 17.

Au. Ver.—17 The height of the one

pillar *was* eighteen cubits, and the chapter upon it *was* brass: and the height of the chapter three cubits; and the wreathen work, and pomegranates upon the chapter round about, all of brass: and like unto these had the second pillar with wreathen work.

The height of the chapter three cubits. See notes on 1 Kings vii. 16, p. 768.

Houb. — 17 שש מאה, *trium cubitorum*. Masora מאה, recte. Sed apud Jeremiam lii. 22, legitur, חמש מאה, *quinque cubitorum*, quæ vera scriptio est. Ea enim concordat cum loco parallelo, lib. i., cap. 7, ver. 16, ubi columnæ illæ duæ describuntur.

Wreathen work, See notes on שִׁנְיָה, 1 Kings vii. 17, p. 769.

Ver. 19.

Au. Ver.—19 And out of the city he took an officer [*or*, eunuch] that was set over the men of war, and five men of them that were in the king's presence [Heb., saw the king's face, Esther i. 14], which were found in the city, and the principal scribe of the host [*or*, scribe of the captain of the host], which mustered the people of the land, and three-score men of the people of the land *that were* found in the city.

Officer [*or*, eunuch]. See notes on 1 Kings xxii. 9, p. 865.

Five men.

Pool. — *Object.* These were *seven*, Jer. lii. 25. *Ans.* Either five were first taken, and two after them; or two of the seven were of an inferior rank, who therefore are here omitted.

Houb. — 19 חמשה, *et quinque*. Hic etiam variant Codices; nam Chaldæus, חמשים, *quingenta*; Arabs سبعة, *septem*, ut apud Jeremiam lii. 25, qui numeri conciliari vix possunt, quoniam tanguntur utrobique homines iidem; nempe illi, qui erant, vel regii corporis stipatores, vel regis familiares.

Scribe. See notes on 2 Sam. viii. 17, p. 560.

Ver. 20.

Au. Ver.—20 And Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon to Riblah.

Houb.—יָלַךְ אִתָּם: Lege vel, יָלַךְ; vel יָלַךְ, *et duxit eos*. Alterutram scripturam habent

duo Codices Orat. Legebant etiam vocem *Hiphil* omnes Veteres; ut non liceat convertere, ex voce *Kal*, *et iivit cum eis*.

Ver. 23.

וַיִּשְׁמְעוּ כָּל-שָׂרֵי הַחֲיָלִים הַמִּצָּה וְהַמִּלְחָמָה וְהַמִּשְׁכָּלִים וְהַמִּשְׁכָּלִים וְהַמִּשְׁכָּלִים

καὶ ἤκουσαν πάντες οἱ ἀρχόντες τῆς δυνάμεως αὐτοῦ καὶ οἱ ἄνδρες αὐτῶν, κ.τ.λ.

Au. Ver.—23 And when all the captains of the armies, they and their men, heard, &c.

And their men.

Houb.—וְהַמִּשְׁכָּלִים: Lege, וְהַמִּשְׁכָּלִים, *et homines ipsorum*, ut legunt omnes Veteres, et ut infra legitur, hoc eodem versu.

Ver. 27.

Au. Ver.—27 And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, *that* Evil-merodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison.

Bp. Patrick.—*On the seven and twentieth day of the month.* It was resolved on the twenty-fifth day of the month, and executed two days after [so *Houb.*, *Bp. Horsley*]. So this place is easily reconciled with Jer. lii. 35.

Did lift up the head of, &c. See notes on Gen. xl. 13, vol. i., p. 98.

Gesen.—וַיִּשְׁמְעוּ כָּל-שָׂרֵי הַחֲיָלִים *to lift up the head of any one out of prison*, is to bring him up out of prison, these being usually under ground, 2 Kings xxv. 27; and so without the words 'קָנָה Gen. xl. 13, 20.

Houb. — ... וַיִּשְׁמְעוּ כָּל-שָׂרֵי הַחֲיָלִים; verbum pro verbo, *extulit caput Joachin*: vide quæ diximus ad Genesis xl. 13. Habet וַיִּשְׁמְעוּ, *censum habere*, et ad hæc verba כִּנְיָהּ מֵא, *ex domo carceris*, adjunctum, significat, *tollere de censu captivorum*.

Ver. 29.

Au. Ver.—29 And changed his prison garments, &c.

Houb.—29 וַיַּחַד, *et mutavit*. Lege וַיַּחַד, ut ad marginem Codicum monetur legi quibusdam in Codicibus. Illæ רוּחַ מִן הַ, et רוּחַ מִן הַ permutationes, quæ sunt satis crebræ, Librariis Judæis, non Hebraicæ Linguae, sunt attribuendæ.

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